

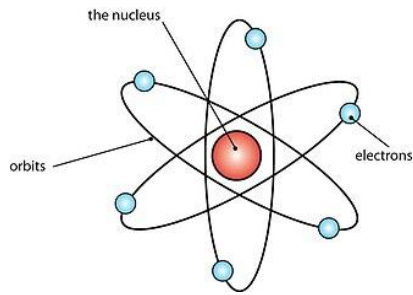
PREFACE

A REFUTATION OF THE BOOK OF ENOCH AND MICHAEL HEISER

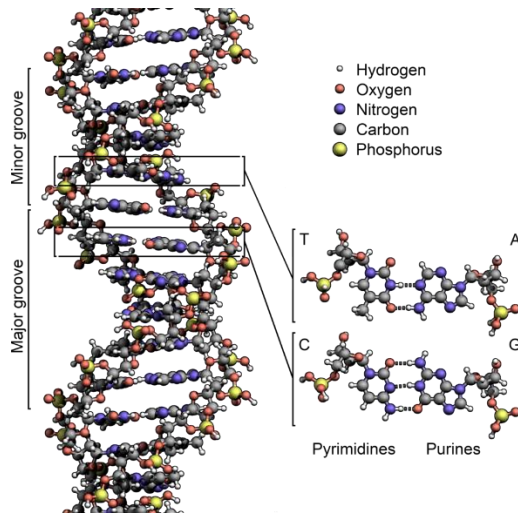
By Drake Shelton, the Southern Israelite

10/19/2026

With all the Bible translations that are present in the year 2026 why would I engage in such a tremendous effort to create another one? What need is there for yet another Bible translation? It is my contention that most of the corruptions in religion that we have suffered for thousands of years stem from an error that has yet to this day been resolved: The Book of Enoch, the Watcher tradition and the flood of Pagan Metaphysics that have inundated the kingdom of Yahweh. As I maintain and have for many years, the Hebrews had no concept of Metaphysics before the time of their Babylonian Captivity. William Fairfield Warren's consideration of Hebrew Cosmology in Chapter 4 of his *Earliest Cosmologies* was a confirmation of my rejection of Metaphysics back in 2015. I rejected The Book of Enoch back in 2006 when I read John Owen's masterpiece *The Death of Death in the Death of Christ* and his consideration of "The Serpent Seed." The Enochian world of Rob Skiba's *Archon Invasion* was shoved down my throat when I was still enslaved in the Baptist communion from 2000-2006. With the juxtaposition of William Shisko's victory over James White in their Baptism debate, and the Calvinist approach to "The Serpent Seed" my departure from the Baptist Communion was settled. In years to come the Metaphysics of the doctrine of the Trinity fell apart and the Metaphysical Apologetics of Gordon H. Clark was overwhelmed by the revelation of The Flat Earth back in 2014. I rejected metaphysics completely by the turn of 2015. In 2016 while doing research for my first paltry book on the Flat Earth I read William Fairfield Warren's *Earliest Cosmologies* where, in chapter 4, he completely dismantled the metaphysical underground chamber of Souls in The Book of Enoch. I read other scholars on the seat of the intellect in Biblical thought and saw that from Jer. 17:10, Psa. 16:7, 26:2, 73:21 and Prov. 23:16 that the seat of the intellect is not in a Metaphysical Soul but in the kidneys and blood of man. Strangely enough, Michael Heiser admits this in his Lectures on the book of Genesis. To this day, operating off of Plato's *Timaeus*, Analysis 29-32, scholars teach young people in every school of the West that the Earth is a Globe, that the fundamental unit of reality, the Atom, is a series of globes orbiting one another at a molecular level:



That the molecule itself is a series of globes and that human genetics are comprised of many globes paired with one another in a Helix:



This is literally prehistoric Metaphysics that to this day dominate the minds of every School in the West! The conclusion I reached from many years of study is that the notion of noumenal Metaphysics has shattered the minds of Western scholars, especially men who claim to believe in the Hebrew Scriptures! I will not belabor this point as I have discussed these matters in detail in my book *Essays Against Western Metaphysics*. I would also suggest to the reader Josephus, *Against Apion*, Edwin Hatch, *The Influence of Greek Ideas and Usages Upon the Christian Church*, Johann Gottfried Eichhorn, *Introduction to the Study of the Old Testament*, W.O.E. Oesterley, *Hebrew Religion: Its Origin and Development*, Walther Eichrodt, *Theology of the Old Testament*, Franz Delitzsch's attacks on Logos Theology in his *A New Commentary on Genesis* (Giving attention to the texts that discuss The Angel of the Lord) *The Metaphysical Foundations of Modern Physical Science* by Edwin A. Burtt, and my personal favorite, Matthew Pierce Matheney's *The Relationship of Ancient Near Eastern*

Sympathetic Magic to the Symbolic Acts of the Hebrew Prophets. Some of these authors are quite liberal and I would not agree with every statement in these works but the fundamental issue we all agree on is the malicious invasion of Greek Metaphysical ideas into Biblical interpretation by the Christian Church. From the Church's perspective anyone who is not operating from the Latin Vulgate, in the case of the Roman Church, or the Greek Septuagint and Greek Philosophy in general, in the case of the Eastern Orthodox Church, is a Liberal! They believe their ancient maintenance of Perennial Metaphysics, a completely man-made religion, constitutes their Orthodox "Conservatism" and our commitment to the original Historical-Grammatical context of the Holy Scriptures constitutes our "Liberalism." It is a puerile and malicious use of psychological intimidation to protect the financial and political power of "Christendom." The questions that come immediately to mind are:

How did this happen?

Who did it?

When did it happen?

And why?

This Perennial confusion has three sources in my view:

1. The embellishment of the Noahic Flood by the Ancient rebels during the Tower of Babel where they twisted the righteous judgment of Yahweh into an endless cycle of death and rebirth, having to synchronize this theory with the true history of Noah and his family. I have given much attention to this in my *Noahic Root of Pagan Idolatry* and my *Ancient Cosmogony* books. These works are of course inspired by the giant figure of George Stanley Faber who is in my estimation one of the greatest scholars to ever live.
2. The Babylonian Captivity of the Jews and their continued perversion during their Hellenization, leading to The Book of Enoch and the Apocryphal and Pseudepigraphal books in general comprising the wretched and accursed Second Temple Judaism and its Apocalypticism cope.
3. The laziness and greed of Christian Pastors. One of the difficult things about being a scholar is when you have found a mistake in the teaching of your institution. Powerful institutions thrive off status quo and reputation. This makes correcting mistakes extremely difficult, and the mild pacifism of the Christian mindset makes him a "Company Man."

As to the question of why this happened, we must stare into Nietzsche's abyss for a moment and try not to be consumed by it. The Jews accepted Metaphysics in the Second Temple Era because they were hardened by so many severe judgments that Elohim had brought upon them. They were so bitter they had to completely revolt against the basic divine hierarchy Elohim established, became Anarchist Jacobins and in so many words revolted against reality itself and accepted Gnostic Apocalypticism.

You see, like most people, the Jews rejected the laws of Yahweh and because of this their country failed, just like we are witnessing today in the United States. Yet, the Jews did not repent but instead played the victim for they “always resist the Holy Spirit” Acts 7:51. In their rebellion against Yahweh they created their own religion called Tzadikim. This group’s beliefs and actions are thoroughly documented in Robert Eisenman’s *James the Brother of Jesus*. They accepted Pagan Metaphysics and Apocalypticism later to be known as Second Temple Judaism. You see, Metaphysical religions fail in real life and in political policy. Thus, the Metaphysical religions result in a despairing attitude towards human life, and human government, pace Jacobinism (The exact description Eisenman gives them many times in his work) and this Gnostic attitude towards human life makes them hate reality, hate human nature and desire the earth to be destroyed, thus, Apocalypticism. They wanted to escape reality because this reality had consumed them with shame and defeat. Thus, they sought a Meta-World, a Meta-Physical world. This mindset is fully engrained in the minds of Christian men which is why Christianity has destroyed every country it has come to dominate. The Jews never kept the Law of Moses fully and to this day humankind has poured its venom of hatred and condescension onto the Law system of Yahweh believing themselves smarter and holier than the creator, all the while their lives and countries descend into the third world and in many parts into outright savagery.

The facts are 1. The Bible begins the exercise of religion with rational thinking and empirical science, not mysticism, which most religions are based on. In Jeremiah 10:3-5 he appeals to man’s rational faculty as to why men should not worship idols. He says “they fasten it with nails and with hammers, that it move not” because idols are apt to fall over. He says, “They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go,” because idols cannot speak or move by themselves. Jeremiah appeals directly to man’s reason and his faculties of empirical observation to determine proper Theology. Throughout this essay this rational and empirically based mindset will be the basis of Theology and it will disturb you to see just how much Pagan Mysticism Christianity has compelled you to believe. 2. There is not a drop of Noumenal Metaphysics anywhere in all the pages of Scripture. 3. Genesis 8 and 9 explicitly preclude any form of Apocalypticism. Solomon tells us, “the earth abides for ever” Ecc. 1:4. Every time we see a rainbow we are directly assured by Elohim, Gen. 8: 22 “While the earth remains, Seedtime and harvest, Cold and heat, Summer and winter, And day and night Shall not cease.” The attempts Christians have made to contradict the teachings of Genesis 8 and 9 are pathetic. They will exclaim, “Oh, but that only meant destroying the world *by water!*” What would be the point of the Rainbow and the promise “Seedtime and harvest, Cold and heat, Summer and winter, and day and night Shall not cease” if God intended to destroy the Earth with fire? The intention of the Rainbow is clearly stated in Genesis 8:21 “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; *and I will never again destroy every living thing, as I have done.*” The promise is to the substance of the act, namely, destroying the whole earth, not the manner in which it is done. The promise is that because of Original Sin “*I will never again destroy every living thing.*” This clearly demonstrates that the

Apocalyptic teachings of The Book of Enoch and 2 Peter chapter 3 are contradictory to the previous Scriptures in the book of Genesis. These books should not be considered scripture.

ENOCHIAN SEX MAGIC AND THE NEW WORLD ORDER

As I have demonstrated in previous considerations of Aleister Crowley and his Masonic tradition, Enochian Sex Magic is the practice of the highest-ranking figures of the world's power structure. Crowley learned about Enochian Sex Magic from the work of Queen Elizabeth I's advisor John Dee. Dee was of course a forerunner of the-to-be Masonic and Rosicrucian traditions. Sex Magic was practiced by ancient Pagans as the gods of fertility were paramount. The gods Baal and Ishtar/Ashtoreth are prominent in the Bible. There was a practice among the ancients called "Sacred Marriage" where at least one of the parties involved was said to become divine by way of sacred ritual and engage in sexual activity with a human being. Sex Magic, among the milieu of other Metaphysical doctrines attached to it, is obviously a paramount interest to Shatan and his ministers, as a way of possessing powerful men during sex magic rituals, and this is why The Book of Enoch has been thrust upon the elect to pervert and twist the Word of Yahweh. The Book of Enoch is Shatan's way of getting a hold of the rulers of nations, especially ones who follow the Bible. These Sex Magic rituals were the primary way Shatan ruined the Kings of Israel. We read in 2 Kings 23:7, that the wicked kingdoms of Manasseh and Amon employed "cult prostitutes which *were* in the house of Yahweh, where the women were weaving hangings for the Asherah." By attributing Divine Inspiration to the teachings of The Pseudo-Book of Enoch the Church has convinced many men in the West to engage in these sex magic rituals led by John Dee and his Masonic and Rosicrucian disciples, including the infamous Aleister Crowley, whose influence is beyond comprehension at this point in history. These sex magic rituals are the primary instruments by which Shatan and his demon angels possess powerful men and capture them in their service. This is not to say that these men are victims. Far from it. Their Dunning-Kruger arrogance is what leads them to these rituals in the first place.

THE BOOK OF ENOCH HOAX, MICHAEL HEISER AND THE ALIEN HOAX EXPOSED

In *A Commentary on the Book of 1 Enoch* by George Nickelsburg we read in the Introduction:

Introduction

0.0. Prolegomena

The Jewish apocalyptic, or revelatory, traditions collected in 1 Enoch were composed between the fourth century B.C.E. and the turn of the Common Era in the name of the patriarch mentioned in Gen 5:21-24. The language of their composition was Aramaic, but the collection as a whole has been preserved only in a fifth- to sixth-century C.E. Ethiopic (Ge'ez) translation of an intermediate Greek translation (see §2). The place of their composition appears to have been Palestine, although some of the traditions have roots in Babylon.

Michael Heiser, a deceased but modern defender of The Book of Enoch says that the Ethiopian church was the only church to acknowledge Enoch as being canonical. He claims that writers of manuscripts in the Dead Sea Scrolls acknowledged Enoch to be canonical which does not surprise me as those writers were Tzadik Jews, who created their own religion out of bitterness towards the true Elohim who judged them for their racial idolatry and who were of the ilk of James the heretic and enemy of the apostle Paul. Heiser admits that Enoch is not canonical.¹ Here I suppose I need to address the issue of the canon of the Old Testament. We are told by Josephus, *Against Apion*, I.8, that the Jews considered 22 books to be canonical. Yet, at the Great Assembly (Kāneset haGādōlā) under Ezra, where the final prophets of the Old Testament were present, they established 24 books. Jerome, a student of the Nazarenes, explains the numbering of the books and their differences in his preface to the Books of Samuel and Kings,

“As, then, there are twenty-two elementary characters by means of which we write in Hebrew all we say, and the compass of the human voice is contained within their limits, so we reckon twenty-two books, by which, as by the alphabet of the doctrine of God, a righteous man is instructed in tender infancy, and, as it were, while still at the breast... The second class is composed of the Prophets, and they begin with *Jesus* the son of Nave, who among them is called Joshua the son of Nun. Next in the series is *Sophtim*, that is the book of Judges; and in the same book they include Ruth, because the events narrated occurred in the days of the Judges. Then comes Samuel, which we call First and Second Kings. The fourth is *Malachim*, that is, Kings, which is contained in the third and fourth volumes of

¹ “Dr. Michael S. Heiser on the Book of Enoch in the Early Church,” @AsTheChaosDies – YouTube, (20:20 - 22:30min)

Kings. And it is far better to say *Malachim*, that is Kings, than *Malachoth*, that is Kingdoms. For the author does not describe the Kingdoms of many nations, but that of one people, the people of Israel, which is comprised in the twelve tribes. The fifth is Isaiah, the sixth, Jeremiah, the seventh, Ezekiel, the eighth is the book of the Twelve Prophets, which is called among the Jews *Thare Asra*.

