

OpenTheo

Supernatural Dinosaurs, Nephilim, and Re-enchanting the World with Pastor Josh Robinson

November 26, 2023



For The King - Rocky Ramsey

Our world needs re-enchantment terribly... we may even need to re-enchant our thoughts about dinosaurs. Maybe they were not the product of billions of years of evolution after all, maybe they are more magical than we think.

Key Texts:

* Genesis 6

* The Book of Enoch

Will's Art: [Reflectedworks.com](https://reflectedworks.com) USE PROMO CODE: FORTHEKING AT CHECKOUT FOR 10% OFF

To see what I'm reading [click here](#) To keep up with my blog [click here](#)

Social Media:

For Gab page [click here](#)

For Twitter [click here](#)

To stack SATS at [Fountain.fm](https://fountain.fm) page [click here](#)

For YouTube [click here](#)

Support:

To Donate Crypto [click here](#)

For some Kingly Clothing [click here](#)

Contact:

Website: fortheKing.substack.com

ChristianPodcastCommunity.org page click here

Email: fortheKingpodcast@gmail.com

--- Support this podcast: <https://podcasters.spotify.com/pod/show/rocky-ramsey/support>

Transcript

Hello, For The King listeners. I am not your host, Rocky Ramsey. My name is Will Drzymski, a brother in Christ and friend of Raku's, whom he has generously invited onto the show in order to verbally showcase my artwork to you in 50 seconds.

As an artist, I strive to accurately reflect the glory of God and everything that I paint, and through that process, I hope to flood as much of the earth as possible with paintings, which accurately proclaim the undeniable fact that Jesus is Lord, and the creation which he made commands us to worship him. So if you would like to join with me in distributing clean, refreshing artwork showcasing the creativity of the God who made us, I would be overjoyed to have your help. I run my own website called Reflected Works, where I showcase the artwork I've done in the past, sell original paintings and prints, and take requests for unique commissions.

Once again, that's ReflectedWorks.com, all one word, and I'm looking forward to helping you further the Kingdom of God right now here on this earth by putting some of your free wall space to productive use. Thank you very much for your kind attention, and now, enjoy the show. I'm fired, and I'll not apologize for this God of the Bible.

Hello, friends. Welcome to the 4th King podcast. This is your host, Rocky Ramsey, and I am joining this episode with Pastor Josh Robinson.

How are you doing, brother? How are you doing? I'm doing well, Rocky. Thanks for having me on. Yep, excited to discuss a few items here.

Just a quick reminder on what we're doing here at the 4th King podcast. We're just proclaiming the edicts of the King, namely chiefly that Yahweh reigns. He's the King, and we want to understand who the King is, and what's this world he's created.

And that's really a lot of Brother Robinson's ministry is helping people have a biblical worldview, but also enchanting that, looking at the categories that God's given us in Scripture to really know the world's not just some stuff. It's not just material, but God's given us symbols. He's given us a whole framework to think about time.

So we're going to get into some of that stuff that he's doing. So can you just introduce yourself first, and maybe start tapping into some of those projects you're working on?

What do you feel like you're doing in your ministry? That kind of thing. Yeah, man.

Yeah, thanks. Thank you so much for that. I really appreciate you having me on.

I've listened to some of the podcasts you've put out there, and I'm a fan of what you're doing, man. So keep it up. Awesome.

But anyway, though, for those who are listening, my name is Josh Robinson. I'm a pastor and church planner in the coalfields of West Virginia. And I've been a pastor now for seven years, and that's been very good.

I mean, we grew from a very small church plant of about 10 people seven years ago to around 100 people. And, you know, for the coalfields of West Virginia, that's a fairly large deal. Most churches around here, you know, are dying, or already dead, or were on the verge of death.

There's a lot of darkness in the area in which that I live. There's a lot of Appalachian folk magic and occultism. There's a lot of cults here.

So actually, the area that I live in is actually, as of the last census is 77% unchurched. So yeah, it's really crazy. There's some stuff out there, some resources out there that you can use to look at like your county and that kind of stuff.

And it'll give you the breakdown for, you know, your area and who, how many people are in what churches and that kind of thing. The area that I am in and ministering in is an area that is a really dark place. And, you know, over the years, we praise God, we've seen a lot of people come to faith in Jesus Christ and in the gospel.

And we're a part of the AX 29 network as well. We planted out of the AX 29 network seven years ago. And so yeah, so that's what I'm doing here.

That's the pastoral ministry. You can learn more about our church at www.newhavenwv.com. You can follow us there. We've got an app.

You can listen to sermons. You can do all that. But some of the projects that I'm doing.

So I'm also an author and a writer. I've written in various places. I have a sub stack called the Narnian.

You can go and check that out. That's just joshrobbinson.substack.com. You can kind of keep up with the majority of what I'm doing there. I'm also a writer for the symbolic world.

So for those who are familiar with like Jonathan Paggio and the symbolic world and, you know, some of the work that he's done with people like Jordan B. Peterson and some of that kind of stuff I write there as well. And so I've also written two books at this point too.

I don't have the first one with me.

There's probably one here around our church building somewhere. The first book that I wrote was called a Reenchanted Time, a primer on how Christ lordship changes timekeeping. And I just released a second book, which I actually hold here in my hand.

This was one of the author copies that they sent me. But this book is called Reenchanted Time, Angels, Demons and Strange Beings from Time and Space. The book just dropped on Halloween or Reformation Day, whichever you prefer.

