**JUDE**

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**Chapter Six**

**In Like Manner**

*As Sodom and Gomorrah*, *and the cities around them in a similar manner to these*, *having given themselves over to sexual immorality and gone after strange flesh*, *are set forth as an example*, *suffering the vengeance of eternal fire*. (**Jude 7**).

(This chapter, as the preceding chapter, deals with texts pertaining to *the sexual nature of angels*. Since many Christians believe that angels are sexless, often committing mayhem when attempting to deal with these texts, something needs to be said by way of clarification.

If it be argued that angels are sexless, preventing that which is clearly stated and dealt with in these two chapters — i.e., a cohabitation, in a sexual manner, of angels with members of the human race — a question needs to be answered by those advocating this ideology:  *Where in Scripture does it say*, *teach*, *or even intimate that angels are sexless*?

**Matthew 22:30** is the text usually cited, but this verse has nothing to do with the sexual nature of angels. All angels are spoken of in a masculine respect in Scripture, and Scripture is filled with information concerning a sexual nature that has been and will be exercised by angels.)

The world during Noah’s day experienced *destruction* as a direct result of angelic intervention, in a sexual manner, in the affairs of the human race (**Genesis 6:1-7**). Then, ten generations later, during Abraham’s day, angelic intervention of the same nature was seen again, though on a more limited scale. Four cities in the Jordan plain, corrupted by angels in Satan’s kingdom, involving themselves sexually with individuals in the human race, were *destroyed* by “*brimstone and fire*” from heaven (**Genesis 19:24**, **25**; **Deuteronomy 29:23**). Then seven generations later, during Moses’ day, the same thing is seen again. The Israelites under Moses were told to go into the land of Canaan and *utterly destroy* all the nations in the land, nations that had been corrupted through sexual relations with angels (**Deuteronomy 7:1ff**; cf. **Numbers 13:33**).

Angels in the kingdom of Satan, both preceding and following the Flood, took upon themselves the form of man, left their positions of power in the heavens, came to earth, and cohabited with members of the human race. Before the Flood, insofar as the record is concerned, this cohabitation was only between angels and female members of the human race — a heterosexual union. After the Flood, however, Scripture reveals both heterosexual and homosexual relationships of this nature.

Before the Flood, this union involved the families of the earth. After the Flood, this union appears to have been confined more particularly to the inhabitants of the land in the Abrahamic covenant. The cohabitation of angels in the kingdom of Satan with members of the human race in days before the Flood and again in days following the Flood though occurred with *the same objective in view*.

(Satan must, *at all costs*, continue to hold the governmental reins of the earth; and his multi-faceted attacks were directed against the one whom God had created to ultimately hold the scepter, *against man*.

During the first 2,000 years of human history, Satan’s attack was *against mankind in general*. But then, after 2,000 years, God narrowed the matter of regality down *to one man*, *to Abraham* [anticipated by the position that *Shem* had held in **Genesis 9:26**, nine generations earlier]. And God revealed, at the outset, His plans and purposes that were to be worked out through Abraham and his lineage [**Genesis 12:1-3**; **13:14-17**; **22:17**, **18**].

Thus, Satan could now center his attack against one man and his progeny — seen four centuries later, during Moses’ day, to be *the nation of Israel*, *God*’*s firstborn son*. This was the nation whom God, through Abraham, had called into existence to dwell in a particular land, hold the scepter, and rule at the head of the nations within a theocracy. And Satan knowing this well in advance had, over generations of time, marshaled his forces in the land in which Israel was to dwell when they ruled, the land covenanted to Abraham, Isaac, and Jacob [**Numbers 13:33**].

And for the same reason, because of Israel’s identity, Satan’s attack against this nation has continued down through the intervening three and one-half millennia, extending into modern times. Satan knows that God is not going to change His mind concerning the reason He called this nation into existence [**Romans 11:29**].  *Israel is to ultimately hold the scepter in the land covenanted to Abraham*, *Isaac*, *and Jacob*.

Then, almost two millennia ago, Satan had to broaden his attack. God brought into existence a third creation in the human race — *a new man*, *the new creation* “*in Christ*.” And this new man was brought into existence for the specific purpose of occupying the very realm that Satan and his angels held at that time and continue to hold today — *a heavenly realm*, exercising rule over the nations from this realm, with Israel still destined to hold the scepter in the earthly realm of the kingdom.

