

# The Purpose of Satan in Producing Giants

It was the purpose of Satan and his fallen angels to corrupt the human race and thereby do away with pure Adamite stock through whom the seed of the woman should come. This would avert their own doom and make it possible for Satan and his kingdom to keep control of the planet earth indefinitely. It was said to Adam and Eve that the seed of the woman should defeat Satan and restore man's dominion.

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The only way then for Satan to avoid this predicted defeat was to corrupt the pure Adamite line so that the coming of the seed of the woman into the world would be made impossible. This, he tried to accomplish by sending some of his fallen angels to marry the daughters of men as in, Gen. 6:1-4 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 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.

. . . and producing the giant nations through them.

There are two such eruptions of fallen angels taught in Gen. 6:4: There were giants in the earth in those days (before the flood); and also after that (after the flood), when the sons of God (fallen angels) came in unto the daughters of men (any daughters of men -- Cain, Seth and others), and they bare children to them (to the angels). Satan almost succeeded in his plan during the first eruption, for all flesh had corrupted his way upon the earth; and of all the multitudes Noah and his sons were the only pure Adamites left to be preserved by the ark.

Gen. 6:8-13 But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

1 Pet. 3:19-20 By which also he went and preached unto the spirits in prison; 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.

The main object of the flood was to do away with all this satanic corruption, destroy the giants, and preserve the pure Adamite stock to as to make good the guarantee of the coming of the seed of the woman, as in the plan of God. Being defeated before the flood did not stop Satan from making a further attempt to prevent the coming of the Redeemer who should be his final downfall. It was now to his advantage that God had promised never to send another universal flood upon the earth. Satan therefore reasoned that he should make a second attempt to do away with Adamite Stock. If he came within "eight souls" of doing it before the flood his opportunities were now even greater, with the promise that there would be no such flood. This is the reason for the second group of his fallen angels being sent to marry the daughters of men. Once again, the unions produced giants, and races of them occupied the land of promise, where the seed should be born, in advance of Abraham. Limited by His promise of no flood, God was then faced with the problem of destroying the giant races another way. This explains why He commanded Israel to kill them everyone, even to the last man, woman and child. This again explains why He destroyed all the men, women, and children besides Noah and his family, at the time of the flood. It also answers the skeptics question regarding why the children were taken away with the adults in the flood. God had to do away with this corruption entirely in order to fulfill His eternal plan and give the world its promised Redeemer. The Redeemer has come now, and so Satan is reserving his forces for a last stand at the second coming to Christ. Thus it is clear from scripture that there were giants in the earth both before and after the flood and that they came from a union of fallen angels and the daughters of men.

By Finis Jennings Dake

Courtesy of *Dake's Reference Bible*

## Names of Giants

THE GIGANTES were a class of gigantic beings, closely related to the gods, consisting of a wide variety of oversized and sometimes monstrous individuals and tribes. The most famous of these were the tribe of Heka-Gigantes who waged war on the gods. But there were many others besides, including the handsome giant Orion, the one-eyed tribe of Kyklopes, the monstrous Typhon and the Libyan wrestler Antaios. Parents. Most were offspring of either GAIA or POSEIDON (refer to the individual entries below)

### NAMES OF GIGANTES

1. AGRIOS A man-eating Thracian Gigante who was half man and half bear.
2. ALKYONEUS King of the Heka-Gigantes, he was slain by Herakles.
3. ALOADAI, THE Twin giants who attempted to storm heaven by piling mountains one upon the other.
4. ALPOS A Sicilian Giant slain by the god Dionysos.
5. ANTAIOS A gigantic Libyan king who slew in wrestling all visitors to his land until he was slain by Herakles.
6. ANTIPHATES The King of the man-eating tribe of Laistrygones encountered by Odysseus on his travels.
7. ARGES One of the three Elder Kykopes.
8. ARGOS PANOPTES A hundred-eyed Gigante who was slain by Hermes.
9. BRIAREOS One of the three Hekatonkheires.
10. BRONTES One of the three Elder Kyklopes.
11. DAMASEN A Mysian Giant who slew a Drakon that was ravaging his country.
12. EKHIDNA'S SON A serpent-footed Giant and ally of the Titans. He was slain by Ares in an attack on the fortress of the

13. gods.  
LATREUS One of the sons of the three Elder Kyklopes.
14. ENKELADOS One of the Heka-Gigantes slain by Athene, who flayed off his skin for armour.
15. EPHIALTES One of the twin Giants called Aloadai.
16. EURYALOS One of the sons of the three Elder Kyklopes.
17. GEGENEES, THE A race of six armed Giants encountered and slain by the Argonauts in Mysia.
18. GERYONES A three-bodied Giant who dwelt at farthest ends of the earth. He was slain by Herakles who was sent to fetch the giant's cattle as one of his twelve labours.
19. IGANTES, THE HEKA- The hundred Giants born from the blood of the castrated Ouranos. They waged war on the entire pantheon of gods and were slain in the ensuing battle.
20. YES One of the three Hekatonkheires.
21. HALIMEDES One of the sons of the three Elder Kyklopes.
22. HEKATONKHEIRES, THE The hundred-handed, fifty headed giants who assisted Zeus in his war against the Titans and were set as guards on the gates of Tartaros.
23. HOPLODAMOS A giant who with his brothers protected Rhea from the rage of Kronos after the Titan discovered her duplicity in the birth of Zeus.
24. KAKOS A fire-breathing Italian giant slain by Herakles.
25. KHARBYDIS A monstrous daughter of Poseidon chained to the sea-bed. Her inhalations formed a deadly whirlpool in the Straights of Messina.
26. KHRYSAOR A winged giant who dwelt at the ends of the earth. He was born from the neck of the beheaded Medousa.
27. KOTTOS One of the three Hekatonkheires.
28. KYKLOPES, THE ELDER Three one-eyed Giants who were allies of Zeus in his war against the Titans. They crafted
29. weapons for the gods including the lightning bolts of Zeus. Their four sons were slain by Apollon after Zeus slew Asklepios with lightning.
30. KYKLOPES, THE YOUNGER A race of cannibalistic one-eyed shepherd Giants native to the island of Sicily. They were a lawless, primitive race who paid no heed to the gods.
31. KYMOPOLEIA A gigantic daughter of Poseidon who the god married to the hundred-handed Giant Briareus.
32. LAISTRYGONES, THE A race of cannibalistic giants who dwelt in a distant land where the sun never set.
33. MYLINOS A Kretan Giant slain by Zeus.
34. OIOLYKA A gigantic daughter of the giant Briareus.
35. OREIOS A man-eating Thracian Gigante who was half man and half bear.
36. ORION A handsome Giant who could walk on water. He was slain by Gaia for threatening to slay all the beasts of the earth with his hunting prowess or by Apollon for daring to love Artemis.
37. OTOS One of the twin Giants called Aloadai.
38. POLYPHEMOS A gigantic Cyclops son of Poseidon. He was blinded by Odysseus after cannibalising the heroes men.
39. PORPHYRION The mightiest of the Heka-Gigantes. In the war against the gods he attempted to rape Hera but was slain by Herakles and Zeus.
40. RHODIAN GIGANTES A race of Giants native to the island of Rhodes.
41. STEROPES One of the three Elder Kyklopes.
42. TALOS A Giant formed out of bronze who patrolled the island of Krete driving away pirates. He was slain by the witch
43. Medea when the Argonauts attempted a landing on the island.
44. TITYOS A lawless Giant who attempted to rape the goddess Leto. He was slain by Apollon and Artemis and chained in the dungeons of Haides where a vulture fed eternally on his liver.
45. TRAKHIOS One of the sons of the three Elder Kyklopes.
46. TYPHOEUS A monstrous fire-breathing Giant who assaulted the fortress of heaven. All the gods fled to Egypt in terror, except Zeus who was defeated by the giant and stripped of his sinews. He was restored and the giant, weakened by a trick of the Fates, was conquered and buried beneath the island of Sicily by Zeus.