But the book is 172 pages long. And basically what it really gets into is helping us to understand the unseen realm and how to understand things like angels, demons, and some of the weird stuff that we're seeing out in the world today, like it just dominates the news and podcasts out there like angel or well, UFOs and cryptids and ghosts and that kind of stuff. So I try to approach those things from a biblical perspective.

And then also while doing that, interacting with a lot of the literature out there in the second temple period, like the Dead Sea Scrolls, some of the Enochian literature out there while also interacting with some of the best resource material out there today on UFO contactee literature stuff on some of the strange stuff. And yeah, so I would basically say that my project that I'm working on is helping Christians have a reenchanted view of the world because as a pastor, one of the things that I encounter a lot is most Christians have been disenchanted and they view the world in a very disenchanted way. If any think about things like angels and demons, they're typically thinking about men in red costumes with horns and pointy tails and babies on clouds playing harps.

And that's not the view of the unseen realm that the Bible presents or that we find in church history. So I'm trying to recover some of that. That's good.

So that's awesome. You got your hands on a lot of stuff. I don't know how do you have time for all this? That's wild.

But I also have two jobs too on top of that. So that's good. I mean, men need to be busy.

You're a good example of that. So I appreciate that, man. You're working at it.

And I love it. So guys, go indulge in his stuff, specifically the Nardium and the Sword of the Staff. I haven't had a chance to read the books yet.

I'm hoping for some Christmas present action kind of thing on that. But guys, you got to go start diving into this stuff because we need more Protestants understanding exactly what he's doing. And to tie in, I think he's been talking about you know, you have all these cults in your area, you know, all these people worshipping the world and worshipping demons.

So I'm from Indiana. That's where I'm based at about an hour north of here. A bunch of Odin worshipers murdered a child.

You can go look it up. There was a whole investigation looking into it. Like what is that connected to the Thor, the Thor and Odin worship, the Norse Norse mythology stuff.

So this is coming back up big time. I saw another article of some hunter caught on his dashcam, a witch eating a carcass of an animal in his woods. That's all there.

Yeah. So it's just like, okay, there are people. There are some wild people worshipping demons.

And as Christians, we need to not only physically be able to defend ourselves, but we need the sword of the spirit to go to battle against the forces of evil, like it says in Ephesians, we don't battle against flesh and blood. So does you have anything there at a few other things after that, but anything you want to interact with there? Yeah, well, the thing that I tell people frequently, especially, you know, if they if they ever tuned into the sword and staff, you know, I forgot to mention the sword and staff that also was, you know, one of the one of the co hosts for sword and staff and dark collar and that kind of stuff as well. But you know, one of the things that I've been that I've been preaching to people for the past three years is that reenchantment is inevitable.

Like it's happening around you. The only question, the question is this, will we have dark enchantment? Or will we be enchanted by the Word of God? Those are your only two options. So as as our nation and as our world continues to fracture and just devolve into the madness of the margins and the things that live on the margins, the dragons and the monsters and all those kinds of things.

We're going to continue to see very strange stuff and really weird stuff, stuff that we've probably not seen in a few centuries. And so you need to be prepared for that. Yeah.

You know, one of the things that I have told a lot of pastors, especially since dark collar, for those who aren't familiar with dark collar, it's a docu series that was put out by lore. Um, uh, lore was a, is a platform that was created by Marcus Pittman who was involved with Apology of Church. I think that he's actually in Christ Church now up in Moscow, Idaho.

Um, but, uh, they put out a platform kind of like a, kind of like a Netflix, but it's full of Christian content. Yeah. Uh, made by Christians.

More crowd based. Yeah. Yep.

And, uh, so dark collar basically was a five part docu series that, um, actually, uh, told the story of a young woman, uh, in her mid twenties who basically ended up on the doorstep of our church and who is, uh, possessed by a demon. And, you know, I went to

seminary and I wasn't taught how to deal with that in seminary. And the thing that I have found out, uh, since that time, that was three years ago.

Um, most other pastors haven't been trained on how to deal with that kind of thing either. And the thing that I tell people was again, re-enchantment is inevitable. Um, so you probably need to be prepared for this kind of thing coming to your church in the next few years.

And if you don't know how to deal with it, it's going to cause a lot of problems. So, you know, part of, you know, my project or I guess you could say broader ministry is, uh, helping people think about these kinds of things and how to think about them from a, a biblical perspective that's rooted in the great tradition. Um, but isn't just, you know, wild and crazy, like some of the things that you see out there in the fringes of Christendom that's done very poorly.

So I'm trying to help people think about some of these things. I'm trying to help them, uh, have a re-enchanted view of the world, from a Christian perspective. And, uh, you know, and I've helped a lot of pastors over the past three years.

I've can't tell you how many phone calls I've received from other pastors across the country who saw dark holler and ended up finding my email address online or something, or, you know, got on our church page on Facebook and who sent me messages and like, Hey, you know, I think that we have somebody here who is being afflicted by, you know, something demonic. Can you help? Could you give me some advice? So at this point, I've kind of accepted it. That's one of the things that God's given me in this season of life.

So yeah, yeah, he's called strange, but yeah, so as, um, I want to, I want to play off of your, your claim that re-enchantment is inevitable, which I totally, totally agree with. Cause the, the, the atheistic materialistic evolutionary biology worldview, people are understanding that they've been left wanting. And what's happened in our society is everybody's went the new age route.