Thus, Satan’s broadened attack began [**Ephesians 6:10-18**]; and this broadened attack, a warfare, will continue to rage throughout the dispensation, intensifying as the dispensation draws to a close.

Then, once the dispensation has ended and God removes this new man, the Church, He will turn back to His dealings with Israel, working out His plans and purposes for this nation. And Satan in that day, knowing that his time is short [seven years will remain in Man’s Day, which Satan will know], will launch his final and most intense attack against Israel, against God’s firstborn son.

And this final attack by Satan against this nation will be of such a severe nature that “*unless* *those days were shortened*, *no flesh would be saved*” [**Matthew 24:22**].)

Man can rule nothing within the sphere of governmental control “*before the time*” (**1 Corinthians 4:5**).

*The nation of Israel* was placed in a position to rule following the Exodus under Moses. This nation consisted of *a special creation in Jacob*, *a redeemed people*, and *an adopted people*. Israel was *God*’*s firstborn son*. Israel had been created in Jacob (**Isaiah 43:1**), allowing the nation to occupy the position of “God’s son”; then God adopted Israel into *a firstborn status*.

*Christians* today have been redeemed and are *new creations* “*in Christ*.” They are “*sons of God*” in that respect (e.g., **Romans 8:14**; **Galatians 3:26**; **4:6**, **7**; **Hebrews 12:5-8**). But Christians, unlike Israel, have yet to be adopted into *a firstborn status*. Thus, Christians are presently in no position to rule, for it is not just “Sons” who will rule in the coming age, but *firstborn Sons*.

Nor is Israel presently in a position to rule. Even though the nation retains its status of being a special creation in Jacob and an adopted nation — *God*’*s firstborn son* — Israel today resides on the earth *in unbelief*. In conjunction with this unbelief, the nation has been set aside while God takes out of the Gentiles “*a people for His name*.” The time when both Israel and the Church will be in positions to rule is yet future.

Before the Flood, Satan’s strategy evidently consisted of an attempt to corrupt the lineages of the families of the earth in order to not only prevent the appearance of the Seed of the Woman, man’s Redeemer, but also an attempt to so corrupt the human race that man could not fulfill the purpose for his creation in the beginning.

After the Flood, knowing God’s plans and purposes regarding Abraham, Satan appears to have somewhat changed his strategy. Satan then began concentrating his efforts on corrupting the nations dwelling in the land covenanted to Abraham, Isaac, and Jacob. And Satan’s work in this respect began long before the establishment of Israel as a nation and the subsequent Exodus from Egypt under Moses.

Satan knew that the land from “*the river of Egypt to the great river*, *the river Euphrates*” belonged to Abraham and his seed, he knew that the families of the earth were to be blessed through the nation emanating from Abraham, and he knew that the Redeemer was to come through the lineage of Abraham (cf.**Genesis 12:1-3**; **14:19**; **15:18-21**; **17:7**, **8**; **22:1-18**). Thus, Satan had marshaled his forces in the land ahead of Israel, evidently not only to contest the right of this nation to enter the land in a regal capacity but also to continue his efforts to prevent the appearance of man’s Redeemer.

Aside from the fact that Israel was to be the channel through which the Redeemer would come, this nation was called out of Egypt for a more immediate, specific purpose. Israel was to enter the land of Canaan, *smite and utterly destroy* the inhabitants of the land (**Deuteronomy 7:1**, **2**), and exercise supremacy within a theocratic rule over all the nations of the earth. Israel’s position of supremacy at this point was to, in turn, result in the nations of the earth being blessed through the seed of Abraham in accordance with **Genesis 12:2**, **3**. Israel was to rule as a kingdom of priests (**Exodus 19:5**, **6**), and the nations of the earth were to be blessed through Israel’s national kingly-priestly position.

These were the nations over which Satan and his angels ruled; and a rule by Israel within a theocracy of this nature would, in reality, at least to a degree, be a wrestling of governmental control from Satan and his angels.

