

FL208 Giants from the Past

Peter, the apostle to the Jews, made his share of mistakes. Besides his hasty words *“that be of men”* [Mr. 8:33], he taught some deep truths we need to understand.

One of these truths is 2Pe. 1:20: *“Knowing this first, that no prophecy of the scripture is of any private interpretation.”* By this, Peter meant that no one can interpret prophetic scripture without help from the Holy Spirit. [See “Private Interpretation,” FL101 on this website.] Thank God he overcame his impulsiveness and left us a few words of wisdom.

I mentioned Peter’s mistakes to call attention to some errors in church doctrine, some of which may stem from the hasty, rat-race we live in.

I have one specific error in mind, evident in the lesson title, so let’s get on with the subject. The complete text is Ge. 6:1-5, but the interpretation of Ge. 6:4 is our theme:

Ge 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.

Begin with the words struck out: *children, became, and were*. We know these are not in the original text. So we can omit those which do not agree with the scripture’s intent. Yet we must interpret this scripture before we can know its intent.

Next, the word *“giants”* [H5303] refers to “large people.” The same Hebrew word appears in Nu. 13:33 where the spies that searched the land said of the sons of Anak, *“we were in our own sight as grasshoppers....”*

Daughters of Men

Now let’s research *“daughters of men.”* After God formed man of dust [Ge. 2:7], He put him in the garden [Ge. 2:8] and then made the woman in Ge. 2:22, Eve bare Cain and Abel:

Ge 4:1: And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 4:2 And she again bare his brother Abel....

Eve conceived once, but gave birth to 2 sons. So Cain and Abel were twins. Twins depict 2 major divisions of the same person. The firstborn depicts the fleshly outer man; the second born depicts spiritual inner man. Also, NT scriptures refer to the outer man as the *old man* and the inner man as the *new man*, [Col. 3:9-10].

You can see how twins are one person after Cain kills his brother Abel. The LORD asks Cain, *“Where is Abel thy brother?”* After Cain lies about what he knows, the LORD says, *“... thy brother’s blood crieth unto me from the ground,”* [Ge. 4:8-10]. This ground is Cain’s outer man. God formed Adam *of the ground* so Cain is also *of the ground*, [Ge. 2:7].

Because Abel is Cain’s inner man, the voice of Abel’s blood cries out to God from Cain’s guilty conscience. Another point concerning Cain, whose soul is now dead because of sin, he thinks he can justify the murder of Abel by denying responsibility for his brother. After saying, “I know not,” to God’s question about where his brother is, he asks, “Am I my brother’s keeper?” The answer for Cain and every human on the planet is a resounding YES. Only the sins of the outer man can take the life of the inner man.

Now let’s follow Cain’s family tree to learn his ancestry:

Ge 4:17: And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

The generations of Cain in V18 are the entirety of Cain’s descendants. Neither Cain nor any of his 5 generations appear in the OT after Ge. 4:24-25.

Thus, Cain’s 5 generations in V18 form the pattern for all generations of flesh, from Adam to the last person to be born in this world and in the world to come. [See “The Dispensation Tool,” ML109.]

One more point before discussing the “sons of God” in our topic verse. God uses males to represent the inner man and females to represent the outer man. How can I explain this in a few words? The outer man is always the body; the inner man is always the spirit/soul. This is true of men and of women:

Ga 3:28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

So except for matters of authority and sexuality [1Cor. 11:1; Ro. 1:24-28], God sees the inner man as a son and the outer man as a daughter. Thus, each member of the body of Christ is a son of God and a daughter of man.

Sons of God

Luke 3:23-38 gives the lineage of Joseph, the supposed father of Jesus. It counts backward from Jesus [77] toward God [1].

Generations 4, 3, 2, 1 read like this:

Lu 3:38: Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God.

Striking out the italicized words, when you get to Seth [3] and Adam [2] the text reads, “Seth which was... of Adam, which was... of God, [1].” All names listed in Lk. 3:23-38 are sons of God.

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Next, let's check the OT record from Adam to Noah. But let's begin with God's plan in Ge. 1:26, to make man in His image and likeness, which He does in Ge. 2:7 where He forms the 1st man of the dust of the ground.

From there we go to "the book of the generations of Adam" in Ge. 5:1-32. In Ge. 5:3, Adam passes his image and likeness to Seth who passed them to his descendants: "Adam begat a son in his own likeness, after his image; and called his name Seth," [Ge. 5:3]. So, excluding Cain's 5 generations, all generations from Adam to the flood of Noah are sons of God.

Now let's see how Adam and Cain's generations differ. Through 1st born Cain, Adam's generations are daughters of men. Through 2nd born Seth, Adam's generations are sons of God.

Referring again to Cain and Abel, their story hides an ancient mystery. Abel depicts "Christ in you," the mystery that God hid from all generations until the birth of the NT Church, [Read FL205, "Christ the Man, the Mystery, and the Mediator.]

Thus, sin kills the inner man which is the life of "Christ in you." Because Jesus died for the sins of the world, all who sin kill their inner man and Christ's outer man Whose blood paid their sin debt. [Lesson FL205 teaches these details.]