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Source: <http://www.theoi.com/Tartaros/Gigantes.html>

### **Historical Account of the Patagonians**

WEBMASTER'S NOTE: There are numerous words contained in this document that we would not capitalize or are spelled differently today such as Brasil, cloathed, thot, spight, tyger and Streights. You will also find the absence of "periods" at the end of many sentences. Were the author to be in composition class today, he would be scolded for using run-on sentences! Another curious aspect is the seemingly random use of italics, generally in conjunction with proper names. You'll also see that most of the letter "s" look like a curvy "f". The exception to this is there a double "s" is used as in "pass". The first "s" looks like a curvy "f", but the second "s" looks normal. "Pass" would look like "paf<sup>s</sup>". If the double "s" is in the middle of the word, then two curvy "fs" are used as in "expreffes". With respect for authenticity, the following four plus pages have been typed exactly as they appeared in this 235-year-old document. Two of the pages have been reproduced so you can see how this magazine actually looked. Click on each image for a larger version.

*An Epitome of all the Accounts that have hitherto been published concerning a Race of People of a gigantic Stature, on and about the Eastern Coast of South America, between latitude 24 S. and the Straits of Magellan, which lie in 53 deg.*

These people are first mentioned in the account of a voyage for new discoveries, undertaken by *Magellan* in the year 1519. The words in *Harris's* abridgment of this account are these: -

When they had crossed the line, and the South pole appeared above the horizon, they held on their south course, and came upon the *Main of Brasil*, about that part of it which lies in *twenty two degrees*. They observed it to be all one continued tract of land, higher from the *Cape St. Augustine*, which is in *this part of the country*. Having made two degrees and an half more South latitude, they fell in with a country inhabited by a wild sort of people: They were of a prodigious stature, fierce and barbarous, made a horrible roaring noise, more like bulls than human creatures; and yet with all that mighty bulk were so nimble and light of foot that none of the *Spaniards* or *Portuguese* could over take them."

By this account giants appear to have been found in lat. 24 1/2 South; but upon referring to the map, the account appears to be erroneous, for *Cape St. Augustine*, which is said to be latitude 22, appears to be in latitude 10; so that it is doubtful whether the giants were found in latitude 12 1/2 or 24 1/2. If they were discovered after sailing two degrees and an half South from *St. Augustine*, they were found in 12 1/2; if after sailing two degrees and an half South, from that part of the *Main of Brasil*, which lies in 22, they were found in 24 and an half. Such is



the accuracy of *Harris*. The account however, goes on.

Their next advance was to 49 degrees and an half South latitude. Here they were shut up by hard weather, and forced to take up their winter quarters for no less than five months. They for a long time believed the country to be uninhabited, but at length a savage of the neighbouring parts came up to give them a visit; he was a brisk, jolly fellow, merrily disposed, singing and dancing all the way he came; being got to the haven, he stood there and threw dust upon his head, he came with them to the ship without fear or suspicion. The head of one of *Magellan's* middle sized men reached but to his waist, and he was proportionably big; his body was formidably painted all over, especially his face. A stag's horn was drawn upon each cheek, and great red circles round his eyes; his colours were otherwise mostly yellow, only his hair was white. For his apparel, he had the skin of a beast clumsily sewed together, but a beast as strange as that was that wore it; every way unaccountable, neither mule, horse, nor camel, but something of every one, the ears of the first, the tail of the second, and the shape and body of the last; it was one entire suit, all of one piece from head to foot as his breast and back were covered with it above, so his legs and feet were wrapped up in it below. The arms that he brought with him were a stout bow and arrow: The strings of the bow was a gut or sinew of the beast whose skin covered him, and the arrows were tipped with sharp stones.

*Magellan*, the admiral, made him eat and drink, and he enjoyed himself very comfortably till he happened to peep into a looking glass that was given him among other trifles: This put him into a fright from which he could not easily recover, so that starting back with violence, he threw two of the men who stood by him to the ground, This giant, however, fared so well, notwithstanding his fright by the looking-glass, that the *Spaniards* had quickly the company of more; one in particular made himself mighty familiar, and shewed so much pleasantry and good humour that the *Europeans* were greatly pleased with his company.

*Magellan* was desirous of making some of these gigantic people prisoners, and with this view his crew filled their hands with toys and little things that pleased them; and in the mean time put iron shackles upon their legs; at first they thot them fine play things as well as the rest, and were pleased with their gingling found; but when they found themselves hampered and betrayed, they implored the aid of some superior and invisible being, by the name of *Setebos*; upon this occasion their strength appeared to be proportionable to their bulk, for one of them defeated the utmost efforts of nine men, and thought they had him down, and tied his hands tightly, yet he freed himself from his bonds, and got loose, in spight of all their endeavors to detain him. Their appetite is also in proportion to their strength; the admiral gave them the name of *Patagons*, and took notice of the following words; bread, *capar*; water, *oli*; black, *a mel*; red, *cheiche*; red cloth, *cherecai*. They tie up their hair, though it is short, with a cotton lace. They have no fixed habitations, but certain moveable cottages, which they carry from place to place as their fancy leads them; these cottages are covered with the same skin that covers their bodies. A certain sweet root, which they call by the name they give to bread, *capar*, is a considerable part of their food; what flesh they eat is devoured raw.

They practice physic but in two articles, vomiting and phlebotomy, and both in a very extraordinary manner. To vomit they thrust an arrow a foot and an half down the throat; and to bleed, they give the part affected, whether leg, arm or face, a good chop with some sharp instrument."

Such is the account of the *Patagons*, as given by *Harris*, who says he has taken the utmost pains to give it in the clearest manner possible, by comparing all the different relations of the *Portuguese* and *Spanish* writers; and it is to be hoped that no man can read the account of the violence and perfidy practiced against these blameless friendly, unsuspecting people, without indignation. *Harris*, however,

suffers it to pass without animadversion; and probably described this attempt of *Magellan* to betray the confidence of a reasonable being, and to force him into exile and misery, with as much phlegm as he would the snaring a tyger, or hooking a fish.

*Magellan* himself was afterwards killed in an hostile attempt to extort tribute from a king of *Mathan*, or *Matahan*, one of the *Ladrone* Islands, to which he had just as much right as the king of *Mathan* had to tribute from *Spain*.



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The *Patagons* are next mentioned in an account of the voyage of Sir Francis Drake; but in *Harris's* epitome their stature is not particularly ascertained. The paragraph relating to them being only as follows: "In sailing forth from the river of *Plate*, in latitude 36 S. they came to a good bay, in which were several pretty islands; the admiral being on shore in one of these islands, the people came dancing and leaping about him, and were very free to trade; they were a comely strong-bodied people, very swift of foot, and of a brisk lively constitution; their faces were panted, and their apparel only a covering of the skins of beasts, with the fur on, about their waists, and something wreathed about their heads; they had bows an ell (an "ell" equals 2 1/2 feet) long, but no more than two arrows a piece: They seemed not altogether ignorant of marital discipline, as appeared by their method of ordering and ranging their men. They were the nation which *Magellan* called *Patagons*."

The latitude of this island is not particularly mentioned: it must have been about 46 or 42. There is some difference in the accounts of their cloathing *Magellan* says they were cloathed from head to foot; *Drake*, that they were covered only round the waist, and upon the head; but this may easily be accounted for, because *Magellan* wintered with them, and *Drake* saw them in summer.

These giants are next mentioned in an account of a voyage round the world, by Sir *Thomas Cavendish*: Of which *Harris's* epitome is as follows: "Sailing from *Cape Frio*, in the *Brasils*, they fell in upon the coast of *America*, in 47 d. 20 m. North (it should be *South*) latitude. They proceeded to *Port Desire*, in latitude 50. Here the Savages wounded two of the company with their arrows, which are made of cane, headed with flints. A wild and rude sort of creatures they were; and, as it seemed, of a gigantic race, the measure of one of their feet being 18 inches in length, which, reckoning by the usual proportion, will give about 7 feet and an half for their stature." *Harris* says that this agrees very exactly with the account given of them by *Magellan*, but in his epitome of *Magellan's* account he says that the head of one of his middle sized men reached but to the *Patagonian's* waist; which, supposing *Magellan's* man to be but 5 feet 6 inches high, will make the *Patagonian* 9 at least. He says, indeed, that *Magellan* gave them the name of *Patagons*, because their stature was five cubits, or seven feet six, but, if so, his own account is inconsistent with itself, neither has he told us in what language *Patagon* expresses this stature.

