

# The Great Inception – Summary

[Derek Gilbert (2017) “The Great Inception”]

## Publisher’s Description

You stand on a battlefield, surrounded by an enemy that you’ve been told doesn't exist. This is a classic example of a PSYOP a psychological operation, a mission to change what you believe by feeding you information that is inaccurate, incomplete, or an outright lie. This PSYOP is one of many by entities who've been at war with God since the Garden of Eden. The Bible calls them gods. God Himself calls them gods. But we've been taught that they're imaginary, so we stumble around the battlefield completely unprepared to defend ourselves.

In The Great Inception, you will learn:

- How we know the war between God and the gods is real
- The importance of mountains and the holy mountain where the final battle will be fought
- Why the Tower of Babel was not in Babylon and the real reason God stopped it
- Where God led His heavenly army to battle the chief god of the Canaanites
- The true identities of Satan and Apollyon, king of the demons in the abyss
- The mystery behind what God meant when He told Abraham about the sin of the Amorites
- Why the Red Sea crossing was a literal battle between God and Ba`al (and why a Canaanite god was in Egypt in the first place)
- Connects Titans of Greek mythology, the Nephilim of Genesis 6<sup>1</sup> with people who fought Israel from the time of Moses to the present
- Jesus did battle with the rebel gods
- How the moon-god of ancient Babylon influences world events today
- Where Armageddon will be fought (it s not where you think)
- Possible end-times scenario that includes the most diabolical double-cross in history

Combining research from scholars of ancient history, languages, archaeology, and Bible prophecy, Derek P. Gilbert shows that the Bible is anything but a boring list of thou-shalt-nots; it's an epic tale of a war between God and the rebel gods who want to usurp His throne before He can restore humanity to His holy mountain and the place we once had in the divine council.

## Summary

### 1. **Eden**

- The holy mountain of God
- The garden of Yahweh
- The seat of the gods (divine beings lower than the Trinity)
- Where the *nachash* (most likely a seraphim) tricked the first humans into disobeying God
- This allowed death and sin to enter the world
- It cost Adam, Eve, and all their descendants right up to today, a seat on the divine council.

### 2. **Mt. Hermon**

- Located on the border between modern-day Syria and Israel
- Two hundred Watchers made a pact here to corrupt humanity
- These took wives which produced the monstrous Nephilim
- They also taught humanity forbidden divine knowledge – sorcery, war, etc.
- For this sin, the Watchers have been chained in darkness (Tartarus) until their judgement – this has been prophesied
- God sent the great Flood to cleanse the Earth of all the human and animal bloodlines that were corrupted by the Watchers
- Noah’s bloodline was pure so he was saved from the deluge.

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1 – Genesis 6:4

- Noah and his family were saved so the earth could be repopulated
- The biblical Flood is not a myth – it parallels earlier Mesopotamian accounts
- The myths of Sumer and Babylon have stories of divine beings they called *apkallu* – these were most likely the Watchers
- Babylonian myth refers to Mount Hermon as the ‘abode of the gods’
- The Amorite cultures of the Levant<sup>2</sup> believed Hermon was El's<sup>3</sup> mountain of assembly
- This is where Ba`al<sup>4</sup> (the storm-god Hadad) held court with the seventy sons of El
- Jesus’ “transfiguration” on the slopes of Mount Hermon, and Peter's confession of his messiahship in front of the Grotto of Pan<sup>5</sup>, was a statement to ‘the Fallen’: *Here I am. I am reclaiming what is mine. Your days are numbered.*

### 3. Babel

- This was mankind's attempt to force its way back into the divine council by building an artificial mount of assembly – it was not so it could reach as high as Heaven, but reach into the spirit realm
- According to history, Nimrod was the Sumerian king Enmerkar – he ruled over an empire from the city of Uruk
- The tower was the temple of Enki, “Lord of the Earth”, located in the ancient city of Eridu
- Enki's home was the *abzu*<sup>6</sup> under the temple – a life sustaining freshwater aquifer
- Nimrod (Enmerkar) in Sumerian legends tried to rebuild and expand the *E-abzu* (House of the Abyss) to create ‘the abode of the gods’
- This was the time when the single language of people was ‘split’ into many spoken languages
- Seventy nations<sup>7</sup> were disinherited as part of God’s judgement against them for the tower (ziggurat) of Babel
- He put them under the control of 70 elohim (lesser gods) from his Divine Council
- These elohim allowed the people to worship them so he took away their authority to manage the nations
- They became ‘The Fallen’ who have been grappling for control of the nations by working with the Kingdom of Darkness as the real beings (gods) behind idolatry
- God selected Abram to begin a new righteous nation, Israel, because he had rejected the others