Not only was Israel to occupy this position of governmental power and control among the nations here on earth, but Israel was also in possession of heavenly promises and blessings. This would necessitate the nation one day controlling, with at least a segment of the nation occupying, the very heavenly places from which Satan exercised power over the nations (continuing to exercise this same power today). The seed of Abraham — both earthly and heavenly — *MUST* ultimately “*possess the gate of* [exercise governmental control over] *their enemies*” (**Genesis 22:17**, **18**).

Thus, Satan, as the incumbent ruler over the Gentile nations from this heavenly realm, must not only prevent the appearance of man’s Redeemer, but he must also destroy the nation of Israel itself to assure his continuance on the throne in the heavenly realm.

(Note that Israel, the old creation in Jacob, has forfeited the right to occupy the heavenly sphere of the kingdom [cf**.Matthew 12:22-32**; **21:43**]. This right has been assumed by the Church, the “*one new man*,” the “*new creation*” *in Christ,* called into existence for this purpose[cf.**Matthew 16:18**; **21:43**; **2 Corinthians 5:17**; **1 Peter 2:9**, **10**]. This heavenly realm must be occupied by God’s firstborn son; and Christians, who are “*Abraham*’*s* *seed*, *and heirs according to the promise* [the heavenly portion of the promise in **Genesis 22:17**; cf.**Genesis 14:19**],” will, following the adoption, “*possess the gate*” of the enemy in the heavenly realm [**Galatians 3:29**; **Ephesians 6:1ff**].)

Satan tried to destroy Israel in Egypt before the Exodus by and through the afflictions in the brickyards and the death of the male Hebrew children at birth. He continued trying to accomplish this task at the time of and following the Exodus under Moses by the armies of Pharaoh pursuing Israel to the Red Sea, the Amalekites attacking Israel in the wilderness, and the corrupted nations awaiting Israel in the land of Canaan itself. He has tried to destroy Israel in many instances since (e.g.,in modern times, the destruction of six million Jews under Hitler during the years of the Third Reich in Europe [1933-1945]), and he will try in the immediate future by and through the nations of the earth during and immediately following the Tribulation.

His attempts in the past have always been for naught, as will be his attempts in the future. Not only has Israel brought forth the Redeemer, but Israel herself remains, as a nation, yet to occupy her God-ordained position as the one by whom and through whom the nations of the earth will be both ruled and blessed.

Nephilim and Rephaim

Prior to the Flood, the cohabitation of the sons of God with the daughters of men resulted in offspring called *Nephilim*.Following the Flood, when this union occurred again, these offspring were known by two names: *Nephilim*,and *Rephaim*.

The translators of the Septuagint (Greek version of the Old Testament) used the word *Gigantes* in most instances for both of these words. *Gigantes* is the Greek word for “giants,” and this is the thought that is carried over into several verses of the King James Version (**Genesis 6:4**; **Numbers 13:33**).

However, this meaning may have been only secondary to that which the translators of the Septuagint Version could have had in mind. *Gigantes* comes from a root form of a word which, in the secular Greek world, signified “earth-born” rather than gigantic stature. If the use of *Gigantes* is understood in this respect, the word would, contextually, refer to “earth-born individuals [individuals born on the earth, having heavenly fathers and earthly mothers],” with a secondary thought having to do with “physical stature.”

*Nephilim* is simply the plural form of a Hebrew word meaning “to fall,” and *Rephaim* is the plural form of another Hebrew word meaning “to heal.” A cognate form for *Rephaim* though would carry the thought of “casting down,” or “falling down.” Understanding the word in this latter sense would appear to be more in keeping with the fact that *Rephaim* is simply another name for the *Nephilim*,referring to this same group of individuals — “fallen ones.”

The word *Nephilim* is used only three times in the Old Testament in passages referring to offspring resulting from the cohabitation of the sons of God with the daughters of men (**Genesis 6:4**; **Numbers 13:33**). But the word *Rephaim* is used numerous times referring to these individuals (**Genesis 14:15**; **15:20**; **Deuteronomy 2:11**, **20**; **3:11**, **13**; **Joshua 12:4**; **13:12**; **15:8**; **17:15**; **18:16**; **2 Samuel 5:18**, **22**; **23:13**; **1 Chronicles 11:15**; **14:9**; **20:4**, **6**, **8**; **Job 26:5**; **Psalm** **88:10**; **Proverbs 2:18**; **9:18**; **21:16**; **Isaiah 14:9**; **17:5**; **26:14**, **19**).