*Oliver Noort*, the first *Dutchman* that attempted a voyage round the world, performed his expedition between the years 1598 and 1601, and the account he gives of the inhabitants of these parts, as abridged by *Harris*, is to the following effect: "He went up the river at *Port Desire*, and going on shore, found beasts like stags and buffaloes, also some savages, who, he says, were tall portly men, painted and armed with short bows and arrows, that were headed with stone."

These beasts like buffaloes probably furnished the skins that *Magellan* described to have the ears of an ass, the tail of a horse, and the shape of a camel, for the buffalo has a bunch upon his back.

Having afterwards entered the *Streights*, they saw some men upon two islands, near a *Cape* which is here called *Cape Nassau*. There is no *Cape* marked either in the chart of map prefixed to *Harris's* collection by that name, nor has he told us to which of the capes that are marked this name was given by the *Dutch*. These savages having now, by sad experience, been taught to regard every *European* as an enemy, shook their weapons against the *Dutch*, in hopes to prevent their landing. The *Dutch*, however, did land upon one of the islands, and the poor *Indians* retreating, they pursued them to the cave which contained their wives and children, and killed every one of them. When these ruffians rushed in, the women covered their infants with their own bodies, that they might receive the first stab; the *Dutch* did not indeed, murder these forlorn and defenceless wretches in cold blood, but having butchered the fathers and husbands, they took away six of the children, four boys and two girls, and carried them on shipboard. It is impossible for any man, whose feelings of humanity have not been obtunded by selfishness or superstition, to read the accounts of the discoveries and settlements of the people of *Europe*, in other parts of the world, without regretting their success, and wishing that they had all perished in the attempt. In these expeditions they have filled the earth with violence, and, as far as their influence could extend, diffused wickedness and misery by every violation of the laws of nature, that the most wanton cruelty, and sordid avarice could prompt, while they distinguished themselves from those whom they destroyed and enslaved,

by the name of Christians, and gloried in the refinements of honour, which, looking down upon mere moral obligations, pretends to merit beyond the limits of duty.

One of the boys thus brought on board *Van Noort's* fleet, learnt the *Dutch* language; and gave intelligence to the following effect: that the inhabitants of the continent near the island from which he had been taken, were divided into different tribes; that three of these tribes, which he distinguished by the names of *Kementes*, *Kenekin*, and *Karaicks*, were of common size, but broader breasted and painted all over; and that there was another tribe, which he called *Tiriminen*, who were of a gigantic stature, being 10 or 12 feet high, and continually at war with the other tribes. This boy gave an account of the cloathing and appearance of the inhabitants of this country, very different from those already transcribed; for he said the men wore their hair long, that the women were shaved, and that both went naked except a cloak of *Penguin's skins*, which reached to their waist.

*Sebald de Weert*, another *Dutchman*, failed to the Streights of *Magellan* in the year 1598, and in his account are the following particulars. He detached two sloops to an island near the mouth of the Streights, to catch sea dogs. When these sloops came near the shore, they perceived seven canoes, with Savages on board, that were ten or eleven feet high, of a reddish colour, and with long hair. They are farther described as being *naked*, except one who had a *sea dogs* skin about his shoulders; and it is remarkable that *de Weert* was on this coast in *May*, which is there a winter month.

In the account given of the voyage of *George Spilbergen*, we are told that on the coast of *Terra del Fuego*, which is to the south of *Magellan's Streights*, his people saw a man of a gigantic stature, climbing the hills to take a view of the fleet, but, though they went on shore, they saw no other human inhabitant; they saw, however, several graves containing bodies of the ordinary size, or rather below it; and the savages they saw from time to time in canoes, appeared to be under six feet high.

In the history of the voyage of Capt. *Cowley*, an *Englishman*, which was undertaken in 1583, we have an account of giants indeed, but in a country very distant from *Patagonia*. In lat. 13 deg. 30 min. North, and about 13 East longitude, lies the island of *Guam*, it is one of the *Ladone Islands*, and was then in the possession of the *Spaniards*, who had a governor and garrison there. The *Indian* inhabitants of this island, *Cowley* says, were all well made, active, vigorous, and some of them seven feet and an half high. Capt. *Cowley* took as he says, four of these *Infidels* prisoners, which to be sure, being a good Christian, he had a right to do; and it appears by the sequel of the account, that he treated them as other good Christians had treated *Infidels*, which strength or cunning had put into their power.

"We brought them on board, says he, tying their hands behind them, but they had not been long there before three of them leapt overboard into the sea, swimming away from the ship with their hand bound behind them we sent a boat after them, and fund that a strong man at the first blow could not penetrate their skins with a cutlas. One of them had received, in my judgment, forty shots in his body before he died, and the last of the three that was killed had swam a good *English* mile, though his hands were not only tied behind him, but his arms pinioned."

Thus it appears that these three poor naked wretches were all murdered in cold blood, because they endeavoured to escape from those, who, without provocation, had injuriously and cruelly seized them by violence, in their native country, and were carrying them as slaves into exile. *Harris* tells the story without the least intimation that any thing had been done to the *Infidels*, which a good Christian might not justify.

In an account of Capt. *George Shelvock's* voyage, which was undertaken in the year 1719, there is the following paragraph.-- "*M. Frezier* gives us an account that the Indians inhabiting the continent to the south of this island (the island of *Chiloe*, which lies off the coast of *Chile*, about lat. 42 S. and long. about 72 W of London) are called *Chronos*, that they go quite naked, and that in the inland part there is a race of men of an extraordinary size, called *Cacabues*, who, being in amity with the *Chronos*, have sometimes come with them to the dwellings of the *Spaniards* at *Chiloe*. He adds, that he was credibly informed by several who had been eye witnesses, that some were about nine or ten feet high. Who *Frazier* was, Mr *Harris*, though he quotes him, does not tell us. His story is certainly fabulous, for the whole coast of *Chili*, and the island of *Chiloe*, having been long in possession of the *Spaniards*, the existence of a gigantic race in those parts, if real, would have been long out of doubt. The same objection lies against the account given of the *Indian* natives of *Guam*, by *Cowley*. The giants, four of whom he says he took prisoners and three of whom he murdered, must have been familiar to the *Spaniards*, and, consequently, their existence recorded by *Spanish* writers of credit, so as to make the fact as well known and believed as the existence of the island itself. Of the other accounts, our readers must judge for themselves.

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by Sylvanus Urban, Gent

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AN INTRODUCTION TO PHILO JUDAEUS OF ALEXANDRIA

by David M. Scholer

Philo, usually known as Philo the Jew (Philo Judaeus) or Philo of Alexandria (a city in Egypt with a large Jewish Diaspora population in Greco-Roman times), lived from about 20 B.C. to about AD. 50. He is one of the most important Jewish authors of the Second Temple period of Judaism and was a contemporary of both Jesus and Paul. Yet, Philo is not nearly as well known or as frequently read as the first century AD. Jewish historian Josephus.

Part of the reason for the relative neglect of Philo has had to do with the general unavailability of a convenient English translation of Philo, such as exists for Josephus in the frequently reprinted one-volume translation of William Whiston (originally 1736; for an excellent modern printing of this translation which utilizes the current scholarly numbering system for Josephus' writings, see *The Works of Josephus: Complete and Unabridged* [trans. William Whiston; new updated edition; Peabody: Hendrickson, 1987]).

Philo wrote in Greek, and most of his writings survive in Greek but a few have survived only in ancient Armenian translations. Only two complete English translations of Philo have ever been published. The most authoritative one, which is still in print, is the twelve-volume edition in the Loeb Classical Library (Cambridge, Mass.: Harvard University Press/London: William Heinemann, 1929-1953). The Loeb edition includes the Greek text of Philo (except for the few writings for which there is no extant Greek text) along with an English translation, as well as introductions, notes, and indexes (the Loeb text is based on the standard mayor edition of the Greek text of Philo by L. Cohn and P. Wendland, *Philonis Alexandrini opera quae supersunt* [7 vols. in 8; Berlin, 1896-1930; reprinted Berlin, 1962]). The edition

was the work of F. H. Colson and G. H. Whitaker for the first ten volumes; the two additional volumes containing works of Philo available only in an Armenian version were prepared by Ralph Marcus. Because of its size, the presence of the Greek text, and its relatively high cost, this edition has not usually been purchased and used by the "average" Jewish or Christian student or rabbi and pastor and not even by many scholars and professors who might well make more use of Philo.