It's always really stupid, like new age spirituality, syncretism with a bunch of random religions, even Christian, like, you know, syncretizing Christianity with pagan religion, you know? And as, as the re-enchantment has come upon our society, we've went that direction because, you know, Christians have kind of shirked their responsibility to be in that ministry. So that's why I absolutely love what you're doing. And apologia is huge in that too.

The cult ministry, I didn't understand that at first when I was, um, like taking in their content, like, why are they so focused on the cults? And I'm realizing, wait a second, like the atheistic, the atheistic materialist is like 5% of the population. All the scientists at the top are drinking baby's blood and worshiping Satan. They're not like, they're not an

atheistic, you know, materialist.

The people at the top are not, not like that at all. And, and you can, you can go and look at the claims of, um, people like Nikola Tesla or Albert Einstein, um, turn of the centuries, but also people today at the top, they're, they're not atheistic materialists. They, they, they are getting their power from, from spiritual forces of darkness.

So, um, yeah, here, even here in the coal fields, you know, I tell people all the time, you know, even though I live in a, a de-churched area, I don't come across any atheists. I come across a lot of Odin worshipers and I come across a lot of people who are dabbling in Appalachian folk magic. Like I, I never come across somebody who's listening to like Richard Dawkins or Christopher Hitchens or any of that kind of stuff.

I have never met that person in the coal fields. It is always somebody who typically thinks that they are a Christian or it's somebody who's dabbling in the occult or is involved in cults. One of the other.

Yeah. That's what I experienced. So yeah, no, I mean, yeah, it's true.

So like you're saying, we need to be equipped. One other point on here, it's kind of timely. I was listening to a podcast today at work.

I don't know if you're familiar with Aaron Ren's work at all. Yeah. I forget the guys, maybe he had on, but they were, they were talking about Rod Dreer is writing a book now on, on reenchanting the world.

And I'm just like, it's kind of frustrates me sometimes when the little guys are on the cutting edge of something and then a big dude comes in and he has the audience where everybody's like, man, this guy's on top of things. I'm like, dude, Josh Robinson has been on this for a much longer and has a much better worldview than Rod Dreer does. So it's like, it just, it just kind of makes me sad that maybe a smaller follow following that you have is, is going to, you're, you need that platform, not this guy, but whatever.

The Lord has us in different, you know, different, different spheres of influence. So the goal is just to be faithful where we're at. But, but yeah, there's other people talking about reenchantment being inevitable.

And there are a lot of people are understanding this as a trend in society. Yep. Yep.

It's, it's happening and more people are starting to see it and to talk about it. And, you know, so yeah, I'm, I disagree with Dreer on, on various things. I've read the Benedict option and some of that stuff, but hey, you know, hopefully, hopefully there's some good comes out of it.

And hopefully, hopefully it leaves folks in the right direction and thinking about some of

this stuff. So yeah, that's good. I guess, okay, two other questions for you real quick before we maybe move on our topic here.

So this is just a real quick question is your I love the cover image of your books. Is that AI? Is that AI art? How did you do that? Yeah. Okay, so both so so both both of the books that I have have written reenchanting time and reenchanting the unseen.

The initial image that I that I ran came through mid journey. And but I have also done a lot of work to them as well. Because I also do graphic design, I've done graphic design at our church for seven years now.

So, and my wife was a photographer, for, you know, a decade or so. So I'm like really familiar with Photoshop and, you know, some of that stuff. So sometimes whenever you're playing around with some of the AI generated images, you get a lot of weird abstract things.

And so, you know, if you can get a good base image, then you can do some work to it and kind of edit it and kind of turn it into your own kind of thing. But yes, both both of the book covers that I have done were generated with AI. And that's one of the things that I really kind of I do enjoy about it is that you can get some, you know, decent, decent images out that you can work on and kind of make your own and use them for things like that, instead of, you know, some of the other things that are out there.

Yeah. And it's cool that it's free domain. It's not like somebody's license that that image it's just created by the AI.

Okay. And then second kind of big, big, just question about your ministry and, you know, doing Dark Holler, that docu series and, you know, just the idea of an exorcism. Do you think Protestants need to go back to the drawing board, in a sense, on their, their, their doctrine or theology underpinning the idea of an exorcism? Because usually you think that's more associated with the Catholic Church, like they have priests dedicated towards exorcisms.

How do you think Protestants can move forward understanding people that don't have the stronger man to go in and plunder the strong man, which is Satan. If you don't know Christ, like there's just like you're saying, this is good. This is on the rise.

It's going to happen more. So how do we, what's some of your practical pastoral advice there and thinking about just, just exorcism as a, as a topic for Protestants? Yeah. Yeah.

I think that Protestants do need to go back to the drawing board on their demonology and their theology of exorcism. For me, the, I started rethinking this right around the same time that all of this kind of occurred in my life, which was really just the providence of God, really. But, you know, one of the things that I, that I learned, you know, about three years ago is that, you know, the Protestant Reformation actually had a very robust

demonology and theology of exorcism.

You know, one of the things that I, that I learned was that whenever you get into a lot of the Lutheran prayer manuals out there, or the Lutheran prayer books out there, whenever Luther, you know, during the era of the Protestant Reformation, obviously Luther was doing, doing away with superstitious Roman traditions, right? Popery, that kind of thing. Yeah. But one of the interesting things to me was that even 10 years into the Protestant Reformation, Luther did not do away with the traditional exorcism rites that was in the prayer books.