English versions of the Old Testament handle the Hebrew words *Nephilim* and *Rephaim* in different ways. The words are many times transliterated rather than translated. Other times translations are attempted (e.g.,“giants,” “departed spirits,” “spirits of the dead,” “deceased,” “death,” “dead” [ref.KJV, ASV, NASB, NIV]). Everything that can be known about the *Nephilim* and *Rephaim* must be derived from these passages, in conjunction with related Scripture.

During the days of Abraham, the *Rephaim* could be found among the inhabitants of a number of cities in the land (**Genesis 14:1-5**). Four of these cities in the Jordan plain — Sodom, Gomorrah, Admah, and Zeboim — were destroyed by brimstone and fire from heaven (**Genesis 19:23-29**; **Deuteronomy 29:23**). Zoar, a fifth city in the plain, associated with the *Rephaim*,was spared to serve as a refuge for Lot and his two daughters when the Lord destroyed the other cities of the plain.

It is evident from **Genesis 14:1-5** that the *Nephilim* and *Rephaim* were in the land of Canaan preceding Abraham’s entrance into the land. Note that the very first statement of Scripture following Abraham’s journey from Ur of the Chaldees to the land of Canaan concerned the inhabitants of the land: “*And the Canaanites were then in the land*” (**Genesis 12:6b**). Since the *Nephilim* and *Rephaim* were associated with the nations of Canaan, this verse could very well be a reference to these individuals. In this respect, the reference would call attention to a fact of primary importance concerning Abraham’s entrance into the land: Satan had already begun to marshal his forces in the land in order to oppose God’s purpose surrounding the call of Abraham.

Under the call of God, there were two entrances of His people into the land of Canaan: Abraham’s entrance, following his departure from Ur, constitutes the first; and Israel’s entrance, following the Exodus from Egypt, constitutes the second. Satan’s forces — the *Nephilim* and *Rephaim* — however, were marshaled first in the land each time.

The *Nephilim* and *Rephaim* were individuals of gigantic stature and great strength. Their gigantic stature can be seen in the report of the ten faithless spies at Kadesh-Barnea (**Numbers 13:33**), the apparent size of Og, king of Bashan (**Deuteronomy 3:11**), and the size of Goliath, who appeared later in Jewish history (**1 Samuel 17:4**; cf.**2 Samuel 21:18-22**). Their great strength can be seen in the fact that they were “*mighty men* [the Hebrew word pertains to ‘strength’]” (**Genesis 6:4**), the fact that they were the ones who built the sixty “*great cities*” of Bashan (**Deuteronomy 3:4**, **5**; **1 Kings 4:13**), and the position of Goliath as a “*champion*” in the army of the Philistines (**1 Samuel 17:1ff**).

The first time that the *Nephilim* and *Rephaim* appeared (called *Nephilim* only in antediluvian days), God destroyed them by the waters of a Flood. The second time that these individuals appeared, God destroyed a segment of them in the destruction of the cities of the plain; and God later commanded His people, the nation of Israel, to go into the land covenanted to Abraham, Isaac, and Jacob and *utterly destroy* all that were in the land.

By this time the *Nephilim* and *Rephaim* had so infiltrated the nations in the land of Canaan that God commanded *total destruction* of these nations (**Deuteronomy 7:1**, **2**). However, the failure of the Israelites to carry out the command of God completely when the nation entered the land under Joshua resulted in the *Nephilim* and *Rephaim* persisting in Jewish history as the bitter enemies of the people of God for hundreds of years beyond that time.

The Cities of the Plain

Scripture, in several places, singles out angelic activity involving sexual perversions in the cities of the plain during the days of Abraham. **Jude 7** specifically states that individuals living in the cities of the Jordan plain committed illicit sexual acts with angels. The words, “*in a similar manner to these*,” refer to the angels in verse **six**. The inhabitants of “*Sodom and Gomorrah*, *and the cities around them*” had given themselves over to “*sexual immorality*” and had gone after “*strange flesh*” in the same manner as the angels.