#### ON THE GIANTS (*De Gigantibus*)

1. (1) "And it came to pass when there began to be many men upon the earth, that daughters also were born to them."<sup>1</sup> I think it here worth while to raise the question why, after the birth of Noah and his sons, our race increased to a degree of great populousness. But, perhaps, it is not difficult to explain the cause of this; for it always happens if anything appears to be rare that its contrary is found exceedingly numerous. (2) Therefore, the good disposition of one displays the evil disposition of myriads, and the fact of those things which are done in accordance with art, and science, and virtue, and beauty, being few, shows how incalculable a number of things devoid of art, and of science, and of justice, and, in short, utterly worthless, lie concealed beneath. (3) Do you not see that in the universe, also, the sun, being one body, by his shining forth dissipates the thick and dense darkness which is shed over earth and sea? With great propriety, therefore, the generation of the just Noah and his sons is represented as bringing into existence a great number of unjust persons; for it is by the contrary that it is especially the nature of contraries to be known. (4) And no unjust man at any time implants a masculine generation in the soul, but such, being unmanly, and broken, and effeminate in their minds, do naturally become the parents of female children; having planted no tree of virtue, the fruit of which must of necessity have been beautiful and salutary, but only trees of wickedness and of the passions, the shoots of which are womanlike.

(5) On account of which fact these men are said to have become the fathers of daughters, and that no one of them is said to have begotten a son; for since the just Noah had male children, as being a man who followed reason, perfect, and upright, and masculine, so by this very fact the injustice of the multitude is proved to be altogether the parent of female children. For it is impossible that the same things should be born of opposite parents; but they must necessarily have an opposite offspring.

11. (6) "And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they chose."<sup>2</sup> those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air (7) And let no one suppose, that what is here stated is a fable for it is necessarily true that the universe must be filled with living things in all its parts, since ever one of its primary and elementary portions contains its appropriate animals and such as are consistent with its nature;--the earth containing terrestrial animals, the sea and the rivers containing aquatic animals, and the fire such as are born in the fire (but it is said that such as these last are found chiefly in Macedonia), and the heaven containing the stars: (8) for these also are entire souls pervading the universe, being unadulterated and divine, inasmuch as they move in a circle which is the kind of motion most akin to the mind, for every one of them is the parent mind.

It is therefore necessary that the air also should be full of living beings. And these beings are invisible to us, inasmuch as the air itself is not visible to mortal sight. (9) But it does not follow, because our sight is incapable of perceiving the forms of souls, that for that reason there are no souls in the air; but it follows of necessity that they must be comprehended by the mind, in order that like may be contemplated by like. (10) Since what shall we say? Must we not say that these animals which are terrestrial or aquatic live in air and spirit? What? Are not pestilential afflictions accustomed to exist when the air is tainted or corrupted, as if that were the cause of all such assuming vitality? Again, when the air is free from all taint and innocent, such as it is especially wont to be when the north wind prevails, does not the imbibing of a purer air tend to a more vigorous and more lasting duration of life? (11) It is then natural that that medium by which all other animals, whether aquatic or terrestrial, are vivified should itself be empty and destitute of souls? On the contrary, even if all other animals were barren, the air by itself would be bound to be productive of life, having received from the great Creator the seeds of vitality by his especial favour.

111. (12) Some souls, therefore, have descended into bodies, and others have not thought worthy to approach any one of the portions of the earth; and these, when hallowed and surrounded by the ministrations of the father, the Creator has been accustomed to employ, as hand-maidens and servants in the administration of mortal affairs. (13) And they having descended into the body as into a river, at one time are carried away and swallowed up by the voracity of a most violent whirlpool; and another time, striving with all their power to resist its impetuosity, they at first swim on the top of it and afterwards fly back to the place from which they started have been taught some kind of sublime philosophy, meditating, from beginning to end, on dying to the life of the body, in order to obtain an inheritance of the incorporeal and imperishable life, which is to be enjoyed in the presence of the uncreate and everlasting God (15) But those, which are swallowed up in the whirlpool, are the souls of those other men who have disregarded wisdom, giving themselves up to the pursuit of unstable things regulated by fortune alone, not one of which is referred to the most excellent portion of us, the soul or the mind; but all rather to the dead corpse connected with us, that is to the body, or to things which are even more lifeless than that, such as glory, and money, and offices, and honours, and all other things which, by those who do not keep their eyes fixed on what is really beautiful, are fashioned and endowed with apparent vitality by the deceit of vain opinion.

IV. (16) If, therefore, you consider that souls, and demons, and angels are things differing indeed in name, but not identical in reality, you will then be able to discard that most heavy burden, superstition. But as men in general speak of good and evil demons, and in like manner of good and evil souls, so also do they speak of angels, looking upon some as worthy of a good appellation, and calling them ambassadors of man to God, and of God to man, and sacred and holy on account of this blameless and most excellent office; others, again, you will not err if you look upon as unholy and unworthy of any address. (17) And the expression used by the writer of the psalm, in the following verse, testifies to the truth of my assertion, for he says, "He sent upon them the fury of His wrath, anger, and rage, and affliction, and he sent evil angels among them."<sup>3</sup> These are the wicked who, assuming the name of angels, not being acquainted with the daughters of right reason, that is with the sciences and the virtues, but which pursue the mortal descendants of mortal men, that is the pleasures, which can confer no genuine beauty, which is perceived by the intellect alone, but only a bastard sort of elegance of form, by means of which the outward sense is beguiled; (18) and they do not all take all the daughters in marriage, but some of them have selected some of that innumerable company to be their wives; some choosing them by the sight, and Others by the ear, others again being influenced by the sense of taste, or by the belly, and some even by the pleasures below the belly; many also have laid hold of those the abode of which is fixed at a great distance, putting in action various desires among one another. For, of necessity, the choices of all the various pleasures are various, since different pleasures are established in different places.

V. (19) And, in all such matters, it is impossible for the spirit of God to remain and to pass all its time, as the law-giver himself shows. "For," says Moses, "the Lord said, My spirit shall not remain among men for ever, because they are flesh."<sup>4</sup> (20) For, at times, it does remain; but it does not remain for ever and ever among the greater part of us; for who is so destitute of reason or so lifeless as never, either voluntarily or involuntarily, to conceive a notion of the ail good God. For, very often, even over the most polluted and accursed beings, there hovers a sudden appearance of the good, but they are unable to take firm hold of it and to keep it among them; (21) for, almost immediately, it quits its former place and departs, rejecting those inhabitants who come over to it, and who live in defiance of law and justice, to whom it never would have come if it had not been for the sake of convicting those who choose what is disgraceful instead of what is good.

(22) But the spirit of God is spoken of in one manner as being air flowing upon the earth, bringing a third element in addition to water. In reference to which, Moses says, in his account of the creation of the world, "The spirit of God moved upon the face of the waters."<sup>5</sup> Since the air, as it is very light, is raised and borne aloft, having water, as it were, for its foundation; and, in another manner, unalloyed knowledge is said to be so, which every wise man naturally partakes of. (23) And Moses shows us this, when speaking of the creator and maker of the holy work of the creation, in these words: "And God summoned Bezaleel, and filled him with his Holy Spirit, and with wisdom, and understanding, and knowledge, to be able to devise every work."<sup>6</sup> So that, what the spirit of God is, is very definitively described in these words.

VI. (24) Such also is the spirit of Moses, which came upon the seventy elders, for the sake of making them differ from, and be superior to the rest of the Israelites, who could not possibly be elders in real truth, unless they had partaken of that all-wise spirit. For it is said, "I will take of my spirit which is upon thee, and I will pour it upon the seventy elders."<sup>7</sup> (25) But think not that thus this taking away, could be by means of cutting off or separation; but it is here, as is the case in an operation effected by fire, which can light ten thousand torches, without itself being diminished the least atom, or ceasing to remain as it was before. Something like this also is the nature of knowledge. For though it has made all its pupils, and all who have become acquainted with it, learned, still it is in no degree diminished itself, but very often it even becomes improved, just as, they say, that fountains sometimes are by being drained dry; for, it is said, that they sometimes become sweeter by such a process.