To the third class belong the *Hagiographa*, of which the first book begins with Job, the second with David, whose writings they divide into five parts and comprise in one volume of Psalms; the third is Solomon, in three books, Proverbs, which they call *Parables*, that is *Masaloth*, Ecclesiastes, that is *Coeleth*, the Song of Songs, which they denote by the title *Sir Assirim*; the sixth is Daniel; the seventh, *Dabre Atamim*, that is, *Words of Days*, which we may more expressively call a chronicle of the whole of the sacred history, the book that amongst us is called First and Second Chronicles; the eighth, Ezra, which itself is likewise divided amongst Greeks and Latins into two books; the ninth is Esther.

And so there are also twenty-two books of the Old Testament; that is, five of Moses, eight of the prophets, nine of the Hagiographa, though some include Ruth and Kinoth (Lamentations) amongst the Hagiographa, and think that these books ought to be reckoned separately; we should thus have twenty-four books of the old law.”

The doctrines of the book of Enoch,

1. Angels called Watchers descend from heaven and marry human women.
2. Their offspring are gigantic, violent beings who corrupt the earth.
3. Elohim judges the Watchers and imprisons them in a “placeless place” that is under the Earth.
4. The spirits of the dead giants become evil spirits (demons) that afflict humanity (1 Enoch 15:8–12)
5. Perennial Metaphysics such as the doctrine of the Soul-disembodied Nous,

dominate the Apocryphal and Pseudepigraphal books of the Second Temple period. Michael Heiser’s books are replete with such examples. If I refute the distinct doctrines of The Book of Enoch, the dispute over the Apocrypha and the Canon among Protestants and Catholics is over...once and for all. To throw a bit of acid in the eyes of my Romanist or “Orthodox” reader I would also remind them that their Churches reject The Book of Enoch’s doctrine that the origin of demons is the Nephilim. See *Catechism of the Catholic Church*, Part One, Sec. Two, Par. 7, II. The Fall of the Angels, 391-393. You cannot escape this problem by claiming the Church can arbitrarily reject The Book of Enoch while retaining its doctrines because your book of Jude says in verse 14, “And Enoch also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints...” (1 Enoch 1:9) Notice Jude is not quoting Enoch as a simple point of interest or a reliable reference.

He is quoting The Book of Enoch as Prophecy! Jude thinks Enoch is canonical. You do not. Your own canon contradicts itself and the doctrines of your Dionysian Neoplatonist Church!

I would like to return to Nickelsburg and pick up right from this point of Babylonian origin as described in his commentary. As I have demonstrated for years, as many other scholars have admitted, the Hebrews had no notion of Metaphysics before the time of their Babylonian Captivity. As I demonstrated in my *One Hundred and Sixty-Six Theses Against the Jews, the Hebrew Roots, the Ebionites, the Muslims and the Premillennialists* and in my *Essays Theological*, “Robert Eisenman’s James the Brother of Jesus Reviewed,” the Jews created their own religion called the Tzadikim. The Tzadik were a Pietistic and Jacobin movement that grew out of Judaism after Elohim had stripped the Kingdom from Israel on numerous occasions. They were political zealots who rejected all forms of Government as a cope and a Noble Lie for their failures as a people. This tradition culminated in the upstart usurping Pharisee sect Yeshua rebukes for their thievery of the teaching office in Israel in John 10. The book of Enoch is an embellishment of this Metaphysical tradition derived from the Babylonian Captivity. My direct proof of this claim is the Nature of the Soul as taught by Pseudo-Enoch in Chapter 22 of his book:

“9 And he answered me saying: ‘These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And this has been made for sinners when they die and are buried in the earth and judgement has not been executed upon them in their lifetime. 11. Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, so that (there maybe) retribution for their spirits. There He shall bind them for ever. 12. And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. And this has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence.’”

Now, the modern Heiserite will claim that this is exactly what Yeshua is depicting in Luke 16 when the rich man and Lazarus died and the rich man is tormented in flames. But wait, the rich man says in verse 24, “Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.” The rich man has a tongue so he is not a disembodied Soul as Enoch describes. The context of Luke 16 must be viewed as a parable embellishing on the resurrection of the dead and the last judgment, not a literal account.

Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried

“The Problems of a Literal Interpretation. Those who interpret the parable as a literal representation of the state of the saved and unsaved after death are faced with insurmountable problems. If the narrative is an actual description of the intermediate state, then it must be true in fact and consistent in detail. But if the parable is figurative, then only the moral truth to be conveyed need concern us. A literal interpretation of the narrative breaks down under the weight of its own absurdities and contradictions, as becomes apparent under scrutiny. Contenders for literalism suppose that the rich man and Lazarus were disembodied spirits, destitute of bodies. Yet the rich man is described as having ‘eyes’ that see and a ‘tongue’ that speaks, as well as seeking relief from the ‘finger’ of Lazarus—all real body parts. They are portrayed as existing physically, despite the fact that the rich man’s body was duly buried in the grave. Was his body carried away into hades together with his soul by mistake?...

Conflict With Biblical Truths. A literal interpretation of the parable contradicts some fundamental Biblical truths. If the narrative is literal, then Lazarus received his reward and the rich man his punishment, immediately after death and before the judgment day. But the Bible clearly teaches that the rewards and punishments, as well as the separation between the saved and the unsaved will take place on the day of Christ’s coming: ‘When the Son of man comes in his glory . . . and before him will be gathered all the nations, and he will separate them one from another’ (Matt 25:31-32). ‘Behold, I am coming soon, bringing my recompense, to repay everyone for what he has done’ (Rev 22:12). Paul expected to receive ‘the crown of righteousness’ on the day of Christ’s appearing (2 Tim 4:8).

A literal interpretation of the parable also contradicts the uniform testimony of the Old and New Testaments that the dead, both righteous and ungodly, lie silent and unconscious in death until the resurrection day (Eccl 9:5-6; Job 14:12-15, 20, 21; Ps 6:5; 115:17). A literal interpretation also contradicts the consistent use of hades in the New Testament to denote the grave or the realm of the dead, not a place of punishment. We have found that in 10 of its 11 occurrences, hades is explicitly connected with death and the grave. The exceptional use of hades in this parable as a fiery place of torment (Luke 16:24) derives, as we shall shortly see, not from Scripture, but from current Jewish beliefs influenced by Greek mythology.

Fortunately for our investigation, we have Jewish writings that illuminate the parable of the rich man and Lazarus. Especially revealing is the ‘Discourse to the Greeks Concerning Hades,’ written by Josephus, the famous Jewish historian who lived during New Testament

times (died about A. D. 100). His discourse parallels very closely the narrative of the rich man and Lazarus. In it Josephus explains that ‘Hades is a subterranean region where the light of this world does not shine. . . . This region is allowed as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one’s behavior and manners...

Josephus’ description of hades is not unique. Similar descriptions can be found in other Jewish literature. What this means is that Jesus capitalized on the popular understanding [Accommodation-DS] of the condition of the dead in hades, not to endorse such views, but to drive home the importance of heeding in this present life the teachings of Moses and the prophets because this determines bliss or misery in the world to come.

In this parable, Jesus made use of a popular belief, not to endorse it, but to impress upon the minds of His hearers an important spiritual lesson. It should be noted that even in the preceding parable of the Dishonest Steward (Luke 16:1-12), Jesus uses a story that does not accurately represent Biblical truth. Nowhere, does the Bible endorse the practice of a dishonest administrator who reduces to half the outstanding debts of creditors in order to get some personal benefits from such creditors. The lesson of the parable is to ‘make friends for yourselves’ (Luke 16:9), not to teach dishonest business practices.”

John Calvin,

“*Into Abraham’s bosom*. To detail the variety of speculations about *Abraham’s bosom*, in which many commentators of Scripture have indulged, is unnecessary, and, in my opinion, would serve no good purpose. It is quite enough that we receive what readers well acquainted with Scripture will acknowledge to be the natural meaning. As Abraham is called *the father* of believers, because to him was committed the covenant of eternal life, that he might first preserve it faithfully for his own children, and afterwards transmit it to all nations, and as all who are heirs of the same promise are called *his children*; so those who receive along with him the fruit of the same faith are said, after death, to be collected into his *bosom*. The metaphor is taken from a father, in whose *bosom*, as it were, the children meet, when they all return home in the evening from the labors of the day. The children of God are scattered during their pilgrimage in this world; but as, in their present course, they follow the faith of their *father Abraham*, so they are received at death into that blessed rest, in which he awaits their arrival. It is not necessary to suppose that reference is made here to any one place; but the assemblage of which I have spoken is described, for the purpose of assuring believers, that they have not been fruitlessly employed in fighting for the faith under the banner of *Abraham*, for they enjoy the same habitation in heaven.

It will perhaps be asked, Is the same condition reserved after death for the godly of our own day, or did Christ, when he rose, open his *bosom* to admit *Abraham* himself, as well as all the godly? I reply briefly: As the grace of God is more clearly revealed to us in the Gospel, and as Christ himself, *the Sun of Righteousness*, (Malachi 4:2,) has brought to us that salvation, which the fathers were formerly permitted to behold at a distance and under dark shadows, so there cannot be a doubt that believers, when they die, make a nearer approach to the enjoyment of the heavenly life. Still, it must be understood, that the glory of immortality is delayed till the last day of redemption. So far as relates to the word *bosom*, that quiet harbor at which believers arrive after the navigation of the present life, may be called either *Abraham's bosom* or *Christ's bosom*; but, as we have advanced farther than the fathers did under the Law, this distinction will be more properly expressed by saying, that the members of Christ are associated with their Head; and thus there will be an end of the metaphor about *Abraham's bosom*, as the brightness of the sun, when he is risen, makes all the stars to disappear. From the mode of expression which Christ has here employed, we may, in the meantime, draw the inference, that the fathers under the Law embraced by faith, while they lived, that inheritance of the heavenly life into which they were admitted at death."

The Bible makes very clear that when a man dies he sleeps in the dust of the earth and awaits the resurrection of the dead:

Psalm 146:3 Do not trust in princes, In mortal man, in whom there is no salvation. 4 His spirit departs, he returns to the earth; In that very day his thoughts perish.

(See also 1 Kings 1:21, Job 14: 10-12, Psa. 6:5, 13:3, 115:17-18, Dan 12: 2, Acts 2: 34, 13: 36)

There is no *Nous* afterlife, a *mens vita*, or *zoí psychís* in the Bible. For further detail see my book *Index and Miscellaneous Articles of Protestant Messianic Eschatology*, page 14 et al. where I consider John Calvin's *Psychopannychia* and refute him line by line. You see the Protestant Theologians knew enough truth to reject the Enochian Watcher doctrine but did not know enough Philosophy to escape the inner science of the wretched book.

The Serpent Seed Doctrine

Now a prevalent theme throughout the book of Enoch is the notion that in Genesis 6 fallen angels had sex with human women and their offspring brought about great wickedness on the earth and resulted in the catastrophe of the flood. The biggest problem for this interpretation is that if it were true that Angel sex brought about the greatest judgment on man in world history that Moses would certainly mention this in his sexual provisions in the Torah. He never mentions it at all! With all the

detail Moses treats sexual sin in Leviticus 18, he never mentions Angel sex, not even once! Any attempt to claim my argument here is an Appeal to Silence will require a denial of the sufficiency of scripture.(2 Tim. 3:16-17) Moreover, Heiser argues Gal. 3:19 “It was added because of transgressions,” is the transgressions of the Watchers; that the law was given to mitigate the sin of the Watchers and yet the law of Moses nowhere mentions having sex with angels.² Secondly, the book of Jasher 4:18, says these sons of Elohim were human judges and rulers not fallen angels.

Finally, these fallen angels are said to be active on the Earth, not chained up under the ground. As Augustine points out in his *City of God*, book 15, c. 23, even from among the Heiserite canon in 2 Peter 2:4, we find a contradiction to the Serpent Seed doctrine. Augustine says,

“I could by no means believe that God’s holy angels could at that time have so fallen, nor can I think that it is of them the Apostle Peter said, For if God spared not the angels that sinned, [The Heiserite must say that God spared them for an enormous amount of time to genetically pollute the human race save one family. -DS] but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. 2 Peter 2:4 I think he rather speaks of these who first apostatized from God, along with their chief the devil, who enviously deceived the first man under the form of a serpent. But the same holy Scripture affords the most ample testimony that even godly men have been called angels; for of John it is written: Behold, I send my messenger (angel) before Your face, who shall prepare Your way. Mark 1:2 And the prophet Malachi, by a peculiar grace specially communicated to him, was called an angel. Malachi 2:7”

Justin Martyr, in his *Second Apology*, C.5 affirms the Enochian doctrine of the Watchers breeding with women as does Irenaeus, *Against Heresies* c. 10, Sec. 1, and Tertullian, *On the Apparel of Women*, Book 1, c. 3. So much for the consensus of the early fathers especially since Rob Skiba has claimed that this doctrine is the key to interpreting the entire Bible! (Archon Invasion Part 1 - The Origin of the Nephilim) I would maintain that Enoch is the beginning of the Synchronization of the Bible with Pagan Metaphysics, that Justin Martyr and the Early Fathers used to develop their Shatanic Logos Theology. And as I have said before this issue will be central to the coming Alien Hoax disclosure.