And then even whenever you look at the English Reformation, you know, that came out, you know, that brought forth the Anglican Church, their prayer books have always included exorcistic prayers. Like it's always been a thing there. Even the idea of sacred space and like blessing and setting apart spaces that's for the place for the one true God to inhabit, you know, that kind of thing.

I think that as Protestantism, since the time of the Reformation has began to fragment in some ways, we've kind of thrown the baby out with the bathwater somewhat with some of this stuff. And we've lost some of these things that I think that are good things, that are helpful things, because we just think that everything that came before 1517 is bad and needs to be, you know, and it was one of the things I tell people all the time is it was never Luther's intention to start a new church. Luther was wanting to reform the one holy apostolic Catholic Church.

It was Rome that excommunicated him, you know. And so what I would say is, yes, we need to kind of, I went back to the Reformation era because that's my tradition. That's where I come from.

I am a reformed evangelical, you know, Presbyterian Christian who has some probably some Anglican leanings, some high church leanings. But the thing that I was surprised about was whenever I went back to the Reformation and I looked at some of the magisterial reformers, I found that all of this stuff was there. It was just that, you know, as we've moved further into our modern era, and secularism has become a thing, and not just secularism, but things like the great enlightenment, about said the Great Awakening, but the enlightenment and those types of things that have occurred in culture, those things have really stripped our worldview.

The enchantment from it, it's stripped away this whole notion of there is an unseen realm out there that is filled with inhabitants who are, some are good, some are not good. And it's stripped away, you know, a lot of the traditional things that even the reformers believed all in the name of progress. And I think as Christians, we need to be just as leery about progress as we do with some of this superstitious potpourri stuff on the other side.

There's two ditches that you can fall in here. One is that everything that was over here was right. And there was no need for Reformation, or everything over here was wrong.

So we need to start again and progress. Like, I think those are two errors on, you know, we need to find the truth here somewhere in the middle that like, no, like the Christians before us weren't dumb, they got some things right, but they got some things wrong. And we need to reform some of those things.

So that's, that's what I would say. But I do think we need to go back to the drawing board on, on demonology. And some of us I think need to even admit that there is such a thing as demonology, because there's a lot of Christians out there that I come across who write things off that are truly demonic, as simply nothing more than chemical imbalances in the brain and, and psychological issues.

And so it goes to show how just how disenchanting we've become. Yeah. Yeah.

And I'm curious what you think about this, I would almost go. I guess the my framework, I'm kind of thinking about it is we see the spiritual impact, the physical and vice versa all throughout scripture. So just because somebody has chemical imbalances in their brain doesn't necessarily mean that's not because of something, some outside influence, you know, creating that.

So I think we need to heed your warning of, you know, we enchanted the world, stop living as functional materialists when we go about our day. Like in James Jordan's book, *Through New Eyes*, he talks about how just angels are God's emissaries that are upholding like doing his bidding all the time. So when you see that gust of wind, you know, the wind angel just just blew that gust of wind, right? Right.

You know, so, so God's upholding the whole, the whole universe, everything with all of his servants with the word of his power, the world is completely enchanted. It's, it's magical. Yeah.

And I, and I write about some of that in my new book, *Reenchanting the Insane*, you know, the whole first chapter is basically laying out a traditional understanding of the angelic hierarchy and that in the Bible and even in church tradition, that we have had a robust understanding of angelology and that there are certain angels who have been tasked by God, our sovereign God to do carry out certain tasks in the world. And we don't have that as modern day Protestants, you know, and it's something that I think that we need to recover because like you, you just talked about a second ago, like James Jordan talking about that angels are God's emissaries. And, you know, whenever you see something like the wind, it's more than just causation and mechanics.

There is something spiritual at work there. And that's the way that every Christian prior to you saw the world. And the fact that we don't have that I think is problematic.

Yes. Yeah. I've been challenged recently, recently thinking more about guardian angels.

And it's made me reflect on my life moments where I could have easily been like injured very, very bad. Like I'm just thinking about times when I'm driving and I do it and I text, you know, that's bad. Don't do that.

But I've done that. And it could have been bad, but for whatever reason, and this is just an example. There's other times this has happened, but it's like, I don't want to ever discount the reality that maybe the Lord had an angel like slapped me in the face, you know, and I was like, Whoa, okay, I need to pay attention before something bad happened.

I just it is kind of wild to hear about how many close calls people have in their life of like almost kissing death and it doesn't happen. And I think it's almost God's mercy, right? Keeping that from happening through angels are just as providence in general. So yeah, we need to just have a reenchant of yes, let's just hammer that home this podcast because that's I love that you emphasize that.

Well, I mean, even in Daniel chapter 10, you know, you see the idea that that, you know, Israel has an angelic prince, you know, it's the archangel Michael assigned to them and it says he is their protector, you know, and he's doing battle against other angelic beings like the Prince of Persia and the Prince of Greece, like so this idea that God has entrusted, you know, angelic beings to watch over. And I mean, there's a reason why angels are some of the angels are called the but to watch over and even intervene in in nature and in history. So like the fact that that sounds so weird to us as modern people goes to show how disenchanted we've become because I can promise you your ancestors before you believed that.