(26) For continual association with others, engendering diligence and practice, gradually works out entire perfection. If, then, the individual spirit of Moses, or of any other creature, was about to be distributed to so great a multitude of pupils, then, if it were divided into such a number of small portions, it would be diminished. (27) But now, the spirit which is upon him is the wise, the divine, the indivisible, the undistributable, the good spirit, the spirit which is everywhere diffused, so as to fill the universe, which, while it benefits others, it not injured by having a participation in it given to another, and if added to something else, either as to its understanding, or its knowledge, or its wisdom.

VII. (28) On which account, it is possible that the spirit of God may remain in the soul, but that it should remain for ever is impossible, as we have said. And why need we wonder? since there is no other thing whatever, the possession of which, is stable and lasting; but mortal affairs are continually wavering in the scale, and inclining first to one side, and then to the other, and liable at different times to different changes. (29) And the greatest cause of our ignorance is the flesh, and our inseparable connection with the flesh. And this, Moses represents God as admitting, where he says that, "Because they are flesh," the spirit of God cannot abide in them. And yet marriage and the rearing of children, and the furnishing of necessary things, and ingloriousness conjoined with a want of money and business, both private and public, and a countless number of other things cause wisdom to waste away, before it begins to flourish vigorously (30) But there is nothing which is so great a hindrance to its growth as the fleshly nature. For that, as if it were the principal and most solid foundation of folly and ignorance, is laid down firmly, and then each of the aforementioned evils is built up upon it.

(31) For those souls which are devoid of flesh and of the body, remaining undisturbed in the theatre of the universe, occupied in seeing and hearing divine things, of which an insatiable desire has seized them, enjoy a pleasure to which no one offers any interruption. But those which bear the heavy burden of the flesh, being weighed down and oppressed by it, are unable to look upwards to the revolutions of the heaven, but being dragged downwards, have their necks forcibly pressed to in the ground like so many quadrupeds.

VIII. (32) In reference to which fact, the law-giver having determined to put an end to all illegal and illegitimate associations and unions, begins his denunciations in the following manner: Man shall not come near to any one who is akin to his own flesh, to uncover his nakedness: I am the Lord.<sup>8</sup>

How could any one more forcibly exhort man to despise the flesh and what is akin to the flesh than in this way? (33) And indeed he does not only exhort us to abandon such things, but he shows positively that he who is really a man will never come of his own accord to those pleasures which are dear to and connected with the body but will always be meditating to alienate himself from them entirely. (34) For the saying, Man, man, not once but twice, is a sign that what is here meant is not the man composed of body and soul, but him only who is possessed of virtue. For such an one is really a true man, whom some one of the ancient philosophers having lighted a lantern at midday, went in search of, and told those who asked him that he was seeking a man. And as for the prohibition against every man coming near to any one who is akin to his own flesh, this is induced by necessary reasons. For there are some things which we should admit, such for instance as those useful things, by the employment of which we may be able to live in freedom from disease and in good health; and there are other things which should be rejected, by which, when the appetites become inflamed, they burn up all goodness in one vast conflagration.

(35) Let not then our appetites rush eagerly in pursuit of all the things that are pleasant to the flesh, for the pleasures are often untameable, when like dogs they fawn upon us, and all of a sudden, change and bite us, inflicting incurable wounds. So that by cleaving to frugality, which is a friend to virtue, in preference to the pleasures akin to the body, we shall defeat the numerous and infinite multitude of irreconcilable enemies. And if any occasion should seek to compel us to take more than what is moderate or sufficient, let us not yield; for the scripture saith, "He shall come near to him to uncover his nakedness."

IX. (36) And what is meant by this, it is worth while to explain. It has often happened, that some who have not been themselves providers of wealth, have nevertheless had unlimited abundance. And others, who have not been eager in the pursuit of glory have been thought worthy of public praises and honours. Others again, who have not expected to acquire even a little strength, have arrived at the greatest vigour and activity. (37) Now, let all these men learn not to cleave in their minds to of these qualities; that is to say, not to admire them and grasp at them in an immoderate degree, looking upon them all, that is to say on riches, on glory, and on bodily strength, not only not as intrinsically good, but as the greatest of evils For to misers, the pursuit of money is appropriate and the pursuit of glory is so to

ambitious men, and the acquisition of bodily strength is so to men fond of athletic and of gymnastic exercises. For that which is the better part of them, namely, the soul, they have abandoned as a slave to those things which are inferior to themselves, namely, to inanimate things.

(33) But as many as are masters of themselves show that all that brilliant prosperity, which is an object of so much contention, is in subordination to the mind, which is the principal part of them, receiving it when it comes, so as to make a good use of it, but not pursuing it if it keeps aloof, as being able to be happy even without it. (39) But he who pursues it eagerly and follows upon its track, fills philosophy with base opinions; on which account he is said to uncover its nakedness, for how can there be any concealment or ignorance of the reproaches to which those men are justly exposed, who profess indeed to be wise men, but who make a traffic of wisdom, and bargain for the sale of it, as they say men do in the market, who put up their wares for sale, sometimes for a slight gain, sometimes for sweet and caressing speeches, and sometimes for insecure hopes, founded on no sure ground, and sometimes even for promises which are in no respect better than dreams.

X. (40) And the sentence which follows, "I am the Lord," is uttered with great beauty and with most excessive propriety, "for," says the Lord, "oppose, my good man, the good of the flesh to that of the soul, and of the whole man;" therefore the pleasure of the flesh is irrational, but the pleasure of the soul and of the whole man is the mind of the universe, namely God; (41) and the comparison is an admirable one, and one difficult to be instituted, so as for any one to be deceived by the close similitude, unless any one will say that living things are in reality the same as lifeless things, rational things the same as irrational things; well adapted the same as those ill adapted; odd numbers identical with even ones; light with darkness, and day with night; and in short every thing that is contrary the same as its contrary.

(42) And yet even although these things have some kind of union and connection together by reason of their being created, still God is not in any respect like the very best of created beings, inasmuch as these have been born, and are liable to suffering; but he is uncreated, and always acting not suffering (43) Now it is well not to desert the ranks of God, in which it follows inevitably that all who are arrayed must be most excellent, and it would be shameful to quit those ranks, to fly to unmanly and effeminate pleasure, which injures its friends and benefits its enemies, for its nature is a very singular one; for all those to whom it chooses to give a share of its special advantages, it at once chastises and injures; and those whom it thinks fit to deprive of its good things, it benefits in the greatest possible degree, for it injures them when it gives, but it benefits them when it takes away.

(44) If therefore, O my soul, any one of the temptations of pleasure invites you, turn yourself away, and directing your views towards another point, look at the genuine beauty of virtue, and having surveyed it, remain, until a desire for it has sunk into you, and draws you to it, like a magnet, and immediately leads you and attaches you to that which has become the object of your desire.

XI. (45) And the expression, "I am the Lord," must be listened to, not only as if it were equivalent to, "I am the perfect, and incorruptible, and true good," with which if any one is surrounded he will reject all that is imperfect, and corruptible, and attached to the flesh; but also as equivalent to, "I am the ruler, and the king, and the master." (46) And it is not safe for subjects to do wrong in the presence of their rulers, nor for slaves to err before their masters; for when the punishers are near, those whose nature is not quick at submitting to admonitions are held in restraint and order by fear; (47) for God, having filled everything with himself, is near at hand, so that he is looking over everything and standing by, we being filled with a great and holy reverence, or if not with that, at all events, having a prudent fear of the might of his authority, and of the fearful nature of his punishment, which cannot be avoided, whenever he determines to exert his punishing power, shall desist from doing wrong. In order that the divine spirit of wisdom may not be inclined to quit our neighbourhood and depart, but that it may remain a very long time with us, as it did also with the wise Moses; (48) for Moses is a being of the most tranquil habits, either standing still or sitting still, and not at all disposed by nature to subject himself to turns and changes; for the scripture says, "Moses and the ark did not move,"<sup>9</sup> inasmuch as the wise man cannot depart from virtue, or inasmuch as virtue is not liable to move, nor is the virtuous man inclined to changes, but each of these things is established on the sure foundation of right reason.