The Serpent Seed Doctrine and Gnosticism

The Book of Enoch, chapters 6 and 15 deal with the Serpent Seed Doctrine and make very clear that the Angels when they were righteous were spiritual but in their fall they became attached to flesh and blood which is blatant Gnosticism. Enoch, c. 15,

² Dr. Michael Heiser, “Naked Bible 94: The Sin of the Watchers and Galatians 3-4,” Apr 2, 2016

“4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those [also] do who die and perish. 5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6. But you were [formerly] spiritual, living the eternal life, and immortal for all generations of the world.”

And, as Heiser admits, the book of Enoch was championed by the Manichean Gnostics. Now this goes directly to condemn the Christian views of Sex and the Resurrection. Yeshua taught that angels do not marry, yet the Heiserites argue that Gen. 6:2 shows the angels taking human wives.

Matt. 22:30, "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven."

At this point our opponents will exclaim that this is talking about angels in heaven not fallen angels. First, the sons of God mentioned in Job 1 and 2 are never said to be fallen angels. Secondly, Luke's rendition of Yeshua's statement denotes all angels and does not give the qualifier of angels in heaven only:

Luke 20:34 "The sons of this age marry and are given in marriage, 35 but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; 36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection."

And here again, we see the phrase *sons of God* does not refer to fallen angels or unfallen angels or any direct creation from Elohim but simply faithful human beings. Now we Nazarenes take Yeshua's statement to mean that there will be no procreation in the resurrection because eternal life was only promised to those in the dispensation of grace to have faith in Yeshua Messiah. Marriage here refers to the Old Testament conception of marriage, namely, hereditary transmission of property. Also, if people were allowed to breed forever, the earth would be filled with too many people. He does not mean there will be no sex in the resurrection. Elohim simply withholds the miracle of conception. We maintain that if there is a true human resurrection it would have to involve penises and vaginas, which means there is going to be sex. And to the embarrassment of the Christians and their Angelic Celibacy doctrine they too believe that Angels have sex, which is what Enoch is all about. Now, immediately the only place the Christian can run to here is to say that only the fallen angels had sex because when they fell they took human bodies which is inescapably the Gnostic position. On their view, taking a physical body with sex organs means a fall into sin which is exactly what we have written out in chapter 15 of The Book of Enoch. Christianity is inescapably Gnosticism. This is why, in official definitions

of sin in traditional Christianity, they absolutely omit the law as in Romans 7:7 and 1 John 3:4 and revert to their abstract Platonism. Catechism of the Catholic Church, 1849,

“Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as ‘an utterance, a deed, or a desire contrary to the eternal law.’ ”

The Pelagianism of Pseudo-Enoch

When you read Genesis 6 the focus is clearly on the sin of man, G-d’s regret even creating man and the doctrine of Original Sin:

Gen. 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

In The Book of Enoch it is just the opposite. All throughout Enoch man is the victim and the Fallen Angels are the sinners. In chapters 65 and 69 Pseudo-Enoch makes clear that the reason why there was so much wickedness at the time of Noah was because of the knowledge that the Fallen Angels had given to men regarding metallurgy and knowledge of science. He also claims that the knowledge of Demonology and Sorcery came from a Fallen Angel named Kâsdejâ. In the work of Faber he attributes sorcery to the line of Ham which is why, to this day, the words Alchemy and Chemistry bear Ham’s name. I say this yet again to focus on the fact that in the Bible man is the sinner. In the book of Enoch, the fallen angels are the sinners and man the pathetic victim. When I first made this claim after writing my consideration of The Book of Enoch earlier this year I did not realize how accurate that statement was! Since then I have read Heiser’s *Unseen Realm*, his *Reversing Hermon* and his book *Demons*. Michael Heiser says in *Reversing Hermon*, pages 103, 105,

“Contrary to the dominant Christian tradition the Fall of Adam is not the exclusive touchpoint for the depravity of humankind...the proliferation of evil throughout humanity should not be placed at the feet of Adam but of the Watchers.”

Any basic orientation with the book of Romans, especially chapter 5, would inform the reader that what Michael Heiser is teaching is Satanic Heresy.

All throughout the Book of Enoch a wild Flat Earth Cosmology is clearly espoused. In Chapter 17 Enoch mentions traveling to the edges of the Earth where the Earth and the Firmament meet. I noticed he mentioned nothing of the bitter cold of Antarctica or how he survived that journey. In chapters 72-82 he has a fascinating account of how the sun rises and sets through Metaphysical portals. All throughout the book he seems to think that there are portals on the outside region of the Firmament just above the Antarctic region where all the weather of the earth originates. Now the Bible does not mention any of this. It does affirm a Flat Earth, a Firmament and a circuiting sun (Psa. 19) but it claims that the sun circuits the circular face of the Earth in Psalms 19 and Proverbs 8. The setting of the sun in the Bible is a matter of perspective and relative. It is not a physical or Metaphysical act of teleportation. I find it ridiculous that Heiser promoted the book so much seeing it teaches the wildest Flat Earth cosmology he rejects. This again shows that his championing of Second Temple Judaism is simply a cherry-picking act of opportunism.

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels

Michael Heiser claims that this passage is a paramount example of Messiah borrowing from The Book of Enoch. Yeshua here is claiming that the Lake of Fire event of Revelation 20 was prepared in the past. When exactly did God create hell, we do not know exactly, it is not revealed. Though, sometime in the past for sure. The biggest problem for Heiser is that the New Testament does not describe angels being chained up in hell or under the earth but on the earth corrupting the lives of men but fearing their final judgment *in the future* as we read in Luke 8:26-33, Matt. 8:29 and 1 Pet. 5:8. In 1 Enoch 10:4-6 Azazel was said to be bound in the desert in a cave by the angel Raphael. In Leviticus 16: 8, 10 and 26 we read of a goat that has the sins of Israel placed upon him to be for Azazel into the desert. Keil & Delitzsch commenting on Leviticus 16,

“We have not to think, however, of any demon whatever, who seduces men to wickedness in the form of an evil spirit, as the fallen angel *Azazel* is represented as doing in the Jewish writings (Book of Enoch 8:1; 10:10; 13:1ff.), like the terrible field *Shibe*, whom the Arabs of the peninsula of Sinai so much dread (*Seetzen*, i. pp. 273-4), but of the devil himself, the head of the fallen angels, who was afterwards called Shatan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as *Azazel* is here, but only the ruler or head of the kingdom of demons. The desert and desolate places are mentioned elsewhere as the abode of evil spirits (Isaiah 13:21; Isaiah 34:14; Matthew 12:43; Luke 11:24; Revelation 18:2). The desert, regarded as an image of death and desolation, corresponds to the nature of evil spirits, who fell away from the primary source of life, and in their hostility to God

devastated the world, which was created good, and brought death and destruction in their train.”

Thus, the goat laden with the sins of Israel is sent back to the father of sin and expiated. Thus, Azazel and his company are thought to be active and on the earth in the Bible not chained up under the earth. The Heiserite will now try and move the goal posts and say that only *some* of the fallen angels are trapped under the Earth. Here is the problem: these texts clearly say that all the fallen angels are chained up under the earth as the Greek Titans of old:

Enoch 21:10. And he said [[unto me]]: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

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 Pet. 2: 4 For if God spared not the angels that sinned, but cast them down to hell,[Tartarus] and delivered them into chains of darkness, to be reserved unto judgment

This is yet another evidence that Enoch is an embellishment and synchronization of the Pagan Mysteries with that of Holy Scripture. This is the Pagan myth of the Titans in the ancient Pagan mysteries in Greece. In 2 Peter 2:4 the word where they were supposedly cast is *Tartarus*. How Protestant ministers allowed 2 Peter into their canons is a matter that baffles me to this day!

Section Conclusion

Now, the reason I am giving this detailed refutation of the book of Enoch is because in the near future when the Alien Hoax Disclosure takes place the Christians in our government, the deep state and in the Church are going to try and use the Alien Hoax to prove their Enoch theory in order to justify their Perennialism. They are going to try and say that the bad Aliens, the Reptilians, are the fallen angels who took flesh pace Enoch 6 and 15. But the good Aliens are Metaphysical. They are doing this because they do not want to admit that Western Education and the Media is a complete Hoax, because Western Education and the Media are where they get their power. The fake events that took place by the Christian agents,

- the Federal agents in the Ku Klux Klan that provoked attacks on black men, leading to their Civil Rights movement
- the Oklahoma City theatre
- the School shooting theatres
- the racial hate crime theatres, pace Rodney King etc.

- the 9/11 theatre
- the Charlie Kirk theatre
- the Hammas theatre
- the Alien theatre

all benefit Christian people and distinctly Christian people, especially the Jesuits and their Baptist acolytes. They know that we who know these are theatres are the enemies of Christianity and that is why they cannot let go of these theatres. These theatres keep the Ethno-Nationalist interests and those of us who hold to the old holy books down and ostracized in the West.

THE HARROWING OF HADES REFUTED

Daniel 4: 17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Luke 4: 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

1 John 5:19 We know that we are of God, and that the whole world lies in the power of the evil one.

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience

We read in the Scriptures, that Elohim is Almighty, all powerful and any power an angel, Shatan or any man has on this earth is something given to him by Elohim. We read primarily in the first few chapters of Job that Elohim rules over all angels, Shatan and his ministers. The power that Shatan has is something delegated to him by Elohim. This matter will become paramount as we consider the traditional Christian (Dionysian) view of the gospel called The Harrowing of Hades. Heiser calls it Reversing Hermon, which is a clear proof that Heiser was working with the Romanists not to mention this doctrine is directly corollary to the doctrines of Purgatory and the Intercession of Saints. This doctrine states that Jesus died on the cross, not as a Penal Substitute for the sins of the elect, which is exactly what Isaiah 53 says, but pursuant to The Book of Enoch, Jesus died in order for his Soul, which doesn't actually exist, to descend into the recesses of hell, a Metaphysical chamber in a

physical place, what Heiser calls a “placeless place,” which is gibberish on its face, in order to take the power of death away from Shatan, assuming, of course that an underground physical/Metaphysical chamber is Shatan’s abode, which they have no proof of. This doctrine of The Harrowing of Hades is, #1 dependent on the non-Canonical Book of Enoch. #2. The Harrowing of Hades was refuted by John Calvin and John Owen in their considerations of the phrase “he descended into hell” from the Apostle’s Creed:

Calvin, *Institutes*, Book 2, C. 16,

“9...To conclude from it that the souls of the dead are in prison is childish. And what occasion was there that the soul of Christ should go down thither to set them at liberty? I readily admit that Christ illumined them by the power of his Spirit, enabling them to perceive that the grace of which they had only had a foretaste was then manifested to the world. And to this not improbably the passage of Peter may be applied, wherein he says, that Christ ‘went and preached to the spirits that were in prison,’ (or rather ‘a watch-tower’) (I Pet. 3:19). The purport of the context is, that believers who had died before that time were partakers of the same grace with ourselves: for he celebrates the power of Christ’s death, in that he penetrated even to the dead, pious souls obtaining an immediate view of that visitation for which they had anxiously waited; while, on the other hand, the reprobate were more clearly convinced that they were completely excluded from salvation. Although the passage in Peter is not perfectly definite, we must not interpret as if he made no distinction between the righteous and the wicked: he only means to intimate, that the death of Christ was made known to both.

10. But, apart from the Creed, we must seek for a surer exposition of Christ’s descent to hell: and the word of God furnishes us with one not only pious and holy, but replete with excellent consolation. Nothing had been done if Christ had only endured corporeal death. In order to interpose between us and God’s anger, and satisfy his righteous judgment, it was necessary that he should feel the weight of divine vengeance. Whence also it was necessary that he should engage, as it were, at close quarters with the powers of hell and the horrors of eternal death. We lately quoted from the Prophet, that the ‘chastisement of our peace was laid upon him’ that he ‘was bruised for our iniquities’ that he ‘bore our infirmities;’ expressions which intimate, that, like a sponsor and surety for the guilty, and, as it were, subjected to condemnation, he undertook and paid all the penalties which must have been exacted from them, the only exception being, that the pains of death could not hold him. Hence there is nothing strange in its being said that he descended to hell, seeing he endured the death which is inflicted on the wicked by an angry God. It is frivolous and ridiculous to object that in this way the order is perverted, it being absurd that an event which preceded burial should be placed after it. But after explaining what Christ endured in the sight of

man, the Creed appropriately adds the invisible and incomprehensible judgment which he endured before God, to teach us that not only was the body of Christ given up as the price of redemption, but that there was a greater and more excellent price—that he bore in his soul the tortures of condemned and ruined man.”

John Owen, commenting on *Hebrews 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing*, he says,

“It is generally supposed by expositors that it is heaven itself which is hereby intended. Hence some of the ancients, the schoolmen, and sundry expositors of the Roman church, have concluded that no believers under the old testament, none of the ancient patriarchs, Abraham, Isaac, or David, were admitted into heaven [The fundamental mistake was believing in the Soul and a Metaphysical heaven in the first place. - DS] whilst the first tabernacle stood; that is, until the ascension of Christ. Hereon they framed a limbus for them in some subterranean receptacle,—whither they suppose the soul of Christ went, when it is said that he ‘descended into hell,’ —where they were detained, and whence by him they were delivered. But whatever becomes of that imagination, the most learned expositors of that church of late, such as Ribera, Estius, Tena, Maldonate, A Lapide, do not fix it on this text; for the supposition whereon it is founded is wholly alien from the scope of the apostle, and no way useful in his present argument. For he discourseth about the privileges of the church by the gospel and priesthood of Christ in this world, and not about its future state and condition.”

As I have demonstrated in my debates with the Eastern Orthodox on the book of James, the Christian canon is wrong. The book of James is a direct hit-piece against Paul and there is no way around that. Seeing Jude and 2 Peter are dependent on The Book of Enoch and its Perennialism in general, these two books need to go as well. I have held this position with confidence since 2013. And before anyone lashes out at me in incredulity may I remind you that the Catholic Church had no official definition of the Canon of Scripture until the mid-1500s at the Council of Trent. The Eastern Orthodox Church had no official definition until the Synod of Jerusalem in 1672.