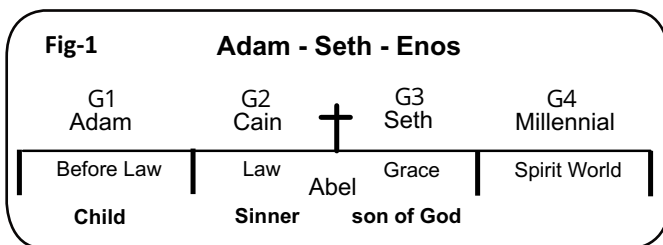
Figuratively, therefore, Abel depicts Jesus before the Cross and Seth depicts Jesus after the Cross. Seth's son Enos depicts the Church, which is the collective sons of God, which, as one body of Christ, is one bride of Christ and one daughter of man.

Any son of Cain can repent and become a son of Seth. Any son of Seth can fall from the faith [backslide] and become a son of Cain. Thus, Cain lives before the Cross; Seth lives after the Cross. Wicked Cain can become righteous; righteous Seth can become wicked.

A Dispensation Chart

Everyone enters this world as a twin. Every outer man who reaches puberty falls into sin and kills his or her inner man.

Thus, Cain kills Abel. [The Dispensation Tool, ML109, provides this visual. G is an acronym for Generation.]



Giants in the Earth

Every child enters this world in the exact likeness of Jesus. This likeness makes the child pure and righteous, innocent of all sin, [De. 24:16].

But change is only a few years ahead. As the child reaches puberty, the desires of the flesh and mind [Eph. 2:3] overcome the young adult and he or she falls into sin. Cain kills Abel; Generation G1 begets Generation G2, see Fig-2.

Let's follow the process, beginning with Ge. 3:6:

Ge 3:6: And when the woman saw that the tree [was] good for food, & that it [was] pleasant to the eyes, & a tree to be desired to make [one] wise, she took of the fruit thereof, & did eat, & gave also unto her husband with her; & he did eat.

Eve's soul knew good and evil because it inherited the knowledge of the 10 Commandments from Adam. But the serpent's argument convinced her that she could disobey God's command and yet live, [Ge. 3:3-4]. Then in Ge. 3:6 she ate of the forbidden fruit. And in Ge. 3:7, her eyes opened. She knew and felt the shame of nakedness, and covered herself with an apron of fig leaves.

Now, we don't know if a giant entered her and Adam's lives until they hide from God's presence in Ge. 3:8. And we don't know the name of this giant until God questions them in Ge. 3:9-13. Verse-10 identifies the giant: "... I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself"

What did Adam and Eve fear? The penalty God imposed on them when He commanded Adam not to eat of the tree in the midst of the garden, the tree of the knowledge of good and evil:

Ge 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.*

Thus, the fear of death, the greatest of all giants, entered when they sinned against God's commandment. Goliath is the name of this giant of giants. [The story of Goliath in parallel with the story of the Cross confirms this identity. I will explain this in a separate lesson at the requests of enough readers.]

Adam's story does not continue concerning giants. He and Eve ate of a figurative tree, and so do we; although sin can be anything we do, that we know we should not do.

Now, Goliath enters at the change from G1 to G2 [Fig-1], at which time the heart hardens against God. Adam and Eve show this hardness by defending themselves against the penalty for sin. Adam blames the woman and God for giving him the woman; Eve blames the serpent. Their excuses are vain because the penalty remains. Even so, mental shields harden the heart.

But death reaches into places other than graveyards. The loss of a reputation, a job, health, anything that grieves the soul can be as a death to the living. Any one of these kinds of losses can become giants.

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Ge 6:1: *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*
6:2 *That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose.*
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.*

Some giants are of life and not death. For example, a sinner can exalt himself in vain pride. He can acquire a boastful attitude and say, "Don't mess with me" and have a cocky attitude. These are traits of bullies, giants that enter with or without their hosts knowing how obnoxious they have become.

Now, the children of Enos [the sons of God in the NT Church] depict believing disciples. Daughters of men depict their outer man and sons of God depict their inner man.

While these disciples are faithful to the Lord, His Spirit works to rid them of all that is unclean, conforming them to the figurative image and spiritual likeness of His Son. This includes the eviction of unclean attitudes and giants that entered their lives before they became sons of God.

But when these disciples become unfaithful to the Lord, their minds walked in Eve's footsteps, fulfilling Ge. 6:2 above.

Their inner men [*sons of God*] commit fornication with their outer men [*daughters of men*].

The *mighty men which were of old*, the *men of renown*, are giants that inhabited their bodies and lives when they lived in sin. This is what the story in Ge. 6:1-4 teaches.

And this is the sum of this lesson. When the inner man fornicates with his outer man, the disciple backslides and becomes what he was before he became a son of God.

This story is prophetic of the Church backsliding in the OT and in the NT. Seven times the children of Israel did evil in the sight of the LORD in the book of Judges; six times the saints displeased the Lord in the seven churches, [Re. 2:1- 3:22].

But these and other times of backsliding are repetitions called "*ends of the world*," [1Co. 10:11]. The final and great fulfillment of this story of unfaithful sons and daughters is still in our future. [Study "The Ends of the World," CB207.]

Paul teaches when this final falling away will occur:

2Th 2:3: *Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*