(49) And again, the scripture saith in another passage, "But stand thou here with me."<sup>10</sup> For this is an oracle of God, which was given to the prophet, and his station was to be one of unmoved tranquillity by God, who always stands immovably; for it is indispensable, that all things which are placed by the side of him must be kept straight by such an undeviating rule. (50) On this account it is, as it seems to me, that excessive pride, named Jethro, marvelling at his unvarying and always equal choice of what was wise, a choice which always looked at the same things in the same way, was perplexed, and put a question to him in this form, "Why cost thou sit by thyself?"<sup>11</sup> (51) For any one who considers the continual war raging among men in the middle of peace, and existing, not merely among nations, and countries, and cities, but also among private houses, or I might rather say, between every individual man and the inexpressible and heavy storms which agitate the souls of men, which, by their evident impetuosity, throw into confusion all the affairs of life, may very naturally wonder, if in such a storm, any one can enjoy tranquillity, and can feel a calm in such a billowy state of the stormy sea.

(52) You see that even the high priest, that is to say, reason, who might at all times remain and reside in the holy dwelling of God, has not free permission to approach them at all times, but only once in each year; for whatever is associated with reason by utterance is not firm, because it is of a twofold nature. But the safest conduct is to contemplate the living God by the soul alone, without utterance of any voice, because he exists according to the indivisible unit.

XII. (53) As, therefore, among men in general, that is to say, among those who propose to themselves many objects in life, the divine spirit does not remain, even though it may abide among them for a very short time, but it remains among one species of men alone, namely, among those who, having put off all the things of creation, and the inmost veil and covering of false opinion, come to God in their unconcealed and naked minds. (54) Thus also Moses, having fixed his tent outside of the tabernacle and outside of all the corporeal army,<sup>12</sup> that is to say, having established his mind so that it should not move, begins to worship God, and having entered into the darkness, that invisible country, remains there, performing the most sacred mysteries; and he becomes, not merely an initiated man, but also an hierophant of mysteries and a teacher of divine things, which he will explain to those whose ears are purified; (55) therefore the divine spirit is always standing by him, conducting him in every right way: but from other men, as I have said before, it very soon separates itself, and completes their life in the number of a hundred and twenty years.

For God says, "their days shall be an hundred and twenty years;"<sup>13</sup> (56) but Moses, when had arrived at that number of years, departed from mortal life to another. How, then, can it be natural for men who are guilty to live an equal length of time with the all-wise prophet? for the present it will be sufficient to say this, that things which bear the same name are not in all cases alike, but very often they are distinct in

their whole genus and also that which is bad may slave equal numbers and times with what is good, since they are represented as twofold, but still they have their respective powers, distinct from one another, and as remote and different as possible.

(57) And we shall hereafter institute a more, exact discussion of this period of a hundred and twenty years, which we will however postpone, till we come to an examination of the whole life of the prophet, when we have become fit to be initiated in it, but at present we will discuss what comes next in order.

XIII. (58) "And there were giants on the earth in those days."<sup>14</sup> Perhaps some one may here think that the lawgiver is speaking enigmatically and alluding to the fables handed down by the poets about giants, though he is a man as far removed as possible from any invention of fables, and one who thinks fit only to walk in the paths of truth itself; (59) in consequence of which principle, he has banished from the constitution, which he has established, those celebrated and beautiful arts of statuary and painting, because they, falsely imitating the nature of the truth, contrive deceits and snares, in order, through the medium of the eyes, to beguile the souls which are liable to be easily won over. (60) Therefore he utters no fable whatever respecting the giants; but he wishes to set this fact before your eyes, that some men are born of the earth, and some are born of heaven, and some are born of God: those are born of the earth, who are hunters after the pleasures of the body, devoting themselves to the enjoyment and fruition of them, and being eager to provide themselves with all things that tend to each of them. Those again are born of heaven who are men of skill and science and devoted to learning; for the heavenly portion of us is our mind, and the mind of every one of those persons who are born of heaven studies the encyclical branches of education and every other art of every description, sharpening, and exercising, and practicing itself, and rendering itself cute in all those matters which are the objects of intellect.

(61) Lastly, those who are born of God are priests and prophets, who have not thought fit to fix themselves up in the constitutions of this world and to become cosmopolites, but who have raised themselves above all the objects of the mere outward senses, have departed and fixed their views on that world which is perceptible only by the intellect, and have settled there, being inscribed in the state of incorruptible incorporeal ideas.

XIV (62) Accordingly, Abraham, as long as he was abiding in the land of the Chaldaeans, that is to say, in opinion, before he received his new name, and while he was still called Abram, was a man born of heaven, investigating the sublime nature of things on high, and all that took place in these regions, and the causes of them, and studying everything of that kind in the true spirit of philosophy, on which account he received an appellation corresponding to the pursuits to which he devoted himself: for the name Abram, being interpreted, signifies the sublime father, and is a name very fitting for the paternal mind, which in every direction contemplates sublime and heavenly things: for the mind is the father of our composite being, reaching as high as the sky and even farther. (63) But when he became improved, and was about to have his name changed, he then became a man born of God, according to the oracle which was delivered to him, "I am thy God, take care that thou art approved before me, and be thou blameless."<sup>15</sup> (64) But if the God of the world, being the only God, is also by especial favour the peculiar God of this individual man, then of necessity the man must also be a man of God; for the name Abraham, being interpreted, signifies, "the elect father of sound," the reason of the good man: for he is chosen out of all, and purified, and the father of the voice by which we speak; and being such a character as this, he is assigned to the one only God, whose minister he becomes, and so makes the path of his whole life straight, using in real truth the royal road, the road of the only king who governs all things, turning aside and deviating neither to the left hand nor to the right.

XV. (65) But the sons of earth removing their minds from contemplation, and becoming deserters so as to fly to the lifeless and immovable nature of the flesh, "for they two became one flesh,"<sup>16</sup> as the lawgiver says, adulterated the excellent coinage, and abandoned the better rank which had been allotted to them as their own, and deserted to the worse rank, which was contrary to their original nature, Nimrod being the first to set the example of this desertion; (66) for the lawgiver says, "that this man began to be a giant upon the earth:"<sup>17</sup> and the name Nimrod, being interpreted, means, desertion; for it was not enough for the thoroughly miserable soul to stand on neither side, but having gone over to its enemies, it took up arms against its friends, and resisted them, and made open war upon them; in reference to which fact it is that, Moses calls the seat of Nimrod's kingdom Babylon, and the interpretation of the word Babylon is "change;" a thing nearly akin to desertion, the name, too, being akin to the name, and the one action to the other; for the first step of every deserter is a change and alteration of mind, (67) and it would be consistent in the truth to say that, according to the most holy Moses, the bad man, as being one destitute of a home and of a city, without any settled habitation, and a fugitive, is naturally a deserter also; but the good man is the firmest of allies.

Having said thus much at present, and dwelt sufficiently on the subject of the giants, we will now proceed to what comes next in our subject, which is this. References

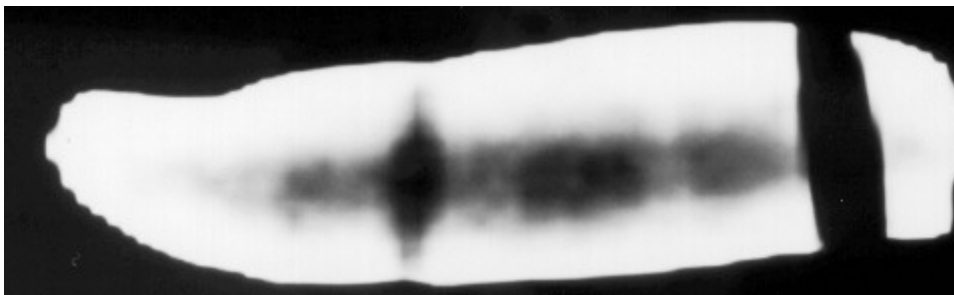
- |                  |  |
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| 1 Genesis 6:1    | 10 Deuteronomy 5:31  |
| 2 Genesis 6:2    | 11 Exodus 18:14  |
| 3 Psalms 66:49   | 12 Exodus 33:7   |
| 4 Genesis 6:3    | 13 Deuteronomy 24:7  |
| 5 Genesis 1:2    | 14 Genesis 6:4   |
| 6 Exodus 31:1    | 15 Genesis 17:1  |
| 7 Numbers 11:17  | 16 Genesis 2:24.   |
| 8 Leviticus 18:6 | 17 Genesis 10:29 is the passage supposed to be alluded to, but as translated in the Bible it only says "He was a mighty hunter before the Lord." |

#### Giant Humans and Dinosaurs

This petrified finger found in cretaceous limestone, belonged to a "prehistoric" human. Broken short of the middle joint, it measures 7.6 cm (3 inches). At full length it would measure about 15 cm (6 inches). In the photo, it is compared to a regular full-length finger. Excavations of this limestone has also revealed a child's tooth and human hair.