And do we really want to say that our ancestors and though everybody who came before us was just dumb and superstitious. Yeah, I think that that's a really ungracious way of creating the great cloud of witnesses. Yeah, I think that that I think that's ungracious.

And I think that that should cause us pause and really meditate on these topics and really take them seriously. Yeah, amen, brother. One other point that this this kind of shift in worldview has helped me and I'm curious if you have thoughts on this as well.

The apologetic force of a proper understanding of angelology and demonology with the false pagan religions. I used to think, oh, like Muhammad, for instance, oh, he's just he just came up with something and he was he was he was very charismatic and he could speak while he had a silver tongue. He led all these people straight.

No, he like like Satan or like a very high level demon actually appeared to him in that cave that day, told him all this stuff. And then he went back to his wife, you know, kind of like, I don't know if this is true or not. And then she ended on.

And then basically, boom, now we have Islam from I literally think he did and it helps you catch all the Hindu gods. It's like, these are they're actually experiencing some of these people aren't stupid. They're not, they're not worshiping something they've never encountered.

You know, what got when God versus the bales with Elisha, it's like, okay, like, they were worshiping the bales because, you know, at times, there's been power there, there's been evil part power. So I think it does have a good apologetic help for the Christian to categorize all the other religions. What's going on? Oh, there's there's a stronghold of a demon over that region of the world, leading people astray.

I think it just helps so much in your world. Well, especially here because we have some LDS folks here. There's a there's a big LDS congregation in the next county over.

And so, in the summertime, if you're over there in that county, our church was actually over there whenever we originally planted in the next county over, then we moved to this county. But during the summertime, we used to encounter LDS Mormon, or LDS missionaries, every summer over there. Yeah.

And this would lead to phenomenal conversations with them apologetic, you know, conversations, where it's like, no, Joseph Smith, like he did receive a revelation from an angelic being named Moroni. This being, though, just was not one who was in submission to the lordship of Christ. This is a rogue fallen angel who's bringing secret forbidden knowledge and deceptive wrong knowledge to humanity to deceive them.

And it's the same thing with the Prophet Muhammad. You know, it does give a weight and, you know, it's I have found that it adds a very seriousness to it because a lot of these people, whenever you come to them, they'll be like, no, I have really experienced this thing that I have been participating in, you know, and typically what happens is like, no, listen, dude, that's just your feelings, you're up in your emotions, you know, and so that that causes us to discount everything. And they're not going to discount that.

What this does is it gives us the ability to look at them and be like, no, you really have participated in something and experienced something that is beyond yourself. But what you have experienced and participated in is the demonic. You know, it's like the Apostle Paul says, you know, if an angel comes to you and proclaims to you something, a gospel other than the one that you have received, let him be anathema.

You know, the Apostle Paul here is saying that it is totally possible for an angelic being to come to you. This isn't just hyperbole or erratic rhetoric. You know, this is him saying, if an angel comes to you and gives a different revelation than the one that you have received, let him be cut off, let him be anathema.

Don't listen to him. And so it does. It adds a weightiness to those conversations that I do

think is missing without that.

Yeah, man. That's true. Because it really like they're, we'll do street preaching at times.

There'll be Wicca's out there, you know, casting spells and stuff and looking like I had a conversation down here in front of our building back during the summer. We have this thing every year called the Cole Festival. And, you know, Cole is one of the big things in our area.

You know, I'm in the Cole fields and Cole Mining is one of the biggest employers here. So we have a whole festival where they bring out mining equipment and you can go and check out the mining equipment, you know, and they've got a carnival and all that kind of thing. But this summer, there was a man who came in to our church booth that we set up who was wearing a necklace of Thor's hammer.

And, you know, we immediately, I was like, hey, you know, you an Odinist? And he's like, yeah, I am. And then I'm just like, hey, did you know that Jesus Christ footstooled Thor? Like, I didn't start the conversation off like that. But the conversation conversation did lead to that point towards the end of it.

But like, it gave a good point of reference to be able to steer into God and the shepherd in these types of conversations. So yeah, I think that's good. Yeah, they're grasping at whatever they get their hands on, but they're looking for Christ.

They're looking for the King. We're going to deliver that to them. So it is there's a worship.

And they're going to worship whatever they that whoever appears to them first. But no, yeah. Okay, so second, second topic here for the podcast.

So I had approached you because I thought you would have an opinion on this. It's something I've been mulling around and thinking about again, there's an apologetic force behind this, I think personally, to kind of help the Christian understand. Okay, what what's up with dinosaurs, right? So my answers in Genesis, the conventional, you know, Christian higher echelon apologetic institutions will say, yeah, God just created the dinosaurs, we find them in Job, the behemoth and the Leviathan, and they're there in the scriptures, there they are.

And the reason they don't exist anymore is after the flood, the earth was altered so much, there wasn't enough foliage to support these large bodied vegetarians or and because they're not supported now, there's not enough food for a big huge carnivore like a T rex, and then they died out. And they're not here any longer, but they were on the Ark, you know, no, no, it took a T rex on the Ark, you know, okay, all right, I don't know, maybe. So, you know, and again, we can get back to kinds, maybe it wasn't T rex, maybe it was the kind of whatever the T rex would do micro adaptations turn into, I guess,

in a sense.