### 4. Mt. Sinai

- Yahweh called Moses from Egypt to this Mountain of God and gave him the job of bringing the Israelites out of Egypt
- The ten plagues of Egypt were God’s judgement executed on all the gods of Egypt
- The most significant event was the crossing of the Red Sea where Yahweh demonstrated his superior power over the chief god of the northern Egyptians, Ba`al<sup>8</sup>.
- Yahweh invited Moses, Aaron, and the seventy elders of Israel to climb Mt Sinai to eat a meal with Him
- This was the first time humans had been face to face with God on His holy mountain since they were in Eden
- This action sent a message to ‘the Fallen’ – the spirit beings who had passed themselves off as the seventy sons of El
- It announced that Yahweh had chosen his people who would someday be restored to the Divine Council

### 5. Mt. Zaphon.

- This mountain, is modern-day Jebel al-Agra on the Mediterranean Coast near the border between Turkey and Syria
- This mountain was the site of Ba`al's palace
- It was also sacred to the Hittite and Hurrian storm gods (Tarhunt and Teššub) and the Amorite’s

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2 – Levant:

3 – El: The chief god of their pantheon. A corruption of Israel’s *El* (Almighty God).

4 – Correct pronunciation of Baal

5 – Also know as the ‘Gates of Hell’

6 – i.e. Abyss

7 – The table of nations: Genesis 10 [See also Deuteronomy 32:8-9 (“according to the number of the sons of God”)]

8 – The god of storms and water

storm-god, Hadad/Addu – These were all variants of Ba`al

- Later, the mountain was sacred to Zeus and Jupiter
- Psalms and some of the books of the prophets make a direct comparison between Zaphon and Zion (Yahweh's holy mountain)
- This mountain, north of Israel, was so significant to the Israelites that the name of it in Hebrew *tsaphon* became their word for the direction north



#### 6. Mt. Carmel

- Some 500 years after the conquest of Canaan, Ba`al worship had encroached into Israel
- The northern tribes (Israel) who rebelled against the House of David (Judah) set up paganism of Ba`al at Bethel and Dan with the worship of golden calf images<sup>9</sup>
- In the reign of Ahab and Jezebel, Mount Carmel marked the boundary between Israel and Phoenicia
- Elijah's confrontation on Mt. Carmel was orchestrated by Yahweh to demonstrate his power over things that belonged to Ba`al – i.e. lightning to ignite a fire (lightning was Ba`al's weapon)
- The miraculous lighting of the sacrifice on Mount Carmel showed 'the Fallen' that Yahweh was in charge and that Israel was his chosen inheritance, not them

<sup>9</sup> – Ba`al was often represented a bull or calf

## 7. Mt. Zion

- Mount Zion was spiritually significant for Jesus – he understood the war that was going on in the spirit realm
- He performed many miracles on the Temple Mount, he chased the money-changers out of the temple, and he wept there over the fate of Jerusalem
- His healing the sick and casting out of demons was a cleansing of the land from demonic influence
- It was a confrontational message directed at the Fallen: *Get off my land!*
- Jesus sending out the 70 (or 72<sup>10</sup>) into Galilee was again sending a message to the fake 70 sons of El that the real one was here to take over

## 8. Jabal al-Nour

- The Fallen didn't just give when Jesus came – they had other plans
- At Jabal al-Nour (a mountain outside of Mecca), a spirit-being claiming to be the archangel Gabriel gave a series of messages to Muhammad
- This formed the basis for the religion of Islam
- Within a half a century of Muhammad receiving the messages, Islam emerged from the Arabian peninsula, becoming one of the major religions of the world
- Archaeological evidence compellingly links Islam to older pagan gods of the ANE<sup>11</sup> – the moon god
- The moon god has been worshipped since at least 3,000BC
- It is interesting that the city of Jericho – the first city Yahweh chose for the Israelites to destroy in Canaan – was a cult centre devoted to the moon god and named after it<sup>12</sup>

# LAURENCE'S ADDITIONAL NOTES

To help clarify a few bits of terminology, here's some extra information:

(a) The **Watchers** of 1 Enoch are equivalent to 'angels' referred to in Peter<sup>13</sup> and Jude<sup>14</sup>. They were divine beings – *elohim* – not angels. Michael Heiser explains:

*“The divine transgression before the flood is retold in several Jewish texts from the intertestamental period. At least one has the divine offenders coming to earth to “fix” the mess that was humankind—to provide direction and leadership through their knowledge. They were trying to help, but once they had assumed flesh, they failed to resist its urges. The more common version of events, one with a more sinister flavor, is found in 1 Enoch 6-11. This is the reading that informed Peter and Jude. The story begins very much like Genesis 6:*

*And when the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. And the watchers, the sons of heaven, saw them and desired them. And they said to one another, “Come, let us choose for ourselves wives from the daughters of men, and let us beget for ourselves children.”*

*The account has the Watchers descending to Mount Hermon, a site that will factor into the biblical epic in unexpected ways. Watcher, the English translation of Aramaic 'ir, is not new to us. In an earlier chapter about how God and his council participate together in decision making, we looked at part of Daniel 4, one of the sections of Daniel written in Aramaic, not Hebrew. Daniel 4 is the only biblical passage to specifically use the term watcher to describe the divine “holy ones” of Yahweh’s council. The geographical context of Daniel is of course Babylon (Daniel 1:1-7), which is in Mesopotamia.”<sup>15</sup>*

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10 – Some Bible translations have 72, not 70 [e.g. Disciples' Literal New Testament (DLNT)]

11 – ANE = Ancient Near East

12 – Some theories hold that the name Jericho (*Yericho* Hb) originates in the Canaanite word for "moon" (*Yareah*) or the name of the lunar deity *Yarikh* for whom the city was an early centre of worship. (en.wikipedia.org/wiki/Jericho#Etymology)

13 – 2 Peter 2:1-10

14 – Jude 5-7

15 – Michael S. Heiser (2015) “The Unseen Realm” [kindle] From chapter 13

(b) The **giants** were the progeny of the Watchers. Michael Heiser explains:

*“The offspring of the Watchers (sons of God) in 1 Enoch were giants (1 Enoch 7). Some fragments of 1 Enoch among the Dead Sea Scrolls give names for some of the giants. Other texts that retell the story and are thus related to 1 Enoch do the same. The most startling of these is known today by scholars as The Book of Giants. It exists only in fragments, but names of several giants, offspring of the Watchers, have survived. One of the names is Gilgamesh, the main character of the Mesopotamian Epic of Gilgamesh.*

*Figurines of apkallus, the Mesopotamian counterparts to the sons of God, are known through the work of Mesopotamian archaeologists. They were buried in rows of boxes as parts of foundation walls for Mesopotamian buildings to ward off evil powers. These boxes were referred to by Mesopotamians as mats-tsarey, which means “watchers”. The connection is explicit and direct.”<sup>16</sup>*

(c) The **Nephilim** is the Hebrew/Aramaic word for ‘giant’. Michael Heiser explains:

*“One of the great debates over Genesis 6:1-4 is the meaning of the word nephilim. We’ve seen from the Mesopotamian context that the apkallus were divine, mated with human women, and produced giant offspring. We’ve also seen that Jewish thinkers in the Second Temple period viewed the offspring of Genesis 6:1-4 in the same way—as giants. Any analysis of the term nephilim must account for, not ignore or violate, these contexts.*

*Interpretation of the term nephilim must also account for another Jewish phenomenon between the testaments – translation of the Old Testament into Greek. I speak here of the Septuagint. The word nephilim occurs twice in the Hebrew Bible (Genesis 6:4; Numbers 13:33). In both cases the Septuagint translated the term with gigas (“giant”).<sup>15</sup>*

*Given the backdrop we’ve covered, it would seem obvious that nephilim ought to be understood as “giants”. But many commentators resist the rendering, arguing that it should be read as “fallen ones” or “those who fall upon” (a battle expression). These options are based on the idea that the word derives from the Hebrew verb n-p-l (naphal, “to fall”). More importantly, those who argue that nephilim should be translated with one of these expressions rather than “giants” do so to avoid the quasi-divine nature of the Nephilim. That in turn makes it easier for them to argue that the sons of God were human.*

*In reality, it doesn’t matter whether “fallen ones” is the translation. In both the Mesopotamian context and the context of later Second Temple Jewish thought, their fathers are divine and the nephilim (however translated) are still described as giants. Consequently, insisting that the name means “fallen” produces no argument to counter a supernatural interpretation.*