Sectioning reveals the typical porous bone structure expected in a human finger. Cat-scan and MRI identified joints and traced tendons throughout the length of the fossil.



Cat-scan shows dark areas interpreted as the interior of the bones and bone marrow. These areas are less dense than surrounding stones, and easily pass X-rays, causing darkening of the image. Black area is caused by sectioning.



This dinosaur footprint in cretaceous limestone on the banks of the Paluxy River is approximately 30 cm (one foot) across, and located with similar tracks. Early excavations in this area revealed human footprints inside the dinosaur tracks leading to rumors that the human prints had claws -- later excavations uncovered human footprints up to 64 cm long (25 inches) next to the dinosaur prints -- this discounted the doubters. A human handprint was also found.

This means that dinosaurs occupied the arbitrary and spurious "cretaceous" period of geological history. Human prints contemporary with dinosaurs contradict modern evolution theories because mankind was not to evolve for another 75 to 100 million years.



One of many human footprints contemporary with dinosaurs taken from the Paluxy River located in Dinosaur Park near Glen Rose, Texas. Pictured with my foot, it exceeds 45 cm (18 inches) in length. The cross-sectional cuts determined through compression studies that it was a woman's footprint. Estimates indicate her stature approximately 305 cm (10 feet) and 454 kg (1,000 lbs). Several strata of human prints with dinosaur prints have been excavated in this park. According to Dr. Carl Baugh, the archeologist who coordinated the excavations, these strata were laid down during the first few days of Noah's flood when water levels were low enough to allow daily tidal changes to form layers of mud so fleeing creatures could seek higher ground -- the upper strata showed no prints.

Obviously the people who lived contemporary with dinosaurs were intelligent, and the footprints indicate that they were quite human, as the large toe on primates is located close to the heel to facilitate clinging to branches.

Doctor Hilton Hinderliter of Apollo Campus, Pennsylvania State University studied the evidence presented at the Glen Rose, Texas excavations and stated: "I would have to say that the belief in evolution is in a state of terminal illness but its death will only be admitted by a new generation of scientists whose minds have not been prejudiced by the type of education now prevalent in the nation's public schools, an education which starts with the belief that evolution has happened, which interprets all evidence according to that faith and which simply discards any evidence which cannot be fitted into the evolutionary framework" (Quoted from "Dinosaurs" by Dr. Carl E. Baugh, 1987. Promise Publishing Co., Orange, CA 92667.



This interesting photograph is of a hammer found in similar strata. It's iron head and wooden handle are solidified in sandstone. Metallurgical studies show that it was constructed of a type of iron that could not have been made under present atmospheric conditions. It is believed that before the flood our atmosphere was compressed to approximately twice its current density, and no ultraviolet radiation.



Photo © 1992 by David Lines

In June of 1934, members of the Hahn family discovered a rock, sitting loose on a rock ledge beside a waterfall outside London, Texas. The site primarily consists of Cretaceous rock (75 to 100 million years old). Noticing that this weathered rock had wood protruding from it, they cracked it open, exposing the hammer head. To verify that the hammer was made of metal, they cut into one of the beveled sides with a file. The bright metal in the nick is still there, with no detectable corrosion. The unusual metallurgy is 96% iron, 2.6% chlorine and .74% sulfur (no carbon). Density tests indicate casting exceptional quality.

The density of the iron in a central, cross-sectional plane shows the interior metal to be very pure, with no bubbles. Modern industry cannot consistently produce iron castings with this quality, as evidenced by test results that show bubbles and density variations that have caused pump and valve bodies to break. The handle eye is partially coalified with quartz and calcite crystalline inclusions, oval shaped, and roughly 1" x 1/2".

#### A Personal Testimony

Several years ago, I heard about human footprints being found alongside dinosaur tracks in a Cretaceous limestone in the vicinity of Glen Rose, Texas. There were newspaper accounts in both the Fort Worth Star-Telegram (June 17, 1982) and The Dallas Morning News. Also, Dallas area television stations Channel 5 and Channel 8 reported on the finds. I did not think much about this at the time but later, because of my extensive reading on the subject of evolution, I was reminded of it. In January, 1995, I made a trip to Glen Rose specifically to visit the Creation Evidences Museum and find out all I could about these footprints. I discovered that the excavation work there is done for about two weeks in summer each year as the Paluxy River is too high in the other seasons. Also, the landowner allows the digging to proceed for only this limited time. I visited the area of the river bank and observed for myself the large and clear left-right trails of dinosaur prints. Many are 6-10 inches deep, 2-3 feet across, and show a three-toed foot. I decided to visit the museum and find out all I could about these footprints.

During a long conversation that afternoon at the museum, I learned that human tracks had been uncovered in this area since at least 1910. Geologist Clifford Burdick, Ph.D., verified human tracks here in the 1940's. The work of the individuals connected now with the museum began about 1982. Since then, 57 footprints of man have been found in excavations along the Paluxy River and in at least one other site in the same general area. During my visit, I was shown casts of some of the footprints found previously. One section of rock is displayed which was cut out of the river bed because it contains one of the clearest footprints found to date. A cross-sectioning of one of the best finds is also displayed. Pressure laminations consistent with a human footprint in mud are clearly shown.

During our visit, I was shown casts of some of the footprints found previously. One section of rock is displayed which was cut out of the river bed because it contains one of the clearest footprints found to date. A cross-sectioning of one of the best finds is also displayed. Pressure laminations consistent with a human footprint in mud are clearly shown.



Several well credentialed scientists had witnessed and testified to the genuineness of the discoveries. Media from around the country had witnessed at least some of the discoveries. Evolutionists, however, had dismissed the human footprints as the carvings of Indians, the tracks of a sick dolphin, a case of misidentification, or an outright fraud. One gentleman was so threatened by the discoveries that he actually took a hammer, went to the river, and broke up some of the footprints to make them useless for study.

Some of the human footprints have been found right next to those of a dinosaur. One was even found inside the animal track! The relatively soft limestone rock is subject to rapid weathering from exposure. The human tracks are shallow and look like a footprint made in mud or wet cement. Because of this the details of the human prints are lost within days of the time of exposure.

I knew that the human footprints, found side by side with dinosaur tracks, if genuine, destroyed the theory of evolution all by themselves. Still, I wanted to see for myself.

Along with two of my friends, Ted and Jorge Gomez, I went to Glen Rose to observe and participate in an excavation on June 19, 1995. We helped to remove the exposed rock ledge at the work site. This ledge covered the limestone layer in which the tracks had been previously discovered at other sites along the river. Each portion of the ledge we removed (approximately 50 sf.) weighed at least 2000 pounds. The removal of each piece took several men with sledge hammers and three heavy duty jacks hours of heavy work to accomplish. No Indian had ever lifted and then replaced this covering rock to carve anything! A dinosaur track, but no human track, was discovered on our first day. Jorge and I returned to work on another site on June 29, 1995. This site was about 150 feet down river from our earlier location. Both sites were chosen because previous findings indicated a trail of footprints might extend to them. Dr. Carl Baugh (Ph.D. Anthropology, M. Archeology,) was in charge of the excavation. Several of the people there had been working for the entire two week period. When we arrived Dr. Baugh was beginning to carefully excavate clay from a depression in the target limestone. Several of us worked with hand trowels to remove the 3-4" of clay which overlay the fossil layer. This clay had been uncovered when the exposed covering rock had been removed the previous day. It was quite obvious that the clay layer had never been disturbed since its deposition. I worked within 3 feet of Dr. Baugh. Once he suspected that the depression on which he was working could possibly be a human track, all other activity in the area ceased. Everyone then focused their attention on his work. Dr. Baugh removed the clay with utmost care and no chipping or sculpting occurred. Several of those in attendance testified to this on camera and that the site was previously unexposed or disturbed in any way. The rock ledge and clay had completely covered the depression until we removed them.