So again, not macro evolution, micro evolution. So I was kind of reflecting on, I don't know, I just look when you just look at a dinosaur, it is not, you can very clearly tell that this thing is designed and bent on hell in chaos. I think, you know, this thing is not just a carnivore.

It looks very chaotic to me, I guess, is the point I'm trying to get. When you look at the physics of the creature itself, I've heard a lot of paleontologists say they're they're not quite sure. Even with their tail, because bipedal things that have a tail will usually use the tail to help, you know, with how this thing could have actually walked around and ran at a high speed, its head is ginormous.

And on top of that, with some of the, you know, long neck dinosaurs, how could blood have been delivered to its brain, a giraffe is pretty much the max. In terms of the physics of blood vessels, in delivering oxygenated blood to the brain of that animal, it's pretty much the max, and these long neck dinosaurs are massive. So they posited like a heart in the neck, things like that to try to make it work.

So when I view a dinosaur, what I'm starting to think of is, okay, this thing is this thing is magical. This is a magical creature. So what I wanted to pose to you, Josh, is your thoughts on could this have been, like it says in the book of Enoch, the product of Nephilim, or the Watchers, maybe one of the two, coming into not only the daughters of men, but also beautiful creatures that God had made, even the carnivores not being bent on chaos, but yes, they would eat meat, but they weren't, they wouldn't just kill everything in their sight.

But these carnivorous dinosaurs look like they would be doing that, they'd be wild. And they're even naturally, when we look at adaptations of dinosaurs and like the Jurassic Park, I mean, there's a reason Jurassic Park is a horror film. There's not a lot of dinosaur films that's, you know, happy and fun, right? The carnivores are usually terrifying, and it's a horror film.

So what are your thoughts about that? What are you thinking with that? Could that be a possibility? Are dinosaurs actually not something God had created, but actually a distortion from fallen angels or an ephlon? Well, there's certainly a line of thought out there in the second temple literature surrounding the writing of the New Testament. And, you know, from the time that Israel came back from Babylon and they rebuilt the temple, leading up to the destruction of the temple in 8070, there certainly is a line of thinking out there where this kind of thing could be found. You know, specifically, if you look in Enoch chapter seven, it says this, and all of the others together with them took unto themselves wives and each chose for himself one.

And they began to go into them and to defile themselves with them. And they taught

them charms and enchantments and the cutting of roots and made them acquainted with plants and they became pregnant and they bore great giants whose heights was 3,000 L's. I don't know what unit of measurement an L is, but this was, I don't know if I'm reading Enoch from the, can't remember if this is the Ethiopian text or if this is written in Greek.

I'm not for sure, but somebody else can figure that out. But it says, whose height was 3,000 L's who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.

And they began to sin against birds and beasts and reptiles and fish and to devour one another's flesh and to drink the blood. And then the earth laid accusation against the lawless ones. So there is a line of thought here that whenever the watchers came down and took for themselves wives and went into them and defiled them and taught them occult knowledge, which is charms and enchantments and cutting of roots and plants and all of those types of things, whenever they bore the great giants, the Nephilim that we learn about in Genesis chapter six, we see here that in this second temple period text, that they also begin to sin against the birds, the beasts, the reptiles and the fish.

So it's this idea of bestiality. And so you have this creature, which is a hybrid creature, something that is, well, frankly, to use the language of Dr. Michael Heizer is demonic, because the spirits of the disembodied Nephilim, the giants, the Anakim, the Rephaim, or whenever we get to the New Testament, we find things such as unclean spirits. They are the spirits that come from the giants.

And if you want more of an exposition on that, you can see my book, Reenchanted the Unseen. But we do have here this text that they go into the animals and they begin to sin against the beasts and the birds and the reptiles and the fish, which begins to start to raise questions about Genesis chapter six for us. Why is that Noah takes in animals according to their kinds and why not every single animal was brought into the ark? Perhaps it's because, and I'm not saying this is the case.

I'm just putting out there as a possible understanding of this is perhaps the reason why these beasts get wiped out predominantly in the flood is because they were something that was created by a hybrid race themselves and were chaos monsters. And if you think about it, dinosaurs really have the same exact symbolism as the giants. So let's think about the giants here.

Let's think about the symbolism of the giants. There's something that's on the edge of the world. Let's think about Eden, right? It's this cosmic mountain, right? Eden's up on this cosmic mountain and the further you come down from the mountain, you start to work out to the margins, right? This thing is like the navel of the world.

It's the center of the world. And the further you get out from that, you get out to the

margins of the world, right? And whenever you get out to the margins is where you start to find weird stuff like giants and hybrids and mixtures and all that kind of stuff. It's the reasons why carnivals used to come to the edge of towns and you see clowns and all this weird stuff.

There's symbolism at work there. And actually, if you go and look at old maps from the medieval era, you'll always find at the center of every map, you will find Jerusalem. And then the further you work out from Jerusalem and you get to the edge of the map, you'll start to see dragons and monsters in the water.

And you'll start to see weird enigmatic hybrid creatures on the edges of maps. I can send you one of those. So it's this idea of this monster on the margin that's weird and enigmatic and its identity isn't completely known and it's a mystery and it's associated with chaos, right? And the margins, the weird, the extremes.

And that's the same exact symbolism of the dinosaurs and the dragons. That's why they're at the edge of the world. I think that a lot of what you find in the world that is referred to as dragon is just the ancient word for a dinosaur.