The Power of Death

The Bible makes very clear that the power of death came upon men on account of their sin:

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned

Ephesians 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The Bible also makes very clear that Jesus took this power from Shatan when he died on the cross:

Col. 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Heb. 2: 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. 15 And deliver them who through fear of death were all their lifetime subject to bondage.

Hebrews 2:14 is directly referencing John 12:31, *Now is the judgment of this world, now is the prince of this world cast out.* Nowhere in Scripture do we read anything about the Son of God descending into a physical/metaphysical chamber, “a placeless place” under the earth in order to take the power of death from Shatan.

John Owen says in his commentary on Hebrews 2:14-15,

“The first is that before mentioned, namely, that by his means death entered and came upon all the world. His temptation was the first occasion of death; and for that reason is he termed by our Savior... John 8:44, ‘A murderer from the beginning.’ And herein he had the power of death, prevailing to render all mankind obnoxious to the sentence and stroke of it. Secondly, because he is employed in great, and signal judgments to inflict death on men. He is the head of those מַלְאָכֵי רָעִים, ‘evil angels,’ who slew the Egyptians, Psalms 78:49... And this the apostle seems to allude unto, 1 Corinthians 10:10, where he says that those who murmured in the wilderness were destroyed ἀπὸ τοῦ ὀλοζρευτοῦ ‘by the destroyer;’ ὁ ἄγγελος ὀλοθρευτῆς, that מַלְאָךְ הַמּוֹת, ‘the destroying angel,’ or ‘the angel of death;’ as in this epistle he terms him ...[he that destroyed] Hebrews 11:28. And it may be this is he who is called מְבֹרֵךְ, Job 18:13, ‘the first-born of death,’ or he that hath right unto the administration of it. They term him also... ‘the waster’ or ‘destroyer;’ ... ‘to waste’ or ‘destroy;’ as also אֲבִדוֹן

, which, as John tells us, is the Hebrew name of the angel of the bottomless pit, Revelation 9:11, as his Greek name is Ἀπολλύων... Hence he is called ‘the prince of this world,’ John 12:31, and the ‘god’ of it, 2 Corinthians 4:4; inasmuch as all the world are under the guilt of that sin and death which he brought them into... (3.) God having passed the sentence of death against sin, it was in the power of Shatan to terrify and affright the *consciences* of men with the expectation and dread of it, so bringing them into *bondage*. And many God gives up unto him, to be agitated and terrified as it were at his pleasure. To this end were persons excommunicate given up unto Shatan to vex them, 1 Timothy 1:20 ‘*Of whom is Hymenaeus and Alexander; whom I have delivered unto Shatan, that they may learn not to blaspheme.*’ He threatens them as an executioner with the work that he hath to do upon them... IX. All sinners out of Christ are under the power of Shatan. They belong unto that kingdom of death whereof he is the prince and ruler. ‘The whole world lies τῷ πονηρῷ,’ ‘in the power of this wicked one.’ [1 John 5:19] ... The fourfold power of Shatan in reference unto death, before mentioned, was all founded in sin. **The obligation of the sinner unto death was that which gave him all his power. The taking away, then, of that obligation must needs be the dissolution of his power.** The foundation being removed, all that is built upon it must needs fall to the ground. Now this, in reference unto the children for whom he died, was done in the death of Christ, *virtually* in his death itself, *actually* in the application of it unto them. When the sinner ceaseth to be obnoxious unto death, the power of Shatan ceaseth also. And this every one doth that hath an interest in the death of Christ: for ‘there is no condemnation unto them that are in Christ Jesus,’ Romans 8:1; and this because he died. He died for their sins, took that death upon himself which was due unto them; **which being conquered thereby, and their obligation thereunto ceasing, the power of Shatan is therewith dissolved.** The first branch of his power consisted in the bringing of sin into the world. This is dissolved by Christ’s ‘taking away the sin of the world,’ John 1:29; which he did as ‘the Lamb of God,’ by the sacrifice of himself in his death, typified by the paschal lamb and all other sacrifices of old. Again, his power consisted in his rule in the world, as cast under sin and death. From this he was cast out, John 12:31, in the death of Christ. When contending with him for the continuance of his sovereignty, he was conquered, the ground whereon he stood, even the guilt of sin, being taken away from under him, and his title defeated.”

The Dionysian corollaries to The Harrowing of Hades is the doctrine of Christus Victor and its Preterist corollary Shatan’s dispossession. Shatan’s dispossession was only temporary:

Revelation 13: 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

This passage, as I have cited it many times to my Christian opponents is impossible on the Christian scheme, not only their Ecclesiology but as we see their Soteriology and Preterist Eschatology as well. Thus, in this section conclusion we see that the primary text that the Christian Church is operating off of is the Non-Canonical Book of Enoch and its Perennial Metaphysics and not the Canonical Scriptures of the Bible. Moreover, as we have seen how closely related The Book of Enoch and the Apocryphal Watcher doctrine is to many Catholic Doctrines such as Purgatory and the Intercession of Saints, I am again embarrassed that my Protestant predecessors not only gave a pass to Jude and 2 Peter but did not utterly reject Christianity altogether!

THE PSEUDO-ENOCHIAN DOCTRINE OF THE ORIGIN OF DEMONS REFUTED

1 Enoch 15:8. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. 9. Evil spirits have proceeded from their bodies; because they are born from men, [[and]] from the holy Watchers is their beginning and primal origin; [they shall be evil spirits on earth, and] evil spirits shall they be called. [10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] 11. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, [but nevertheless hunger] and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded [from them].

The Book of Enoch and Michael Heiser teach that demons are the disembodied spirits of the Giants-Nephilim of Genesis 6. The biggest problem for this is that the flood of Noah destroyed everything outside of Noah's Ark. How do the Nephilim get to the other side of the flood? In Heiser's *Unseen Realm*, chapter 23, he does the most dishonest thing possible and claims that Noah's Flood was regional and not planar and that is how Nephilim survived the flood.

1. Second Temple Judaism, Heiser's linchpin Hermeneutic did not believe that Noah's Flood was regional.

2. Heiser cites the Second Temple position,

“some Jewish writers presumed the answer was that Noah himself had been fathered by one of the sons of God and was a Nephilim giant. Genesis 6:9 clearly wants to distance Noah from the unrighteousness that precipitated the flood, so this explanation doesn't work.”

3. I defended the planar Flood of Noah in my *55 Geological Proofs of the Noahic Flood*. The Local Flood Theory is a 19th century invention of an Atheist named Charles Lyell. The Rev. George Young destroyed his position in multiple volumes, and I have summarized his work in my book. Charles Lyell admitted his motivation for Uniformitarianism was to overthrow the influence of Moses on science instead of objectively seeking the truth. He says in his *Letter to Murchison*, August 1829,

“I trust I shall make my sketch of the progress of Geology popular. Old Fleming is frightened & thinks the age will not stand my anti-Mosaical conclusions & at least that the subject will for a time become unpopular & awkward for the clergy, but I am not afraid.”

The facts are irrefutable. i. If in fact the flood of Noah was regional, the obvious command Elohim would have given to Noah is simply to move his family over a journey of a few weeks, not to spend untold labor and treasure building a boat the size of a football field that took over a century! ii. Gen. 7:20 says, “The water prevailed fifteen cubits higher, and the mountains were covered.” The Local Flood Theory is an absolute cope for 19th century clergymen who were trying to protect their paycheck in the face of modern Atheist science. The theory is absolutely disgusting and Heiser truly shows his malice in this matter.

4. There is no Soul as explained and there is no explanation of disembodied spirits in the Bible. There are only a few texts that even mention such a thing.

Disembodied spirits explained

Luke 24:37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Job 4: 12 Now a thing was secretly brought to me, and mine ear received a little thereof. 13 In thoughts from the visions of the night, when deep sleep falleth on men, 14 Fear came upon me, and trembling, which made all my bones to shake. 15 Then a spirit passed before my face; the hair of my flesh stood up: 16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, 17 Shall mortal man be more just than God? shall a man be more pure than his maker?

1 Samuel 16: 14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee...23 And it came to pass, when the evil spirit from God was upon

Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

This is the best they have and there are no explanations of this phenomenon anywhere in the Bible. The Metaphysicians rely completely on Abductive explanation here. As I have stated many times, Metaphysicians rely on gaps in knowledge and leveraging their Metaphysical explanations of those gaps over and against known facts. However, in this case I need not speculate for I am one with direct and firsthand knowledge of the inner Science of Scripture, Sympathetic Magic-Ether Science and the Angelic and Demonic realm. I would refer my readers to my booklet *The Bible and Sympathetic Magic: An Old Science Seen With Modern Eyes*. In the summer of the year 2022 I was confronted by a dark individual with silky black hair and an entirely black outfit. He made a sexual pass at me as I walked through Jerry's Nugget Casino around 4am. I declined his advance and moved away. A few minutes later he came by me, touched the back of my right shoulder and said, "good luck." A few hours later I returned to my apartment on the east side of Las Vegas. I fell asleep. It was approaching noon. I was asleep in my recliner as was my frequent practice as I worked until the morning most nights. In my dream I was looking at the inner wall of my apartment exactly as I was positioned in reality. A face began to emerge out of the wall. He was a demon with a wide jaw and sharp features with Freddy Krueger like skin, only darker colors of red and black, with an ominous look upon his face. He was imprecating me with an accusatory tone in high Latin. As I began to go into paralysis, I was so horrified I jolted out my dream and was awake. I remember seeing my legs jolt and twitch in horror that not only was he not gone now, but he had also fully emerged out of my wall and his entire body visible as he walked towards me. I watched him walk to the left-hand side of my recliner as he looked down upon me and screamed at me in Latin with violent arm motions pointing at me in disgust. I looked away to the right for a moment and looked back to him and he was gone. I need not then speak with speculation as I explain the inner science of the damned. Spirits, other than the Father's spirit are always considered ominous in the Scripture. A spirit is a fallen angel (demon) or one of his high-sympathetic familiars whose given place is in a channel of the Ether different from ours. Their appearance is simply their attempt to interface with our channel. Some people call these levels of consciousness, but I think the more accurate term should be a distinct channel in the ether. The passage in Job is point when we read in verse 13 "*In thoughts from the visions of the night, when deep sleep falleth on men.*" He is clearly describing the dream or vision channel when this spirit appeared. As for Isa. 14:9 *Sheol below is excited about you, to meet you when you come; It stirs the spirits of the dead for you, all the leaders of the earth; It raises all the kings of the nations from their thrones,* we need not submit to the Greeks to explain this. As the Son of Elohim taught us in Matt. 22:32, the dead are not absolutely gone. There is still a spark of life left within them that will be used to reanimate them at the time of the resurrection. This we call Bechamp's Microzymas. The identity frequency of the dead still remains after "death." A high-sympathetic or a demon can still access this frequency given their degree of sympathetic powers. This, I believe, to be the explanation for Mediums and their testifiers, given the rare case they are telling the truth. The primary example in Scripture is the matter

of the Witch of Endor when she called up Samuel, who was not Samuel, but only a Demonic manifestation of him. It is only because the West, I am thinking of Heinrich Cornelius Agrippa in specific, has Perennially confused and melded Sympathetic Magic-Ether Science with Neoplatonism, that they have boasted themselves to be the only ones capable of explanation in these matters. We need no Noumenal Metaphysics to adjudicate this matter.

For years, students of mine have, in their incredulity, balked at my suggestion that the Scriptures teach no Noumenal Metaphysics. They have cited *2 Kings 6: 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for they that be with us are more than they that be with them. 17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.*

Do we see anything here of Pythagoreans spheres? No. These horses and chariots of fire existed in a distinct channel of the ether. The servant simply had to be given a higher sympathetic resonance in order to perceive them. Angels are corporeal beings whose primary abode is in a higher and distinct channel of the ether. Heiser admits in Chapter 23 of *The Unseen Realm* that angels are corporeal. Yet in chapter 1 of his book *Demons* he says, "The members of God's heavenly host are not, by nature, embodied, physical beings of our terrestrial world." This is not true at all as we see from the Ark of the Covenant the Cherubim angels in heaven have physical form and have wings that cover over Elohim's *discrete* presence on his throne in heaven which means the creator himself has form and discrete existence. That is the only way the images on the Ark bear any meaning. Heiser quotes 1 Kings 22:19-21 as his magna carta for his Deuteronomy 32 worldview of a high angelic counsel and his Metaphysics:

1 Kings 22: 19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him

Of course, I concede on the matter of a high angelic counsel that Yahweh congregates among. The doctrine is easily deduced from many passages of scripture. I have no dog in that fight. The controversy here is: does a spirit, *per se*, prove disembodied Metaphysics? **If you notice in the above passage the spirit speaks and moves to stand before Yahweh in his court.** The spirit is a living being with discrete existence and moves spatially according to latitude and longitude. Gen. 6:17 denotes all creatures on the earth have spirit or in the Hebrew *ruah*. The word *spirit* is not there in the scripture to denote Metaphysics. It is there simply to denote a discrete living being. Heiser's

worldview simply does not accord with the language of Scripture because he does not believe in Flat Earth Cosmology. In the Flat Earth Cosmology Elohim has a physical sanctuary above the firmament of the Flat Earth. It is a discrete physical sanctuary with Geometric dimensions and as the adornments of the ark and the Temple and Tabernacle displayed, heaven is a real physical place with real physical Geometrical constituents. I address this matter in more detail in my *Flat Earth Encyclopedia*, “The Bible and The Flat Earth,” page 413 et al. and my *Essays Against Western Metaphysics*, “An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications,” page 321 et al. The following passages clearly denote Angels as physical embodied beings: Gen. 18:1–8, 19, 32:24–30, Exodus 25:18–22, Ezekiel 1 and 10, Daniel 9:21, 10:5–6, Isaiah 6, Acts 5:19, 12:7–10, Acts 12, Hebrews 13:2. Of course, Angels are not made of the same stuff we are. I am not asserting that and I never have. Paul makes very clear how this works:

1 Cor.15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Now to this matter of the origin of Demons: I would hold the traditional view that Demons are Fallen Angels as there are no other candidates and I find Yeshua’s parallel of the fate of Shatan’s angels and demons to be sufficient cause. Though, I concede that the doctrine is not as attested to the degree as we would like when faced with this controversy. When Yeshua is confronted with Legion in Matthew 8/Mark 5 we read,

Matthew 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?