*Despite the uselessness of the argument, I’m not inclined to concede the point. I don’t think nephilim means “fallen ones”. Jewish writers and translators habitually think “giants” when they use or translate the term. I think there’s a reason for that.*

*Explaining my own view of what the term means involves Hebrew morphology, the way words are spelled or formed in Hebrew. Since that discussion gets technical very quickly, I’ve elected to put those details elsewhere, at least for the most part. But since I don’t like to leave questions unanswered, we need to devote some attention to it here.*

*The spelling of the word nephilim provides a clue to what root word the term is derived from. Nephilim is spelled two different ways in the Hebrew Bible: nephilim and nephiylim. The difference between them is the “y” in the second spelling. Hebrew originally had no vowels. All words were written with consonants only. As time went on, Hebrew scribes started to use some of the consonants to mark long vowel sounds. English does this with the “y” consonant—sometimes it’s a vowel. Hebrew does that with its “y” letter, too (the yod).*

*The takeaway is that the second spelling (nephiylim) tells us that the root behind the term had a long-i (y) in it before the plural ending (-im) was added. That in turn helps us determine that the word does not mean “those who fall.” If that were the case, the word would have been spelled nophelim. A*

translation of “fallen” from the verb *naphal* is also weakened by the “y” spelling form. If the word came from the verb *naphal*, we’d expect a spelling of *nephulim* for “fallen.”

However, there’s another possible defense for the meaning “fallen.” Instead of coming from the verb *naphal*, the word might come from a noun that has a long-i vowel in the second syllable. This kind of noun is called a *qatiyl* noun. Although there is no such noun as *naphiyl* in the Hebrew Bible, the hypothetical plural form would be *nephiylim*, which is the long spelling we see in Numbers 13:33.

This option solves the spelling problem, but it fails to explain everything else: the Mesopotamian context, the Second Temple Jewish recognition of that context, the connection of the term to Anakim giants (Numbers 13:33; Deuteronomy 2-3), and the fact that the Septuagint translators interpreted the word as “giants.”

So where does the spelling *nephiylim* come from? Is there an answer that would simultaneously explain why the translators were consistently thinking “giants”?

There is indeed.

Recall that the Old Testament tells us that Jewish intellectuals were taken to Babylon. During those seventy years, the Jews learned to speak Aramaic. They later brought it back to Judah. This is how Aramaic became the primary language in Judea by the time of Jesus.

The point of Genesis 6:1-4 was to express contempt for the divine Mesopotamian *apkallus* and their giant offspring. Biblical writers had an easy choice of vocabulary for divine beings: sons of God. Their readers would know that the phrase pointed to divine beings, and other passages in the Torah (Deuteronomy 32:17) labeled other divine beings as demons (*shedim*). But these writers needed a good word to villainize the giant offspring. “Fallen ones” doesn’t telegraph giantism, so that didn’t help them make the point.

My view is that, to solve this messaging problem, the Jewish scribes adopted an Aramaic noun: *naphiyla* – which means “giant”. When you import that word and pluralize it for Hebrew, you get *nephiylim*, just what we see in Numbers 13:33. This is the only explanation to the meaning of the word that accounts for all the contexts and all the details.”<sup>17</sup>

(d) **Demons** are the spirits of the dead giants. Michael Heiser explains:

“The well-known texts of 1 Enoch have the offenders of Gen 6 as divine (the sons of God are called *Watchers* in 1 Enoch, a term that, as our next chapter shows, derives from a Mesopotamian context) and their offspring as giants. First Enoch connects this to demonology in that, when a giant was killed, its “*Watcher spirit*” is referred to as a demon. Hence in Gen 6 divine-human cohabitation is the answer to where demons come from in Second Temple Jewish thinking...There are several other Second Temple Jewish texts that take the same perspective (and none that oppose it to my knowledge). For instance, several Dead Sea Scrolls refer to demons as “bastard spirits”. Another scroll...calls the demons “offspring of man and the seed of the holy ones”...This is a clear indication of how Second Temple Jews understood Gen 6:1-4, which was in turn based on a grasp of the original polemic context of Gen 6:1-4.”<sup>18</sup>

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17 – Michael S. Heiser (2015) “The Unseen Realm” [kindle] From Chapter 13

18 – Michael S. Heiser (2015) “The Unseen Realm” [kindle] From Chapter 12 endnote 16