Like I think that a lot of people encountered these kinds of creatures throughout history and they share the same symbolism as the Nephilim. Like there are these creatures on the edge of the world, these monsters that have a weird undefinable identity. Like, and you was talking about it a little bit there with what you were saying, right? Like you can't really figure out how they got blood up to their head with the long necks and we can't really figure out how they're walking, you know, bipedal in the tail.

And you know, like there's something about these creatures that are just mysterious that we can't figure out. And so, you know, I think the thing that is interesting about them is that at the very least they do share the same chaos symbolism as the Nephilim do. Yeah.

Like, and that's, for me, that's enough of a connection point for me to see that somehow these things are related. And once you get into Enoch from there and some of the, you know, the literature surrounding the second temple period, you can begin to see why people would start making some of these strange connections. Exactly.

Yeah. I guess some other thoughts to add that kind of makes me lean that way. The flood is obviously what creates all of the geological formations in the earth.

I think that's pretty clear. This is not billions of years. This is a really quick event bearing all this sedimentary rock.

You should come to West Virginia and go in a coal mine. Is there some cool stuff? Because where you will see trees buried under the mountain. Wow.

That was something, how does a forest get a whole mountain worth of stuff dumped on

it? Exactly. Yeah. So that, I guess that's the main point is the only way you can get fossilization like that is a rapid burial.

That's literally the only way. And the fact that like there are millions of bones of dinosaurs, it's almost like every dinosaur was rapidly buried. And if the dole of the flood is to destroy the tainted bloodline of the Nephilim and the giants that are destroying mankind, it says in Enoch there that you quoted that they started to devour mankind and God's thinking, oh no, the seed of the serpent's head still need, sorry, the seed of the serpent still, his head still needs to be crushed, right? And the seed of the woman still needs to come and crush that head.

So I'm going to preserve Noah, obviously. So like you're trying to pick up on, God preserves the humans and he preserves the animals that he had created that he had given humanity dominion over. He had not given humanity dominion over dinosaurs and things like that, because like you're saying, these are chaotic, magical, crazy animals on the fringes of existence.

Like the, like the just watch Jurassic Park. Yeah, exactly. Yeah.

So I think there's definitely something to this. I would definitely probably maybe categorize more of this in the realm of speculation, but the Bible is silent. It does seem like it's silent on dinosaurs.

And this I think helps us understand why there's so many dinosaurs buried and no other life forms because that was really, really the dinosaurs were probably succeeding and destroying all the beautiful little animals God had made. Like a cow is not going to stand up, you know, any kind of bovine is not going to be able to stand up against a velociraptor, T-Rex, all these crazy animals. They're just going to get wrecked.

And God needed to preserve that for humanity. Yeah. So that's, yeah.

Yeah. I mean, in the arc, it's a microcosm, you know, it's a microcosm of the world. It's a, it's a seed.

You have the world and it's animals and people and this seed form that's going to go and, you know, start a new creation, basically, you know, after God wipes out the old creation. So, no, I think that that's, you know, there's, there is a reason why there is shared symbolism between, again, go look at a medieval map. On that medieval map, where you not only find hybrid giant enigmatic creatures, you will find dragons there with them.

Like they're all chaos monsters. And so that goes to show you that in the mind of most people in Christendom, like there was a connection between these types of things. And, you know, I think that, you know, some of the second temple literature here that we're kind of kicking around and thinking about together, you know, it kind of gives you at

least a little bit of an insight, at least from a particular period in time, that, you know, the Bible obviously doesn't spell this out explicitly, like you're saying, but it is somebody kind of speculating, at least narratively, that, hey, this is, this is a possibility of how this kind of thing came about.

Yeah, I guess it gets back to, like, okay, some people are going to listen to this conversation and think that this is, this is wild, right? But it gets, this is what I like. Exactly. I know you like, I know you like it, which is why I wanted to do it with you.

I guess this does revisit, though, what we were talking about at the beginning of this episode, that we need to reenchant the world. The fact that some people feel like they can't have this conversation and go here and think about this goes to show that they're, you know, functionally materialist. They're not thinking, wait a second, what if there was a spiritual reason dinosaurs came about? What if there was something that happened that's not necessarily a physical thing to bring about, you know, something as crazy as the dinosaurs? I mean, they're, they are wild animals.

And usually, honestly, a lot of them are just larger versions of extant animals. So you'll have like the biggest snake is Boa constrictor or an anaconda in the, you know, Amazon rainforest. There's been bones dug up of a snake that is just crazy, crazy large.

So it's just a big version of a snake. And when the watchers come into the Daughters of Men, what do they make just big crazy humans. So it's not a stretch to want to reenchant the world and are thinking about even something like, you know, paleontology and zoology and how do animals work, you know, and I'm also open to the idea that a lot of the animals we see today are slowly dissipating some Nephilim blood, if that kind of makes sense.

There, there still are some animals that would make that would lean me more towards, and they might just in the same sense that there may have been some some Nephilim blood leftover and Noah's family somehow. I don't know where you go with that. There was a second, if there was a second watcher human and afterwards, the Nephilim were there after the flood, obviously, but not in the same way.

They slowly died off. We see, you know, Og is 13 feet tall and then Goliath's night. So he's the last of the ref. Yeah, last of the ref. So I think we can be seeing a similar thing with the, the animals, the land, the land animals specifically are slowly getting, you know, smaller and smaller and a lot of the crazy predators are not as pervasive as they once were, I guess.