The word “*strange*” is *heteros* in the Greek text, referring, textually, to “another kind” of flesh. The angels in the kingdom of Satan who came to earth, took upon themselves the form of man and cohabited with members of the human race, and they did not possess the same type of flesh as man. There was an unrevealed difference, which is set forth by the Greek word *heteros*,as opposed to the word *allos*.Angels went after “*strange flesh* [another kind of flesh]” by cohabiting with the inhabitants in the cities of the plain, and the inhabitants of these cities went after “*strange flesh* [another kind of flesh]” by cohabiting with angels.

(Both *heteros* and *allos* carry the same basic meaning [“other,” “another”]; and the two words, insofar as their basic meaning is concerned, could be thought of as synonyms. The distinction between the two words can be seen when *heteros*, unlike *allos*, can refer to “*another of a different kind*,” as in the text.)

**Jude 7** is usually taken to refer only to homosexuality, in accord with **Genesis 19:1-11**. This interpretation, however, is too limited. *Rephaim* were associated with the cities of the plain (**Genesis 14:1-5**), necessitating past sexual relations between angels and female members of the human race as well. **Jude 7** and the parallel section in **2 Peter 2:6** actually have to do with both homosexual and heterosexual acts, and the **Genesis** account points to widespread perversions in both realms.

1) Degeneracy of the Sodomites

The account in **Genesis 19:1-11**, showing the utter degeneracy of the inhabitants in the cities of the plain, has to do with men and homosexuality; but the Scriptures in **2 Peter** and **Jude**, alluding to both homosexual and heterosexual acts between angels and members of the human race, place both types of sexual perversions occurring in these cities on the same basic level. And, in this respect, the apparent utter degeneracy of the entire populace — both male and female — can be seen by what is revealed in the **Genesis** account.

The night preceding the destruction of the cities of the plain, Lot had given two angels, sent to Sodom by the Lord, lodging inside the safety of his home. After Lot, his family, and the two angels had eaten, the men of Sodom began to gather outside Lot’s house. These men are described as *“both old and young*, *all the people from every quarter*,” and they had come for one sole purpose: they wanted the two “*men*,” the two angels, under Lot’s roof to be brought forth in order that they might “*know them carnally*,” i.e.,have homosexual relations with them.

Lot came outside, shut the door behind him, and offered his two virgin daughters to these men in order to protect the two angels under his roof. But the men of Sodom showed no interest in his daughters. Their only apparent interest lay in having illicit, carnal relations with the two “*men*,” the two angels. The intensity of their interest is shown in verse **nine**: “*And they said* [to Lot], ‘*Stand back*’. . . *And they pressed sore upon the man*, *even Lot*, *and came near to break the door*.” But the two angels intervened. They pulled Lot inside the house and smote the men who were at the door with “*blindness*.” The angels then revealed Sodom’s impending destruction to Lot.

2) Evident Past History of Sodom

There is far more to **Genesis** chapter **nineteen** than Lot (within an Eastern mindset) just being very insistent that two unknown strangers spend the night inside the safety of his house, and the men of Sodom just wanting two strangers turned over to them.

Why was Lot so insistent that these two men not remain in the streets during the night? Why, in seeking to protect these two men, did Lot go to the point of even offering his two virgin daughters to the men of Sodom?

Then there is the attitude and actions of the men in Sodom. These men, “*both old and young*, *all the people from every quarter*,” wanted these two men so badly that they were going to break down the door of Lot’s house. They were not interested in Lot’s daughters; nor were they interested in having illicit, carnal relations with one another. Their interest lay *solely* in obtaining the two strangers inside Lot’s house.

The inference from the record appears to clearly indicate that both Lot and the men of Sodom knew that these two strangers were *angels*. Lot went to great lengths to protect them from the Sodomites, evidently because he knew what had been happening in Sodom (**2 Peter. 2:7**, **8**). The men of Sodom, on the other hand, went to great lengths to obtain these two individuals, for they had evidently been brought into this depraved frame of mind through their past ungodly manner of living.

By comparing **Genesis 19:4-11**; **2 Peter 2:4-8**; **Jude 6**, **7**, it appears clear that the men of Sodom, as well as the men in the other cities of the plain, had been having homosexual relations with angels. It cannot be known how long illicit, carnal relations of this nature had been occurring; but according to the record, immediately before the destruction of the cities of the plain, the men of Sodom had become so sex-crazed that their only apparent real interest lay in having homosexual relations with angels.