The depression in the limestone was clearly made by a large human foot. It was a right foot. The big toe and three rightmost toes made very clear impressions and rock ridges were found between the toe marks. The second toe made a lesser impression which is consistent with the way humans walk. There was a rock bump in front of each of the toes made when they pushed up the mud. The shape fit the arch and also the right side of a foot. The heel was not clear but looked as if the individual had slid in the mud. The depth of the impressions was consistent with the depth of tracks made by someone walking in mud. The toes were round and smooth. Everything was in the proper proportion. Since I had the largest foot in attendance, size 13, my bare foot was used as a comparison for the extensive video tapes and photographs that documented the excavation. As my foot was both beside the footprint and in it for quite a while, I was able to examine it very closely. Without any doubt, it was a human footprint. I testify that everything I witnessed I have reported faithfully and without exaggeration. M. Coppedge

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Plaster casts of similar footprints found in Australia may be viewed at Rex Gilroy's Butterfly Museum near Tamworth, NSW, Australia, together with many other interesting artifacts.

In old river gravels near Bathurst, NSW, huge stone artifacts -- clubs, pounders, adzes, chisels, knives and hand axes -- all of tremendous weight, lie scattered over a wide area. These weigh anything from 8, 10, 15, to 21 and 25 pounds, implements which only men of tremendous proportions could possibly have made and used. Estimates for the actual size of these men range from 10 to 12 feet tall and over, weighing from 500 to 600 lbs. A fossicker searching the Winburndale River north of Bathurst discovered a large quartzitised fossil human molar tooth, far too big for any normal modern man. A similar find was made near Dubbo, N.S.W.

Prospectors working in the Bathurst district in the 1930's frequently reported coming across numerous large human footprints fossilised in shoals of red jasper. Even more impressive were fossil deposits found by naturalist Rex Gilroy around Bathurst. He excavated from a depth of 6 feet (2 m) below the surface a fossil lower back molar tooth measuring 67 mm. in length by 50mm. x 42 mm. across the crown. If his measurements are correct, the owner would have been at least 25 ft. tall, weighing well over 1,000 lbs! At Gympie, Queensland, a farmer, Keith Walker, was ploughing his field when he turned up the large fragment of the back portion of a jaw which still possessed the hollow for a missing lower back molar tooth. This is now in Rex Gilroy's possession. The owner of the tooth would have stood at 10 feet tall.

In the Megalong Valley in the Blue Mountains NSW, a Mr P. Holman found in ironstone protruding from a creek bank the deeply impressed print of a large human-like foot. The print was that of the instep, with all 5 toes clearly shown. This footprint measures 7 inches across the toes. Had the footprint been complete it would have been at least 2 feet (60 cm) in length, appropriate to a 12 foot human. However, the largest footprint found on the Blue Mountains must have belonged to a man 20 feet tall!

A set of 3 huge footprints was discovered near Mulgoa, south of Penrith, N.S.W. These prints, each measuring 2 ft long and 7 inches across the toes, are 6 ft. apart, indicating the stride of the 12 ft. giant who left them. These prints were preserved by volcanic lava and ash flows which "occurred millions of years" before man is supposed to have appeared on the Australian continent (if one is to believe the evolutionary theory): Noel Reeves found monstrous footprints near Kempsey, N.S.W. in sandstone beds on the Upper Macleay River. One print shows toe 4 inches (10cm) long and the total toe-span is 10 inches (25cm) - suggesting that the owner of the print may have been 17 feet tall. It is certain the Aborigines were not the first to reach Australia. Anthropologists maintain mainland Aborigines are in fact quite recent arrivals that ate their predecessors who were akin to the New Guinea natives. Aborigine themselves admit in their ancient folklore that this land was inhabited by several groups of men, as well as giants, before they settled here.

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For further information click on:-

[The Original Sin 1/3](#)

[The Original Sin 2/3](#)

[The Original Sin 3/3](#)

[But the Woman being deceived, was in the Transgression](#)

The seed of the serpent produced Cain. If his daddy was a great big giant of a fellow, what would Cain be like? His daddy. And he went to the land of Nod and took one of his sisters. Only way he could, there were no other females...

Cain went to the land of Nod, and produced giants. They were smart educated, intelligent people. Is that right? They were builders, inventors, scientists: Not through the seed of the righteous, but through the seed of the serpent. They were scientists, builders, and great men, educators; the Scripture says so. They worked brass; they worked iron; they worked metals. They invented things. They tempered different metals, and built houses. The Scripture says one of those giants had fourteen inch fingers. Now, your finger is just as long as your closed hand. Open it up; that would be a twenty-eight inch hand.

And they were scoffers at the seed of the woman: Noah, the righteous. Jesus said, "*As it was in the days of Noah, so will it be when the Son of man is revealed.*" That's today. And it is so.

Genesis 6:1-4, "*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 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 them children who became mighty men which were of old, men of renown.*"

"...daughters of man..." signifies the MORTALITY of the serpent seed in contrast to the immortality of the sons of God -- their EARTHLY origin contrasted with the Godly origin of the "Sons of God", angels or messengers created in the likeness of Father God. The "daughters of man" were Cain's race, an earthly, carnal byproduct of man's lust. They are hybrid and not a spoken Word of God in creation.

The phrase, "*came in unto*" refers in this connection only to the male who visits a woman's quarters and describes the immorality of "free love" which has repeated in this day along with miscegenation between the descendants of Cain and the children of Adam as Jesus foretold (Genesis 30:16; 38:16; Luke 17:26-27).

"Men of renown" speaks of men with an enduring name. Genesis describes these people as great builders and engineers, musicians, inventors, craftsmen, unbelievers and scoffers at the righteous of Adam's race. The same race are renowned in these occupations today. Undaunted by the Flood their descendants declare "...let us make us a name..." and erect a tower in carnal defiance of the Lord God.

The Hebrew word "*Nephilim*" is rendered "*giants*" in our English Bibles, but the form of the word indicates a verbal adjective or noun of passive or neuter signification, from Naphal, "to fall" and means "the fallen ones," that is, the descendents of Cain. Afterwards the term is transferred to their offspring, the only other passage in which it occurs. In their evil report of the land of Canaan, the ten spies say, "*All the people we saw in it were men of great stature. And there we saw the Nephilim, the sons of Anak, descended from the Nephilim: and we seemed to ourselves as grasshoppers, and so did we to them*" (Numbers 13:32-33.)

It was doubtless the mention of the great stature of these men, together with the Septuagint rendering that suggested our translation "*giants.*" However the roots of the Greek word, have no reference to great stature and signify "*earth-born*". The meaning of "*giants*" in our sense of the term is secondary, arising from the fact that these beings of mixed birth are said to have displayed a monstrous growth and strength of body. God commanded Moses to exterminate the whole race of these people from the Land of Canaan whom He said would corrupt their morals and pervert their heart to paganism if they intermarried or made agreements with them. Sadly, history, the Bible and telephone directories in every city record how the sons of Israel intermarried with daughters of men until today their identity and their land has been usurped by "*men of renown*" -- clever inventors, actors, musicians, businessmen, singers, writers, traders, bankers and outright liars.

The Lord Jesus said, "*...the children of this world are in their lineage wiser than the children of Light*" (Luke 16:8).

Paul wrote, "*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience*" (Colossians 3:5-6).

Immediately after the commission of the antediluvian sin, God pronounced the doom of the world. And prophecy assures us the present-day great rebellion will call forth the Lord Jesus in flaming Fire to take vengeance. Only those whose Names are written on the Lamb's Book of Life will not be deceived -- the Bride of Christ manifesting the sons of God, and the 144,000 elect Israelites who are Israelites of the flesh and of the faith. giants.htm