These demons know they have been sentenced to hell in the future. Who does Yeshua say these demons are?

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels

The demons assigned to hell in the future are the angels of the devil Shatan. The word in all of our Greek Manuscripts is Ἀγγέλους/Angelos. There are no textual variants here. The Peshitta Aramaic is *mal’āk*, which is the standard word for *Angel* in the Semitic languages. Paul says to Timothy that there are elect angels and thus, by extension, reprobate angels:

1 Timothy 5:21 I solemnly exhort you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

1 Enoch 15 mentions nothing of Nephilim being Angels of Shatan. Moreover, in the Galilee exorcism Shatan is again said to be the ruler of demons whom Yeshua calls angels:

Matthew 9:32 And as they were going out, behold, a demon-possessed man who was unable to speak was brought to Him. 33 And after the demon was cast out, the man who was previously unable to speak talked; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel." 34 But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

We have the same account in Matthew 12:22-32. In the Philippi exorcism in Acts 16 we have a woman who had the power to see the future from her demonic possession. This could only have been by the power of a fallen angel not the spirit of a Nephilim whom The Book of Enoch nowhere declares possess the power of clairvoyance. In chapter 10 of his *Reversing Hermon* Heiser says,

"certain second temple period Jewish writers saw Satan as being the catalyst behind the rebellion of the Watchers."

So, he admits our view that Shatan led the fall of the angels but still maintains the origin of demons is the Nephilim. In their desperation the Heiserites will now have to resort to their Abduction. Heiser challenges us to define the nature and timing of the Angelic rebellion referenced in Matthew 25:41 without reference to The Book of Enoch. He says in The Naked Bible Podcast, #90, "Lake of Fire,"

But these books informed the New Testament writers and specifically when it comes to something like this doctrine, if you want to call it a doctrine, this doctrine of hellfire and the god-less afterlife, has very clear precedents. And so what I wanted to do here was show a very clear example of how Enochian material takes a little bit from the Old Testament, the divine rebellion, Genesis 3, Genesis 6:1-4, and the reference to the Rephaim being in Sheol and all that, Enoch of course expands a lot of that but that is the material the New Testament writers have also read. The New Testament writers are familiar with their Old Testament and they're familiar with this stuff, too. And it helps them in certain passages like 2 Peter 2:4 and Jude 6 where we have the angels that sinned, and there is no other candidate for an angelic sin other than Genesis 6:1-4. There is no passage that puts an angelic rebellion prior to creation or anything like that even though lots of Christians believe that. That basically comes from *Paradise Lost*, not your Bible.

The arrogance of Dr. Heiser in this respect is nauseating. Even on his own terms, the Church had no knowledge of this matter until around the 4th century B.C., at the earliest, when The Book of Enoch was allegedly written. Is there some magic about the 4th century B.C. that makes Heiser's demand for

explanation more convincing? What does he do with the 3500 years prior to The Book of Enoch? The major problem here for Heiser is that the angelic rebellion he has staked his career on, not to mention the destinies of thousands of his students, is nowhere in the Bible. The angelic rebellion, as we read it in scripture, is arrogance of ambition (Isa. 14, 1 Tim. 3:6), arrogance of beauty (Ezek. 28) and murderous intent (John 8:44). Nowhere do we read in all of canonical scripture, that the angelic rebellion was in any way triggered by sexual lust for human women. Nowhere!

Demonic Possession: What is it?

The Heiserite will now, in his bitter desperation, dive deeper into his Abductive cope and demand we explain demonic possession. What is demonic possession? Throughout the history of Biblical interpretation, and even some explicit scriptural passages, men have understood demonic possession to be a kind of Geometric, while also Metaphysical, (lol) entrance of a demonic “spirit” “flying” inside a human being; a non-physical (Metaphysical) while also physically Geometric act. The contradictions of this explanation are so absurd I have no doubt Elohim allowed this confusion due to the slobbering ignorance and laziness of humanity to simply leave the matter to accommodation. The Enochian Heiserites, in their ignorance of Sympathetic Magic, and in order to explain demonic possession, have to resort to their theory of disembodiment, which is nowhere mentioned in the Bible with the exception of one passage and a loose one at that. A possession is not a being walking into another being. **It is one higher being entering into a resonance with a human being.** The one passage that even remotely resembles their worldview is Luke 24:39 “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” I have already explained this passage above. I would also acknowledge the possibility that some high-sympathetic or one of their familiars have transmuted to such a state of being a demon given enough resonance and communion with demons.

SUMMARY THESES AGAINST THE BOOK OF ENOCH AND MICHAEL HEISER'S DEUTERONOMY 32 WORLDVIEW

1. The Book of Enoch is not Canonical. This should be the final word on this issue but Dr. Heiser has successfully used enough sophistry to convince people that accepting the doctrines of 1 Enoch does not mean that 1 Enoch is canonical! That is exactly what it means, and he simply gaslights his opponents on this score as he treats the book as canonical on one side of his mouth while denying its canonicity on the other.

2. Seeing 1 Enoch is not canonical, the books of Jude and 2 Peter are not canonical. Jude says in verse 14, “And Enoch also, the seventh from Adam, *prophesied* of these, saying, Behold, the Lord cometh with ten thousands of his saints...” (1 Enoch 1:9) Notice Jude is not quoting 1 Enoch as a simple

point of interest or a reliable reference. He is quoting The Book of Enoch as Prophecy! Jude thinks 1 Enoch is canonical. The final prophets of the Old Testament said no. Which is right?

3. Michael Heiser is a Jesuit-coadjutor disinformation agent. His entire Theological platform is Joachimite Catholicism. He teaches the Catholic heresy of The Harrowing of Hades. Heiser simply uses sophistry and calls it Reversing Hermon. This doctrine is directly corollary to the doctrines of Purgatory, the Intercession of Saints, Christus Victor and Preterism. Also, Heiser's Eschatological Nihilism is the typical Jesuit deflection technique we have seen for centuries. Futurism and Preterism were their first attempts to take the heat off of the Pope and that is exactly what Heiser is doing when he says he does not care what the Bible says about prophecy. At The First Christian Symposium on Aliens, "Why An Extra-Terrestrial God Appeals to Today's Culture," Roswell, New Mexico, 2009, 33 minute mark, Dr. Michael Heiser reveals his agenda quoting Jesuit Scholar John Saliba. The official Biographer of Crowley, Richard Kaczynski, and this leading Jesuit Alien Hoax propagandist John Saliba teach at the same University: University of Detroit Mercy. Saliba is joined by his fellow Jesuit ufologist Salvador Freixedo and Vatican Observatory director Jesuit José Gabriel Funes in their attempt to foist this Alien-UFO hoax onto the human race. Heiser was their patsy front and center pretending to be a Protestant scholar. From what I have seen from the Christian apologists over the past 27 years I believe they are going to attempt to use this hoax to break Western Men away from Atheism and Protestantism into a newly formed Joachimite Christianity. They will use the Alien Hoax to prove their Enochian Watcher doctrine, that these alleged Aliens are actually the fallen Watcher angels and their Nephilim abomination offspring. When their Enochian narrative is in place, if they succeed, this will of course completely undermine the Protestant understanding of the gospel and the modern Heliocentric Atheist view of the Universe. Thus, in one fell swoop they will attempt to usher the West back into the hands of the Antichrist Pope of Rome. As Bible believing Flat-Earthers, we know there is no such thing as outer space, and thus, no such thing as Alien races. The Book of Enoch, Crowley's Enochian Sex Magic, Catholic Theology, Modern Space Technology, the NASA Hoax, the UFO-Alien Hoax, literally thousands of years of deception will be bound up in one singular package of lies wrapped neatly in a ribbon for the whole world to consume. Or at least they will try.

4. Just like with every Christian apologist or scholar Heiser's Divine Council Theology does not derive by way of Deduction from scripture. It is Abduction from start to finish. He believes that the Divine Council Watcher Doctrine is not *what the Bible says* but it is *the best explanation* of what the Bible says! This is exactly what the Church does with the Trinity milieu. The best example of his ridiculous Abduction is his eisegesis of 1 Corinthians 11 and his attempt to dog-whistle the Sex Magicians. At the end of chapter 8 of *Reversing Hermon*, Heiser claims that the head covering for women is to denote that she has been taken sexually so that fallen angels will somehow see a head-covering and fear having sex with her. Nowhere in 1 Corinthians 11 does it say that the woman is married. The issue of the head covering in 1 Corinthians 11 is not an issue of marriage, it is not hinged

on marriage or concubinage. The issue is the authority and supremacy of men over women because “**he** is the image and glory of God; but the woman is the glory of man.” The human male is the image of Elohim. That is explicitly stated in scripture among the dozens of different theories Christians have churned out in the past. Heiser himself adds another to the steaming heap of trash. Heiser claims that Paul was concerned about angels wanting to have sex with a human woman and the head covering was to denote that she was taken so the angel would leave her alone. How a piece of cloth is supposed to do that against a fallen angel Heiser never explains. Moreover, in his exposition of the hair in 1 Corinthians 11, Heiser, in his deranged lunacy, says that the hair mentioned here is the woman’s pubic hair. He says,

“Since female hair is part of the female genitalia, Paul asks the Corinthians to judge for themselves whether it is proper for a woman to display her genitalia when praying to God (1 Cor 11:13).”

There are so many verses in 1 Corinthians 11 that demonstrate Paul is talking about the hair on the head of both men and women that I am left with no other conclusion than that Heiser is deliberately lying in his exposition of this passage and there is no way he actually believes what he is saying.

5. Heiser does not believe that the Bible is inspired by Yahweh. He believes in the Liberal Theory that it is simply a cultural construction. What Heiser does is make the Bible simply one of many Ancient Near Eastern texts and is therefore no longer Special Revelation, but his theology clearly melts into Perennialism, as the Dionysian Churches have done from the beginning. This is the mistake that he made by attributing the Ancient Near Eastern deities to the Watchers instead of the Diluvians. We will treat this matter below. Marcus Borg was a leading Liberal scholar and in his book *The God We Never Knew: Beyond Dogmatic Religion to a More Authentic Contemporary Faith*, he defines the distinct Liberal view of Scripture on page 25 of his work,

“I let go of the notion that the Bible is a divine product. I learned that it is a human cultural product, the product of two ancient communities, biblical Israel and early Christianity. As such, it contained their understandings and affirmations, not statements coming directly or somewhat directly from God... I realized that whatever ‘divine revelation’ and the ‘inspiration of the Bible’ meant (if they meant anything), they did not mean that the Bible was a divine product with divine authority.”

This is exactly how Michael Heiser treats the Scripture when he pits the cultural practices and archeological artifacts of Second Temple Judaism against the Scripture.

6. The greatest heresy that Heiser teaches is his blame-shifting of man’s sin onto the Watchers. When you read Genesis 6 the focus is clearly on the sin of man, God’s regret even creating man and the

doctrine of Original Sin. And take specific note, Gen. 6:6-7 says that the creatures Yahweh destroyed were his creation and it grieved him that he had made man. Heiser, on the contrary, maintains that the creatures being destroyed in Noah's flood were not Yahweh's creation but the creation of fallen angels. Michael Heiser says in *Reversing Hermon*, pages 103, 105,

“Contrary to the dominant Christian tradition the Fall of Adam is not the exclusive touchpoint for the depravity of humankind . . . the proliferation of evil throughout humanity should not be placed at the feet of Adam but of the Watchers.”

Any basic orientation with the book of Romans, especially chapter 5, would inform the reader that what Michael Heiser is teaching is Satanic Heresy.

7. Angel Sex is mentioned nowhere in the statutes of the Torah. With all the detail Moses treats sexual sin in Leviticus 18, he never mentions Angel sex, not even once! According to the Enochian Heiserites this is the greatest sin ever committed yet Moses is completely silent about it? Any attempt to claim my argument here is an Appeal to Silence will require a denial of the sufficiency of scripture. (2 Tim. 3:16-17) Moreover, Heiser argues Gal. 3:19 “It was added because of transgressions,” is the transgressions of the Watchers; that the law was given to mitigate the sin of the Watchers and yet the law of Moses nowhere mentions having sex with angels.³

8. Second Temple Judaism is the greatest period of error in world history and Heiser's pretended commitment to it is malicious cherry-picking. The primary Hermeneutical hinge of Heiser's Deuteronomy 32 Worldview is his nauseating and insufferable appeals to Second Temple Judaism and the Ancient Near East. As Robert Eisenman demonstrated in his *James the Brother of Jesus*, Second Temple Judaism was a Jacobin rebellion against Elohim. It was a completely man-made religion. Second Temple Judaism is why so many Jews to this day reject Yeshua as Messiah as their entire worldview hinged on their hatred of the nations and their desire to get revenge for their captivities by way of Military conquest. Second Temple Judaism is why there was such hostility against the Apostle Paul extending into the ministry of James and then later into the Islamic religion which is Tzadik Second Temple Judaism as Eisenman proves. Moreover, Second Temple Judaism believed the earth is flat, that Noah's flood was planar not local, that the seat of the intellect was a man's blood and guts, that Elohim was one person not three, that Sympathetic Magic was the inner science of Scripture and Nature; they also believed in Geomancy as Eisenman proved James was an avid practitioner of it. Heiser rejects all of this while proclaiming to the world his pretended loyalty to an Ancient Near Eastern worldview.