Thus, because of the widespread prevalence of this gross sexual perversion, God rained “*brimstone and fire*” from heaven upon these cities following the removal of Lot, his wife, and his two virgin daughters from Sodom.

Angels, Nephilim, and Rephaim in Tartarus

The angels who sinned both before and following the Flood by leaving their positions of power in the heavens, coming to earth, and taking upon themselves the form of man for the specific purpose of cohabiting with members of the human race, are today confined with chains in *Tartarus*.Not only are they confined in this place, but their progeny, the *Nephilim* and *Rephaim*,are probably also there with them. *Tartarus* is located in a particular section of *Sheol* that is reserved specifically for these individuals.

*Sheol* (Greek: *Hades*) is the place into which the souls of individuals from the human race go at the time of death. Scripture has very little to say about this place. Scripture doesn’t concern itself to any extent with man’s existence between death and resurrection, particularly unsaved man. And the account of the rich man and Lazarus in **Luke 16:19-31** leaves many unanswered questions if one follows the interpretation normally ascribed to the passage.

Suffice it to say, in the Old Testament, *Sheol* was always spoken of as being *down*, below the surface of the earth. And at the time when Christ died, His soul went *down* into *Sheol* and remained in this place until the time of His resurrection (**Acts 2:30**, **31**).

Today, the matter would be different for Christians. They, as Christ, would go into *Sheol* (or *Hades*) at the time of death; but the location of *Sheol* is different today for the saved. Today, for Christians, the place of the dead (which is what *Sheol* [or *Hades*] refers to) is located in the heavens (ref. Chapter 5 in this book).

*Sheol* in the Old Testament was located beneath the surface of the earth, and, as previously stated, directionally, it was always spoken of as being “*down*” (cf. **Numbers 16:32**, **33**; **Isaiah 14:9**; **Jonah 2:2**, **6**). This is where the thought from the so-called “Apostles Creed” concerning Christ descending “*into hell* [‘*Sheol*’]”is derived. Christ descended into *Sheol/Hades* simply because that place, located beneath the surface of the earth at that time, was where the soul of every person during those days went at the time of death. When Christ died, His “*spirit*” went into the presence of the Father in heaven, His “*soul*” went into *Sheol*,and his “*body*” was later taken down from the Cross and placed in Joseph of Arimathaea’s tomb (cf. **Psalm 16**:**10**; **Ecclesiastes 12:7**; **Luke 23:46-53**).

However, when Christ descended into *Sheol* following the events of Calvary He did not then, as many Bible students believe, go to *Tartarus* and deliver a proclamation to the angels imprisoned in this place. His presence in *Sheol* between His death and resurrection was not in any way connected with this announcement, for the announcement could not be delivered at this time. Although He had paid redemption’s price — His own shed blood — the victory was not yet complete. He must first be victorious over death itself, which awaited His resurrection. It was only following His resurrection, in accord with **1 Peter 3:18-20** — when body, soul, and spirit were reunited — that Christ went to *Tartarus* and delivered His proclamation to these imprisoned angels.

Although the angels who had committed these sexual acts both before and after the Flood were in *Tartarus* at this time (**2 Peter 2:4-6**), only the angels who had done so before the Flood are mentioned in **1 Peter 3:20** as being recipients of Christ’s proclamation. Their actions had to do with two things:

1. An attack against the Seed of the woman.
2. An attempt to so corrupt the human race that man could never realize the purpose for his creation.

And the folly of that which they had attempted could now be demonstrated. Not only did *an uncorrupted human race exist*, *but the resurrected Christ*, *the Seed of the woman — the second Man*, *the last Adam — stood in their presence*. He had paid the price for man’s redemption, He had been victorious over death itself, He was now man’s resurrected Redeemer who held the “*keys of Hades and of Death*” (**Revelation 1:18**), and His finished redemptive work would allow a great host of redeemed individuals from the lineage of the first man, the first Adam, to ascend the throne with Him (ref. Chapter 5 in this book).

The angels who committed these sexual acts, both preceding and following the Flood, have counterparts in angels who will become engaged in these same acts at the end of the present age, at the end of man’s 6,000-year day:

*And as it was in the days of Noah* . . . *Likewise as it was also in the days of Lot* . . . *Even so will it be in the day when the Son of Man is revealed*. (**Luke 17:26-30**)

The cohabitation of angels with members of the human race will occur once again, both on heterosexual and homosexual levels. This latter-day angelic attack can only be directed mainly against Israel through the Gentile nations, as during the days of Lot, which anticipated events during Moses’ day.

A post-Flood cohabitation of the sons of God with the daughters of men, occurring both preceding and during Moses’ day, had infiltrated and corrupted the nations of Canaan. They were present in the land at the time of the Exodus, evidently in great numbers; and they were contesting Israel’s right to that land, for Satan knew Israel’s identity and exactly what Israel dwelling in that land within a theocracy meant.

Thus, God’s command to His people concerning *the total destruction of the nations in the land* was in complete keeping with His previous actions during pre-Flood times, during Noah’s day. God’s decree, because of that which had occurred, involved *total destruction of those on earth* during Noah’s day on the one hand, and it involved *total destruction of those in the land* during Moses’ day on the other.

And possibly, an announcement similar to the one that Christ delivered to the angels who sinned before the Flood awaits not only the angels who sinned following the Flood but also the angels committing this same sin once again in the latter days. If so, such an announcement would be forthcoming only after the corresponding sin of the angels at the end of this age; and after Israel has subsequently been elevated to her rightful place at the head of the nations.

The man of sin will be of the *Rephaim*.He will be the actual son of Satan. Note the expression, “*your* [Satan’s] *seed*,” in **Genesis 3:15**. He will also have *Rephaim* ruling the earth with him during the Tribulation. Rulers who will possess power directly under the man of sin, mentioned in the book of **Revelation** (cf.chapters **13**, **17**), are revealed in Old Testament Scriptures to be *Rephaim —* “*men*” (cf.**Revelation 13:18**), but not men as we know them today. Satan will rule the earth through his son during the Tribulation; and high-ranking angels in Satan’s kingdom will also rule the earth, with Satan, by and through sons begotten by angels — possibly their very own sons.

**Isaiah 26:13**, **14** (KJV) reveals that during the Tribulation “other lords,” *Rephaim,* will have dominion over Israel:

*O Lord our God*, *other lords beside thee have had dominion over us*: *but by thee only will we make mention of thy name*.

*They are dead*, *they shall not live*; *they are deceased* [lit.,‘they are *Rephaim*’], *they shall not rise*: *therefore hast thou visited and destroyed them*, *and made all their memory to perish*.

These “*other lords*” who will have dominion over Israel during the Tribulation, specifically called *Rephaim*,will be destroyed before the Messianic Era commences. And this destruction will be so complete that the *Rephaim* will not even be remembered by Israel.

**Isaiah 26:19** reveals the destruction of the *Rephaim*,and **Job 26:5** reveals where they will be consigned following their destruction. The passage in **Isaiah** states, “. . . *the earth shall cast out the dead* [lit.,‘…the *Rephaim* will be caused to fall on the earth’]”; and the passage in Job states, “*The dead tremble*, *those under the waters and those inhabiting them* [lit., *‘Rephaim* are put to pain (i.e.,writhe like a woman in travail) deep under the waters, and their inhabitants’].”

These *Rephaim* are further seen imprisoned in a section of *Sheol* with Satan in **Isaiah 14:9-11** (the word translated “*dead*” in v. **9** is *Rephaim* in the Hebrew text. Also, note from this text that the “bottomless pit [‘*abyss*’]”in **Revelation 20:1-3** is located in a section of *Sheol*).

The prison where the *Rephaim* from the coming Tribulation are to be confined with Satan appears to be in the section of *Sheol* called *Tartarus*.Other inhabitants are mentioned, which, evidently, could not only be the *Nephilim* and *Rephaim* from days before and after the Flood, but also their angelic fathers. This place is located “*deep under the waters*,” at the bottom of the sea, which places it in Sheol, the place of the dead (cf. **Jonah 2:5**, **6**).

Events that set all of this in motion began very early during Man’s Day; and the whole of the matter will be brought to a conclusion at the end of Man’s Day, with Man — God’s three firstborn Sons — at long last holding the scepter.