³ Dr. Michael Heiser, “Naked Bible 94: The Sin of the Watchers and Galatians 3-4,” Apr 2, 2016

9. The Sethite interpretation of Genesis 6 was the profession of one George Stanley Faber whose 6 volumes on the matter, *A Dissertation on the Mysteries of the Cabiri* and *The Origin of Pagan Idolatry* are the definitive end of this debate. Heiser never mentions Faber's work once! The ancient conflict between the Olympiad Titans and the defeated Titans confined to Tartarus are embellishments on the true history of the lines of Seth (Specifically Noah's family) and Cain. Noah's family will be the Olympiad Titans and Cain's line the defeated Titans. Faber traced this among the ancient mystery religions all over the world and demonstrated their confluence with the lines of Seth and Cain! In Volume 1 of *A Dissertation on the Mysteries of the Cabiri* Faber lays out the basis for Sanchuniathon's first Genealogy:

Sanchoniatho's first genealogical table compared with and adapted to Scripture.		
<i>The ten generations of the line of Seth, not specified by Sanchoniatho.</i>	<i>The eight generations of the line of Cain, specified by Sanchoniatho, with the addition of Noah and Ham.</i>	
1. Adam.	1. Protogonus.	1. Adam.
2. Seth.	2. Genus.	2. Cain.
3. Enos.	3. Phos.	3. Enoch.
4. Cainan.	4. Cassius.	4. Irad.
5. Mahalaleel.	5. Memrunus.	5. Methujael.
6. Jared.	6. Agreus.	6. Methufael.
7. Enoch.	7. Chryfor.	7. Lamech.
8. Methufelah.	8. Technites.	8. Tubal-Cain.
9. Lamech.	9. Agrucrus.	9. Noah.
10. Noah.	10. Amynus.	10. Ham.
<i>The deluge.</i>		
9. Agrucrus.	11. Sydyk.	9. or 11. Noah*.
10. Amynus-Magus.	12. Cabiri.	10. or 12. Ham, and the rest of the family of Noah.
11. Misor.	13. Sons of the Cabiri.	11. or 13. Mizraim, and the other grandchildren of Noah.

Not only does Heiser not address Faber's work he actually espoused the Jacobin Atheist position that Faber argued against throughout his work!

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.

There are two ways people read this,

1. That the *after that* is when the sons of Elohim came into the daughters of men. That is the event that happens after the arrival of the Nephilim proving the Nephilim are not products of the union between sons of Elohim and daughters of men.

2. That the verse should be read like this: “There were giants in the earth in those days; and there were giants in the earth 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.”

I take the first view and Heiser the second. In neither case can the argument be made that the Nephilim were products of the union between the sons of Elohim and the daughters of men. In both cases the Nephilim are present when the union takes place proving the union is not the cause of the Nephilim. Thus, Keil & Delitzsch,

“Note: How thoroughly irreconcilable the contents of this verse are with the angel-hypothesis is evident from the strenuous efforts of its supporters to bring them into harmony with it. Thus, in *Reuter's Repert.*, p. 7, Del. observes that the verse cannot be rendered in any but the following manner: ‘The giants were on the earth in those days, and also afterwards, when the sons of God went in to the daughters of men, these they bare to them, or rather, and these bare to them;’ but, for all that, he gives this as the meaning of the words, ‘At the time of the divine determination to inflict punishment the giants *arose*, and also afterwards, when this unnatural connection between super-terrestrial and human beings continued, there arose such giants;’ not only substituting ‘arose’ for ‘were,’ but changing ‘when they connected themselves with them’ into ‘when this connection continued.’ Nevertheless he is obliged to confess that ‘it is strange that this unnatural connection, which I also suppose to be the intermediate cause of the origin of the giants, should not be mentioned in the first clause of Genesis 6:4.’ This is an admission that the text says nothing about the origin of the giants being traceable to the marriages of the sons of God, but that the commentators have been obliged to insert it in the text to save their angel marriages. *Kurtz* has tried three different explanations of this verse but they are all opposed to the rules of the language.) (1) In the *History of the Old Covenant* he gives this rendering: ‘Nephilim were on earth in these days, and that even after the sons of God had formed connections with the daughters of men;’ in which he not only gives to נָפְלִים the unsupportable meaning, ‘even, just,’ but takes the imperfect יָבֹאוּ in the sense of the perfect בָּאוּ. (2) In his *Ehen der Söhne Gottes* (p. 80) he gives the choice of this and the following rendering: ‘The Nephilim were on earth in those days, and also after this had happened, that the sons of God came to the daughters of men and begat children,’ were the ungrammatical rendering of the imperfect as the perfect is artfully concealed by the interpolation of ‘after this had happened.’ (3) In ‘*die Söhne Gottes*,’ p. 85: ‘In these days and also afterwards, when the sons of God came (continued to come) to the daughters of men, they bare to them (sc., Nephilim),’ where יָבֹאוּ, they came, is arbitrarily altered into יוֹסִיפוּ לְבֹאוּ, they continued to come.”

Heiser is abysmally ignorant of Faber's work and he constantly attempts to sound smart by citing his knowledge of Ugaritic texts and the ancient Mesopotamian Apkallu, seven demigods, not knowing that the Apkallu are the exact Cabiri Faber devoted most of his career explaining. Anyone who knows the work of George Faber facepalms with embarrassment every time Heiser tries to tie in his Deuteronomy 32 worldview into the ancient mystery religions. I have catalogued the most pertinent items of Faber's research in my two books *The Noahic Root of Pagan Idolatry* and my *Ancient Cosmogony* book.

10. The Angel-Nephilim narrative is not found in the book of Jasher, but on the contrary, the sons of Elohim are specifically said to be human judges and rulers.

Jasher 4:18 And their ***judges and rulers went to the daughters of men*** and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

11. Heiser claims that the origin of Paganism was at Babel when Yahweh supposedly assigned the separated nations their own angel to be their god. He cites, as his magna carta, Deuteronomy 4:19-20.

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided[allotted] unto all nations under the whole heaven. 20 But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

The point Moses is making here is that the celestial bodies are given unto all men and nations to benefit from their light and the determination of times and seasons. It has nothing to do with Elohim assigning fallen angels to each nation to be their god. Heiser is simply superimposing his own worldview on top of the scriptures. Moreover, as Faber demonstrated, the gods of the ancient Pagan peoples are not 70 angels; they are Diluvians.

12. In Heiser's consideration of Soul Sleep in his Naked Bible Podcast 49: Acts 13, May 16, 2015, he simply ignores all of our scriptural proofs for this doctrine (1 Kings 1:21, Job 14: 10-12, Psa. 6:5, 13:3, 115:17-18, 146:3, Dan 12: 2, Acts 2: 34, 13: 36) and instead demands that we make cultural artifacts of Second Temple Judaism the rule of faith. He demands this issue be settled by the mores of Second Temple Judaism. Again, when we show him and his spawn the beliefs of Second Temple Judaism

regarding Flat Earth, Noah's flood, Monotheism, Sympathetic Magic, Geomancy, etc. they hand wave them away. He demands we explain:

1. The appearance of Moses and Elijah in Matthew 17
2. The calling up of Samuel by the Witch of Endor
3. Statutes against Necromancy in the Torah
4. 2 Cor. 5: 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
5. Why the Torah contains statutes that touching the dead makes you unclean.
6. The phrase "laid unto his fathers" in Acts 13:36

Ans. 1. I explained this above in the *Disembodied spirits explained* section. The high sympathetic in this regard was obviously Yeshua Messiah.

Ans. 2. This was a demon masquerading as Samuel by resonating with his Microzymas as explained in the *Disembodied spirits explained* section. The word used in 1 Samuel 28:13 "I saw gods ascending out of the earth" is the word *Elohim* and clearly refers to a higher being than a human.

Ans. 3. Necromancy is condemned precisely to avoid the Witch of Endor event. Demons masquerade as dead family members in order to deceive, manipulate and attain communion and possession of the one deceived.

Ans. 4. Paul makes his meaning plain in verse 4: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, *that mortality might be swallowed up of life.*" The topic of the chapter in context is mortality vs immortality; not bodied vs disembodiment. When Paul says, "to be absent from the body, and to be present with the Lord" he is not referring to the body absolutely but the mortal condition of the body as the context demonstrates. Thus, to be absent from mortality is to possess immortality in the presence of Yeshua at the resurrection of the dead.

Ans. 5. In the Torah touching the dead body of an animal makes one unclean. (Lev. 11:28, 39) Masturbation and Sex make one unclean. (Lev. 15:16-18) Delivering a newborn infant makes one unclean. (Leviticus 12) The matter is simply about ceremonial uncleanness. What Heiser is doing here is typical Western Obscurantism where they look for gaps in knowledge and inject explanations of those gaps to overrule facts they want undermined. There is no explanation of why touching a dead corpse causes uncleanness in the Torah, however the washing that is commanded for this uncleanness is typological of the elect washing their "clothes" in the blood of the Messiah. (Lev. 11:25, 28, 40, c.r.,

Rev. 7:14). Heiser is simply begging the question. The real question in this context is why is Heiser assuming Metaphysical components to these statutes?

Ans. 6. This phrase is simply a belief in continued existence after death **at the resurrection** and the reunion he will enjoy at the resurrection. Even the abominable Justin Martyr knew not to make this mistake when he said in *Dialogue with Trypho*, Chapter 80,

“For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians...”

Do I have to say it yet again? Christianity is Gnosticism. It always has been and it always will be regardless of the mental gymnastics Christian apologists perform through the centuries.

13. In 2 Peter 2:4-5 the word for *hell* is the Greek word *Tartarus* where the Titans are confined. The problem is the entire concept of Tartarus is missing from scripture. William Warren states in *Earliest Cosmologies*, pgs. 42-52,

“In the first place, it is plain that a rift through the solid Earth of the Babylonians would as effectually carry engulfed men into the underworld as would a somewhat shorter rift through the upper half of the hollow disklike Earth presented us by Whitehouse and Schiaparelli.

In the second place, if Sheol was really believed to be an enormous cavern in the bowels of the Earth, reached in Korah’s case by an extemporized entrance, **where was the ordinary and normal entrance for Korah’s countrymen in general?** Barbarians have been known to point out cave-mouths supposed by them to lead to an underworld, but no biblical writer has a hint respecting any such Earthpiercing path divinely provided for all ghosts descending to Sheol. Granting the existence of such a path, where was its upper end, its entrance gate? In the territory of which tribe was the uncanny rift, the rendezvous of all the newly dead? If it was beyond the bounds of the Holy Land, to what unhallowed heathen land were the pious and unpious ghosts of Israel compelled to journey in search of the tunnelmouth through which they could hope to reach their long home and be gathered to their fathers? **Such questions need no answer; they belong to a world utterly foreign to Hebrew thought.**

Possibly someone will deny the need of any such tunnel in the case of ghosts, and claim that according to Hebrew belief the disembodied spirit in the moment of its disembodiment

received power to penetrate the soil and the unrifted rock overarching the Sheol cavity. But this is to go quite beyond the evidence. Nowhere do the biblical writers claim or imply that solid material barriers impose no limitations upon the free movements of a disembodied human spirit. Furthermore, in case the soil and every part of the solid Earth were as freely traversable by disembodied human spirits as the present supposition implies, the need of any cavern for the assembled and assembling spirits in the heart of the Earth would be quite done away. Matter-filled space would be as available as any other.

In the third place, the most ancient known pictures of a human soul after separation from the body represent it as winged, and birdlike. Illustrations in Egyptian art are numberless. Babylonian texts imply the same representation...

Finally, if we may trust the exegesis of the apostle Paul, his countrymen, like the Babylonians, considered a passage across the ocean the same thing as a descent to the deep abodes of the dead. A comparison of Deut. 30. 11-13, with Rom. 10. 6-8, shows that he interprets the one transit as the perfect equivalent of the other.”

14. Calling the Spiritual world a “Placeless Place” is Sophist Obscurantism. Heiser is always claiming that the spiritual realm has no latitude or longitude; yet that is exactly what we see with the Ascension of Jesus Christ when he ascended into heaven on a cloud.

Acts 1: 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

He was taken on a cloud with a specific vector. He did not teleport to another dimension that has no latitude, longitude or place. He went to a physical location with actual physical form to it. Heaven, according to Biblical Flat Earth Cosmology is in my estimation about 20-30 thousand miles at zenith to the arctic circle; it has place, latitude and longitude. All this Metaphysical posturing is an attempt to avoid dealing with the Science in the Bible and preserve one’s popularity and paycheck. In the same vein of thought hell also has place, latitude and longitude.

Deuteronomy 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone(sulfur)

As we have seen above, there is no underground Metaphysical chamber, a “placeless place” found in scripture. This is Rabbinic and Roman Catholic superstition. What we do find about the nature of the wrath of Elohim and his final judgment is that it runs in direct course with Volcanology. The word for *brimstone* in Rev. 20:10 is simply an older word for sulfur, which is a standard component of Volcanic Lava and Lava Lakes sure look exactly like Lakes of Fire to me. I also see no other way to explain Volcanic eruptions on a Flat Earth model but to denote magma as being the hell that Yahweh created after the fall but we do not know exactly when it happened.

15. In Rob Skiba’s speech, *Archon Invasion Part 1 - The Origin of the Nephilim* 1:00- 2:00, Skiba admits his motive in embracing this Enochian-Nephilim understanding of Scripture, and it is to conform the Bible to the modern theory of human rights. If the modern liberal atheistic world (which by the way murdered hundreds of millions of people to come to power and administer their Governments to this day) just understood that the G-d of the Bible does not hate wicked people he only hates the offspring of Angels and Humans, then they would accept Yeshua and all would be well. It is childish naivety found nowhere in Scripture. Heiser claims that the Canaanite Conquest was also caused by the Nephilim, that the people had unclean relations or were of some deformed genetic stock. On the contrary, Moses tells us exactly why the Canaanite Conquest took place:

Deut. 18: 9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the Lord: **and because of these abominations the Lord thy God doth drive them out from before thee.**

16. Skiba admits Greeks called the Nephilim Titans (Ibid., 18:00) yet the Titans of Greek philosophy were based on antediluvian humans not disembodied Watcher-bred Nephilim. The lines of Seth and Cain, one righteous and one wicked, are where you have the break and the rivalry between Olympiad Titans and Cain’s line the defeated Titans. The reader can reference the development of ancient Polytheism in Sanchuniathon, the ancient historian of the ancient Phoenician religion as recorded in Eusebius, *Preparation for the Gospel*, Book I, Chapter 9 and 10. In *The Gods and Goddesses of Ancient Egypt* by Wilkinson, pages 17-18, we read,

“The form of the sun god usually associated with this creation was Atum, [Adam, Noah being his oscillated reincarnation - DS] who was sometimes said to have existed within the

primeval waters 'in his egg' as a way of explaining the origin of the god. At the moment of creation **Atum was said to have been born out of the primordial flood** as 'he who came into being himself,' thus becoming the source of all further creation."

The Titans emerged from eggs as we read in Arnobius, *Against the Heathen*, Book I, sec. 36. One of the Titans is specifically named after Japheth, the son of Noah, the Greek Titan Iapetus. We read in *The Odes of Horace*, edited by Prof. Francis William Newman, University College London, page 136,

28. Japhet is the Hebrew and Phœnician form of the Greek Iapetus. I do not mean to identify the individuals. The son of Iapetus is Prometheus.

At the time of the great deluge of Iapetus and his son Prometheus the age of men began to falter in their age exactly as the Bible says about the Ante-Diluvians, not fallen angels:

Horace, *Odes*, Poem 3,

Thus may Cyprus' heavenly queen,
Thus Helen's brethren, stars of brightest sheen,
Guide thee! May the sire of wind
Each truant gale, save only Zephyr, bind!
So do thou, fair ship, that ow'st
Virgil, thy precious freight, to Attic coast,
Safe restore thy loan and whole,
And save from death the partner of my soul!
Oak and brass of triple fold
Encompass'd sure that heart, which first made bold
To the raging sea to trust
A fragile bark, nor fear'd the Afric gust
With its Northern mates at strife,
Nor Hyads' frown, nor South-wind fury-rife,
Mightiest power that Hadria knows,
Wills he the waves to madden or compose.
What had Death in store to awe
Those eyes, that huge sea-beasts unmelting saw,
Saw the swelling of the surge,
And high Ceraunian cliffs, the seaman's scourge?
Heaven's high providence in vain
Has sever'd countries with the estranging main,

If our vessels ne'ertheless
 With reckless plunge that sacred bar transgress.
 Daring all, their goal to win,
 Men tread forbidden ground, and rush on sin:
 Daring all, Prometheus play'd
 His wily game, and fire to man convey'd;
 Soon as fire was stolen away,
 Pale Fever's stranger host and wan Decay
 Swept o'er earth's polluted face,
And slow Fate quicken'd Death's once halting pace.
 Daedalus the void air tried
 On wings, to humankind by Heaven denied;
 Acheron's bar gave way with ease
 Before the arm of labouring Hercules.
 Nought is there for man too high;
 Our impious folly e'en would climb the sky,
 Braves the dweller on the steep,
 Nor lets the bolts of heavenly vengeance sleep."

The seven Titans are all over the ancient pagan religions: the seven Cabiri of the Phoenicians, the seven rishis of the Indians, and the Ogdoad of the Egyptians. And in the case of the Ogdoad the name of the Great Patriarch is Nu/Noah. Again, these characters are not based on fallen angels but Ante-Diluvian men and women.

17. The Giants of Scripture are descendants of Ham (Gen. 10:6-20) not angelic beings and Skiba admits this at 1:20:30 - 1:26:00 of his speech.

18. Skiba argues (Ibid., 41:00-42:00) that hybrid creatures in ancient mythology, such as Centaurus or Chiron, are based on the Nephilim-Angel practice of cross breeding. On the contrary, the myth of Chiron is based on the story of Noah. In Genesis chapter 8 we are informed that the flood had now ended:

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

After the Ark had rested on the mountains of Ararat, Noah would send out the raven and the dove to search out the condition of the world:

Genesis 8:7 and he sent out a raven, and it flew here and there until the water was dried up from the earth. 8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

It returned to him with no evidence of habitability to the Earth. Noah waited another seven days and sent out the dove again:

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. 12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

Noah then knew that the Earth was habitable and thus went forth out of the ark with his family and the animal host. Noah would then offer a sacrifice unto Yahweh:

20 Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

What elements then do we have with Noah as renovator in this narrative?

1. Noah leaves the Ark to begin the next age of the Earth
2. The Ark
3. The Raven
4. The dove with an olive leaf
5. Noah offers sacrifice

This is exactly what we see in the Centaurus Constellation. Hyginus tells us of Centaurus in his *Astronomica*:

“II.38 CENTAUR

He is said to be Chiron, son of Saturn and Philyra, who surpassed not only the other Centauris but also men in justice, and is thought to have reared Aesculapius and Achilles. By his conscientiousness and diligence, therefore, he won inclusion among the stars.

When Hercules was once visiting Chiron, and while sitting with him was examining his arrows, one of them is said to have fallen on the foot of Chiron, and thus brought about his death. Others say that when the Centaur wondered at his being able to kill such huge creatures as Centauri with such slight arrows, he himself tried to draw the bow, and the arrow, slipping from his hand, fell on his foot. For this reason Jupiter, pitying him, put him

among the constellations with a victim which **he seems to hold above the altar for sacrifice.**

Others have said that he is Pholus the Centaurus, who was more skilled in augury than the rest. Consequently, by the will of Jove, he was represented coming to the altar with a victim.”

Saturn is Noah. Just as Noah fell drunk and naked and was shamed by his Son Ham, (Gen. 9:20-27) we read that Saturn got drunk on honey wine and was castrated by Jupiter/Jove/Hammon/Amun/Ham. Porphyry, *On the Cave of the Nymphs in the Thirteenth Book of the Odyssey*, Section 7,

“In Orpheus, likewise, Saturn is ensnared by Jupiter through honey. For Saturn, being filled with honey, is intoxicated, his senses are darkened, as if from the effects of wine, and he sleeps; just as Porus, in the banquet of Plato, is filled with nectar; for wine was not (says he) yet known. The 22 Goddess Night, too, in Orpheus, advises Jupiter to make use of honey as an artifice. For she says to him:—

‘When stretch’d beneath the lofty oaks you view
Saturn, with honey by the bees produc’d
Sunk in ebriety (*note 9*), fast bind the God.’

This therefore, takes place, and Saturn being bound is emasculated in the same manner as Heaven; the theologist obscurely signifying by this that divine natures become through pleasure bound, and drawn down into the realms of generation; and also that, when dissolved in pleasure they emit certain seminal powers. Hence Saturn emasculates Heaven, when descending to earth through a desire of generation (*note 10*). But the sweetness of honey signifies, with theologists, the same thing as the pleasure arising from generation, by which Saturn, being ensnared, was castrated. For Saturn, and his sphere, are the first of the orbs that move contrary to the course of Coelum or the heavens.”

Remember that the Egyptian Ham, or Hammon or Amun is Jupiter. Herodotus, *Histories*, Book 2, C. 42,

“At length, when Hercules persisted, Jove hit on a device- to flay a ram, and, cutting off his head, hold the head before him, and cover himself with the fleece. In this guise he showed himself to Hercules. Therefore the Egyptians give their statues of Jupiter the face of a ram: and from them the practice has passed to the Ammonians, who are a joint colony of Egyptians and Ethiopians, speaking a language between the two; hence also, in my opinion,

the latter people took their name of Ammonians, **since the Egyptian name for Jupiter is Amun** [Ham.-DS].”

The triplication of Saturn with Ops/Rhea is Jupiter, Neptune and Pluto who have the primacy. Yet, Saturn had another son named Chiron the Centaur with Philyra, an Oceanid. Ovid states in his *Metamorphoses* book 6:

→  ovid.lib.virginia.edu/trans/Metamorph6.htm#480077258  

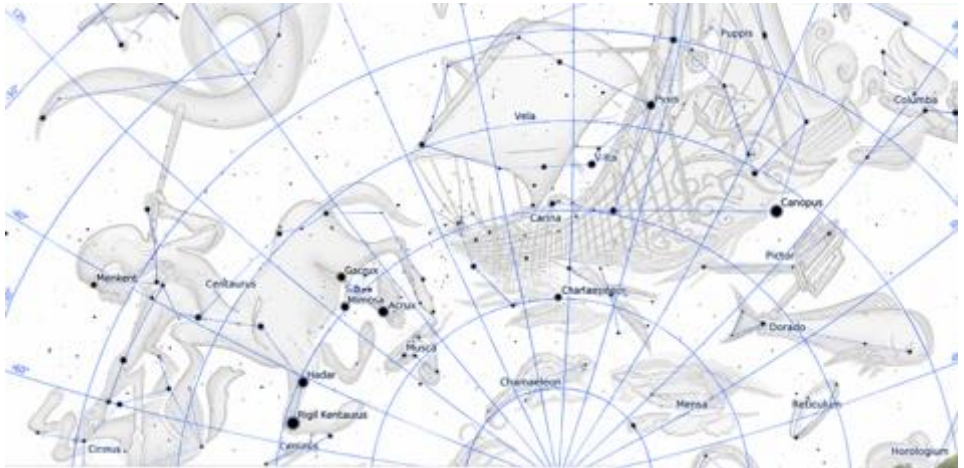
Bk VI:103-128 Arachne weaves hers in reply

The [Maeonian](#) girl depicts [Europa](#) deceived by the form of the bull: you would have thought it a real bull and real waves. She is seen looking back to the shore she has left, and calling to her companions, displaying fear at the touch of the surging water, and drawing up her shrinking feet. Also [Arachne](#) showed [Asterie](#), held by the eagle, struggling, and [Leda](#) lying beneath the swan's wings. She added [Jupiter](#) who, hidden in the form of a satyr, filled [Antiope, daughter of Nycteus](#) with twin offspring; who, as [Amphitryon](#), was charmed by you, [Alcmene](#), of Tiryns; by [Danaë](#), as a golden shower; by [Aegina](#), daughter of [Asopus](#), as a flame; by [Mnemosyne](#), as a shepherd; by [Proserpine](#), [Ceres](#)'s daughter, as a spotted snake.

She wove you, [Neptune](#), also, changed to a fierce bull for [Canace](#), [Aeolus](#)'s daughter. In [Enipeus](#)'s form you begot the [Alcidae](#), and deceived [Theophane](#) as a ram. The golden-haired, gentlest, [mother of the cornfields](#), knew you as a horse. The [snake-haired mother](#) of the [winged horse](#), knew you as a winged bird. [Melantho](#) knew you as a dolphin. She gave all these their own aspects, and the aspects of the place. Here is [Phoebus](#) like a countryman, and she shows him now with the wings of a hawk, and now in a lion's skin, and how as a shepherd he tricked [Isse](#), [Macareus](#)'s daughter. She showed how [Bacchus](#) ensnared [Erigone](#) with delusive grapes, and how [Saturn](#) as the double of a horse begot [Chiron](#). The outer edge of the web, surrounded by a narrow border, had flowers interwoven with entangled ivy.

Thus, we see Saturn/Noah took the form of a horse in order to conceive Chiron. Poseidon, also an emanation of Noah (In the Pagan schema), also takes the form of a horse. (*Classical Mythology*, 7th ed., pg. 152, *A Companion to Greek Religion* by Daniel Ogden, pgs. 275-276) Thus, Chiron is an emanation or mode of Noah as the great renovator now that his mode of destruction is complete. This is why in the mode of renovation Chiron is the great and wise tutor of men, as Noah was after

the flood. In the Centaurus Constellation and its surroundings we have Argo the Ark, Chiron leaving the Ark and offering sacrifice, Columba the Dove and Corvus the Raven.



Columba is a later constellation but the dove does appear in the voyage of Jason and the Argonauts. (*Classical Mythology*, pg. 578)

19. The Enochian Heiserites maintain that the human race has been vastly corrupted by angelic seed, yet the Bible knows nothing of this and claims that Yahweh “hath made **of one blood** all nations of men for to dwell on all the face of the earth.” (Acts 17:26)

20. The seed of the woman crushed the head of the serpent, not in the Canaan Conquest, or the Flood, but in the work of the Gospel of Yeshua Messiah:

Rom. 16: 20 And the God of peace shall bruise Shatan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

John 12:31 Now is the time for judgment on this world; now the prince of this world will be driven out

Heb. 2: 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, 15 and might free those who through fear of death were subject to slavery all their lives.

1 John 3:7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; 8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

21. The Enochians claim there are many passages of scripture clearly borrowed from The Book of Enoch. The Enochians will cite the General Introduction of R.H. Charles in his translation of The Book of Enoch where he compares the New Testament to The Book of Enoch. I referenced the Oxford, 1893 edition, beginning with page 41, "The Influence of Enoch on the New Testament." I read the entire section and aside from his citations from Jude and 2 Peter, books I reject, nothing is of substance to buttress the Watcher-Serpent Seed Theology. There are some striking similarities with the book of Revelation and 1 Enoch 40 concerning the language of the last times. However, this section of The Book of Enoch, the Book of Parables, Charles calls it "The Similitudes," has no ancient Greek manuscript support. It comes through Ethiopic transmission. In the title of Charles' Translation he admits this translation is derived from "Professor Dillmann's Ethiopic Text." The problem here is that this entire section of The Book of Enoch is not in the Dead Sea Scrolls. R.H. Charles had no knowledge of the Dead Sea Scrolls. In George W. E. Nickelsburg's *1 Enoch: A Commentary On The Book Of 1 Enoch*, page 7 we read,

"1.2. The Book of Parables (Chaps. 37-71)

This section, which will be treated in volume 2 of this commentary, appears to be the latest of the Enochic texts and probably dates to the late first century B.C.E... This vice-regent of God, whose description is a composite of features drawn from Daniel 7 and from Biblical texts about the Davidic King and the Servant of the Lord, was a prototype for NT speculation about the Son of Man, although the precise relationship between the Gospel texts and the Parables is uncertain."

Paul does seem to employ language in The Book of Enoch regarding angelic principalities and powers in Rom. 8:38, Eph. 6:12, c.r., 1 Enoch 61:10, but that does not prove that he derived those concepts from 1 Enoch. Daniel 10 uses such language. He never explicitly cites 1 Enoch, and that could have been language commonly used in Theological circles among the Hebrews.

OBJECTIONS

1. So how do you explain the corruption mentioned in Gen. 6:12:

Gen. 6: 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ans. The Hebrew word for *corrupted*, shachath, nowhere refers to miscegenation or any kind of genetic deformity in the writings of Moses. It either means destroy or fall into sin:

Exo 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted H7843 themselves:

Deu 4:16 Lest ye corrupt H7843 yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Deu 32:5 They have corrupted H7843 themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

2. Jude 6-7 and 2 Peter 2:4 clearly describe the Angelic-Nephilim understanding of Genesis 6.

Ans. These books are irrelevant seeing their canonical status is highly suspect. It is admitted by most scholars that 2 Peter is not authentic. Daniel B. Wallace, in his *Second Peter: Introduction, Argument, and Outline* admits this. Eusebius admits that Jude was suspect at an early age in his *Church History* Book II, C. 23,

“25. These things are recorded in regard to James, who is said to be the author of the first of the so-called catholic epistles. But it is to be observed that it is disputed; at least, not many of the ancients have mentioned it, as is the case likewise with the epistle that bears the name of Jude, which is also one of the seven so-called catholic epistles. Nevertheless we know that these also, with the rest, have been read publicly in very many churches.”

It amazes me that when I debate “Protestant” people on the Trinity they claim to not care what the Church Fathers and the Ecumenical councils judged upon in the Early Church but as soon as we discuss this issue and bring up problems with the Canon they affirm the authority of the Church Fathers and the Ecumenical councils with great vigor.

3. All the Jewish sources Enoch, Jubilees, Josephus, etc. believe what we are saying!

Ans. i. Jasher does not.

ii. The Jews also universally agree regarding salvation as exclusive to Jews and the Theocratic Monarchist view of the messiah was also unanimous among the Jews but they were mistaken.

4. Where in the scripture are the sons of Seth equated with the sons of God?

Ans. Cain and Seth are the two patriarchs after the death of Abel. Cain is cast out, thus Seth's line is the godly line which is why Gen. 4 is focused on Cain and Gen. 5 is focused only on Seth. Righteous lines are forbidden to marry wicked lines of people all throughout scripture. (Genesis 27:46; 28:1, Exodus 34:16; Titus 1:12) Thus, the context is blatantly clear coming into Gen. 6.

5. What about Psalm 82?

Ans. Psa. 82 is speaking of magistrates not fallen angels. In verse 2 they are said to judge and to show partiality to the wicked. Verse 3 exhorts them to do justice. Verse 7 states that they are like princes and that they die like men. This cannot be said of an angel. Moreover, as we saw earlier from Jasher the sons of God in this narrative in Gen. 6 are clearly said to be judges and rulers.

6. Shatan is called a beast of the field in Gen. 2 yet he was an intelligent, speaking, humanoid creature, the seed of the serpent.

Ans. The field, in Gen. 2 is the Garden of Eden and is denoting normal domesticated animals. Thus, Keil & Delitzsch,

“Although the growth of the shrubs and sprouting of the herbs are represented here as dependent upon the rain and the cultivation of the earth by man, we must not understand the words as meaning that there was neither shrub nor herb before the rain and dew, or before the creation of man, and so draw the conclusion that the creation of the plants occurred either after or contemporaneously with the creation of man, in direct contradiction to Genesis 1:11-12. The creation of the plants is not alluded to here at all, but simply the planting of the garden in Eden. The growing of the shrubs and sprouting of the herbs is different from the creation or first production of the vegetable kingdom, and relates to the growing and sprouting of the plants and germs which were called into existence by the creation, the natural development of the plants as it had steadily proceeded ever since the creation. This was dependent upon rain and human culture; their creation was not. Moreover, *the shrub and herb of the field* do not embrace the whole of the vegetable productions of the earth. It is not a fact that *the field* is used in the second section in the same sense as the earth in the first... the broad expanse of land, but a field of arable land, soil fit for cultivation, which forms only a part of the ‘earth’ or ‘ground.’ Even the ‘beast of the field’ in Genesis 2:19 and Genesis 3:1 is not synonymous with the ‘beast of the earth’ in Genesis 1:24-25, but is a more restricted term, denoting only such animals as live upon the field and are supported by its produce, whereas the ‘beast of the earth’ denotes all wild

beasts as distinguished from tame cattle and reptiles. In the same way, the 'shrub of the field' consists of such shrubs and tree-like productions of the cultivated land as man raises for the sake of their fruit, and the 'herb of the field,' all seed-producing plants, both corn and vegetables, which serve as food for man and beast. - The mist (תָּא, vapour, which falls as rain, Job 36:27) is correctly regarded by *Delitzsch* as the creative beginning of the rain (הַמָּטֵר) itself, from which we may infer, therefore, that it rained before the flood."

As for the intelligence of the Serpent this was merely due to it being possessed of Shatan.

7. Beasts are denoted as being morally culpable in Gen. 9:5-6, "Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man." Is this not a humanoid serpent seed?

Ans. It is merely discussing the Mosaic laws against animals that kill humans.

Exodus 21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

8. How can you take the seed of the woman Gen. 3:15 as physical and literal but the seed of the serpent as spiritual?

Ans. I don't. I take the seed of the woman to be primarily spiritual. Thus, Keil & Delitzsch,

"God established perpetual enmity, not only between the serpent and the woman, but also between the serpent's and the woman's seed, i.e., between the human and the serpent race. The seed of the woman would crush the serpent's head, and the serpent crush the heel of the woman's seed. The meaning, *terere, conterere*, is thoroughly established by the Chald., Syr., and Rabb. authorities, and we have therefore retained it, in harmony with the word *συντρίβειν* in Romans 16:20, and because it accords better and more easily with all the other passages in which the word occurs, than the rendering *inhiare*, to regard with enmity, which is obtained from the combination of שָׂרֵף with שָׂאָה. The verb is construed with a double accusative, the second giving greater precision to the first (vid., *Ges.* §139, note, and *Ewald*, §281). The same word is used in connection with both head and heel, to show that on both sides the intention is to destroy the opponent; at the same time, the expressions head and heel denote a *majus* and *minus*, or, as Calvin says, *superius et inferius*. This contrast arises from the nature of the foes. The serpent can only seize the heel of the man, who walks upright; whereas the man can crush the head of the serpent, that crawls in the dust. But this difference is itself the result of the curse pronounced upon the serpent,

and its crawling in the dust is a sign that it will be defeated in its conflict with man. However pernicious may be the bite of a serpent in the heel when the poison circulates throughout the body (Genesis 49:17), it is not immediately fatal and utterly incurable, like the crushing of a serpent's head.

But even in this sentence there is an unmistakable allusion to the evil and hostile being concealed behind the serpent. That the human race should triumph over the serpent, was a necessary consequence of the original subjection of the animals to man. When, therefore, God not merely confines the serpent within the limits assigned to the animals, but puts enmity between it and the woman, this in itself points to a higher, spiritual power, which may oppose and attack the human race through the serpent, but will eventually be overcome. **Observe, too, that although in the first clause the seed of the serpent is opposed to the seed of the woman, in the second it is not over the seed of the serpent but over the serpent itself that the victory is said to be gained. It, i.e., the seed of the woman will crush thy head, and thou (not thy seed) wilt crush its heel. Thus the seed of the serpent is hidden behind the unity of the serpent, or rather of the foe who, through the serpent, has done such injury to man. This foe is Shatan, who incessantly opposes the seed of the woman and bruises its heel, but is eventually to be trodden under its feet. It does not follow from this, however, apart from other considerations, that by the seed of the woman we are to understand one solitary person, one individual only. As the woman is the mother of all living (Genesis 3:20), her seed, to which the victory over the serpent and its seed is promised, must be the human race.** But if a direct and exclusive reference to Christ appears to be exegetically untenable, the allusion in the word to Christ is by no means precluded in consequence. In itself the idea of זרע, the seed, is an indefinite one, since the posterity of a man may consist of a whole tribe or of one son only (Genesis 4:25; Genesis 21:12-13), and on the other hand, an entire tribe may be reduced to one single descendant and become extinct in him. The question, therefore, who is to be understood by the 'seed' which is to crush the serpent's head, can only be answered from the history of the human race. But a point of much greater importance comes into consideration here. Against the natural serpent the conflict may be carried on by the whole human race, by all who are born of a woman, but not against Shatan. **As he is a foe who can only be met with spiritual weapons, none can encounter him successfully but such as possess and make use of spiritual arms. Hence the idea of the 'seed' is modified by the nature of the foe. If we look at the natural development of the human race, Eve bore three sons, but only one of them, viz., Seth, was really the seed by whom the human family was preserved through the flood and perpetuated in Noah: so, again, of the three sons of Noah, Shem, the blessed of Jehovah, from whom Abraham descended, was the only one in whose seed all nations were to be blessed, and that not through Ishmael, but through Isaac**

alone. Through these constantly repeated acts of divine selection, which were not arbitrary exclusions, but were rendered necessary by differences in the spiritual condition of the individuals concerned, the 'seed,' to which the victory over Shatan was promised, was spiritually or ethically determined, and ceased to be co-extensive with physical descent. This spiritual seed culminated in Christ, in whom the Adamitic family terminated, henceforward to be renewed by Christ as the second Adam, and restored by Him to its original exaltation and likeness to God. In this sense Christ is the seed of the woman, who tramples Shatan under His feet, not as an individual, but as the head both of the posterity of the woman which kept the promise and maintained the conflict with the old serpent before His advent, and also of all those who are gathered out of all nations, are united to Him by faith, and formed into one body of which He is the head (Romans 16:20). On the other hand, all who have not regarded and preserved the promise, have fallen into the power of the old serpent, and are to be regarded as the seed of the serpent, whose head will be trodden under foot (Matthew 23:33; John 8:44; 1 John 3:8). If then the promise culminates in Christ, the fact that the victory over the serpent is promised to the posterity of the woman, not of the man, acquires this deeper significance, that as it was through the woman that the craft of the devil brought sin and death into the world, so it is also through the woman that the grace of God will give to the fallen human race the conqueror of sin, of death, and of the devil. And even if the words had reference first of all to the fact that the woman had been led astray by the serpent, yet in the fact that the destroyer of the serpent was born of a woman (without a human father) they were fulfilled in a way which showed that the promise must have proceeded from that Being, who secured its fulfilment not only in its essential force, but even in its apparently casual form."

9. Heiser demands that we have an explanation for 1 Peter 3:18-21,

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Ans. Again *spirit* does not prove disembodiment as we saw above. As for the "prison," in the Peshitta of 1 Peter 3:19 the word *Sheol* is used in the original Aramaic which completely refutes this idea that it was a metaphysical prison, but simply a symbolic use of the grave denoting spiritual death. The Holy Spirit was working through the ministry and preaching of Noah to those who were reprobate

or spiritually dead. It was a “savor of death unto death” 2 Cor. 2:16. The way the flood of Noah relates to the gospel is explained in Psalm 42 and Luke 12:

Psa. 42: 6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. 7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. 8 Yet the Lord will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

Luke 12: 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

The flood of Noah was a type of the sufferings endured by the Messiah when he died on the cross. He specifically calls his crucifixion a Baptism! Thus, when Peter says that Baptism saves us he means Yeshua saves us by his gospel.

CONCLUSION

The preceding consideration is no doubt disturbing to the reader. Not only do our modern Bibles contain false books, the translations are replete with a Metaphysical worldview foreign to the original intent of the authors and the Spirit who inspired them. The preceding discourse is a complete toppling of Western Religion and the Mysticism upon which it rests. The burden upon my readers is great as I have witnessed dozens of men and some women broken under the hardship that confronts them with eyes now open to the Enochian Sex Magic conspiracy that has corrupted the Church of Yahweh both Old Testament and New. The primary error that weighs down the mind in this context is the delusion that Yahweh is a bleeding-heart sycophant for man. You see, through the years I have taught many students and personally managed the lives of many men under my influence. The frustration they always have is, “How could Yahweh allow the world to become this corrupt and the truth be this engulfed in error? Does Yahweh not care about us? He has done nothing to stop this?” You see, Christianity has in their typical Dunning Kruger, thought themselves better lawgivers than Moses Yahweh’s prophet, better Scientists than Yahweh himself, and virtue-signaled themselves overvaluers of men. The truth is Yahweh regrets even creating human life in the first place (Gen. 6:6), has deliberately allowed the majority of the human race, billions of people, to live and walk this earth in complete ignorance not considering their very existence even worthy of consideration. (Acts 17:30) This world is about his glory and his prerogatives not our happiness and comfort. (Isa. 43:7, Psa. 33:11, John 15:18–20, 16:33, 2 Tim. 3:12, 1 Pet. 4:12–16) It is the ubiquitous testimony of holy men through the centuries that Yahweh is pleased most of the time, to allow the wicked to prosper and the righteous to suffer in humiliation beneath them. (Job 21:7–15, Psa. 37, 73, 94:3–7, Ecc. 7:15, 8:14, Jer. 12, Hab 1, Mal. 3:14–15) Here is my question: do these passages describe the lives of Christian

people? Throughout my life Christian people have been in control of the most powerful institutions in Western Society, possess the most wealth, enjoy the most ease, comfort and security through their lives. The men and women that have persecuted me through my life, the men and women who have taken the most from me were Christian men and women. The entire ideological framework that dominates the entire West, in the Universities and Schools, the Courtrooms, the Political movements and the Media are Christian ideologies. All of this while I see mostly wickedness, theft, Government corruption, sexual immorality, humiliation of my people, their demographic replacement, ubiquitous lies and Psychological intimidation surrounding me. The Christian Church is the persecutor of Yahweh's elect, as prophesied, that she is "drunken with the blood of the saints" Rev. 17:6. Yahweh has given us his Son through the Gospel, a full Revelation of knowledge and of his will and a promise of reward in the resurrection. He thinks that is enough and cares little about our day-to-day paltry sufferings which are ubiquitous in today's age as the vials of wrath pour. There is no escaping this wrath in the year 2026 or the foreseeable future. The head of the beast has been healed and all the world wonders after him. (Rev. 13:3) Think on these things before lashing out at me and see if maybe the problem is not the person you see in the mirror.

Finis