So I'm open to that as well. So yeah, yeah, I think it's an interesting thing to kick around. Do you kind of have any other kind of wrap up thoughts on that? Well, yeah, let me, let me add this into the conversation as well.

Just another thing of consideration about the whole mixture of identity and, you know, you've got the Nephilim, which is kind of this mixture of divine and, or celestial, let's call it celestial and human. And so the identity isn't really there in the thing. So it's, it's kind of enigmatic and it's hard to pinpoint what it is.

I mean, that's even the case with dinosaurs today, whenever we think about it. I mean, just think about it. You know, whenever you and I were kids, how, how are you? 25.

25. Okay. You're, you're, uh, I'm about 10 years older than you.

Um, but so you probably grew up with Jurassic Park though. Oh yeah. Yeah.

Yep. Yeah. Okay.

So like Jurassic Park, we had dinosaurs that were presented to us as looking very like scaly and crocodile like, right? Yeah. Well now, like, especially if you look at like a velociraptors and that kind of thing, like now they're starting to think that perhaps they were feathered, you know, oh, and that chickens are like a modern descendant from like the velociraptor, uh, you know, that kind of thing. So it's like, even now, like today, we're at like the identity of these things, very much like the Nephilim is very hard to pinpoint.

They seem to be a mixture of something, which, you know, is you can't fully know it. You know what I mean? And to me, again, that's, you know, thinking at least symbolically here. Um, that's, that's another connection point here between these things and shows that there is some sort of similarity here between, between these, these two things.

And so, um, yeah. Yeah. Yeah.

And it kind of makes me think of, uh, and here, remember it's first or second Peter, but when it talks about that world that was judged the deluge and then a new, a new world came out of that. So God, God's recreating the world. And then he gives the, he gives the, uh, creation mandate to Noah once more.

Again, it kind of connects. It's a new Adam. It's a new Adam, new Adam and these puts him in a vineyard.

Yeah. Yeah. He literally starts growing.

Uh, yeah. Right before his nakedness is on takes, takes the fruit of the vineyard and he uses it in a wrong way. He gets drunk with it.

Yep. Yep. It's like literally Adam taking the fruit, using it in a way that he shouldn't do.

Yeah. And then boom, you get, you know, spreading out to the ends of the earth and you got the table of nations, you know, in Genesis chapter 10 spreading out all, you know, it's very, it's a, it's a replaying of the, the narrative that comes before that. So, and I

guess that the symbolism behind the, the dinosaurs thinking about this is, um, they were in the old world, you know, the, the Nephilim are a part of the old world, you know, um, and God's recreated the world, um, and, and put to death the forces of evil, right? Put them to open shame.

He did that in the flood, obviously he did that flood, but he does it in an even greater way, typologically looking forward to Christ putting, you know, underfoot all of the forces of evil. So it's, it's kind of a playing out of that. I guess that the, the symbol of like he, like, you know, like you said, no, the new Adam and that old world was, was judged.

Um, and Jesus recreated the world. I guess you're probably, um, hitting on that in your book about reenchanting time. Uh, Christ basically recreates the calendar for us.

He, he, he completely governs time changes the week. Now we celebrate the Lord's resurrection on Sunday. He owns the, he owns everything, you know, so I guess those are some of the symbols driving through some of this, um, that kind of underpin what's going on here.

Um, let me ask you a question. What do you think about the spirit of Python that you see in the new Testament? Uh, like his staff, um, Moses is staff. That's a snake.

Is that no, no, no, no. I don't know. So, I don't know what it is.

Um, so, you know, you, you get there and act 16, 16, you know, they were going to this place of prayer and whatever they, they met a slave girl there. And some translations say, who had a spirit of Python and brought her owners much gained by fortune telling. Some translations render spirit of Python, which is, uh, Python, uh, Python, Python, Pythonia in Greek as spirit of divination.

Yeah. But it's a fascinating thought to think that in the time of the new Testament, there was a spirit of, of Python, like a, a creature, which is probably also related to, you know, the Pythia who was associated with the Oracle at Delphi where, you know, she's possessed, like you've got the whole myth there of, uh, you know, one of the Greek gods slaying a Python there, you know, chaos monster, that kind of thing. But there's this spirit roaming around in the new Testament called the spirit of Python, which is, uh, I think some way dovetails with some of this conversation that we're having here.

So it's like, not only do you have the spirits of the disembodied giants going around in the new Testament, right? Like Legion. Yeah. But also the spirit of Python.

So you're saying that might be the, the, the, um, watchers going into animals and this, their spirit is also roaming the earth. Like it's more of a elemental spirit rather than like a personal spirit or perhaps you can say, you can say, perhaps maybe you could, and this is speculation. Obviously I'm not saying this is the case, but it's, this is just a thought experiment.

Something fun to think about. Um, or perhaps it's something from, uh, say the Nephilim going into the, the creatures of the land and creating this strange hybrid creature, dinosaur dragon kind of thing. And it's spirit like their spirit because they are half divine, half human.

You would have something here, sort of a mixture like that as well also seems to be roaming the earth roaming as well. Yeah. Yeah.

I, I, yeah, that's interesting. I didn't know there was that a translation difference. But that's fascinating.

And it is interesting that in the, in the garden, uh, Satan is, you know, he is a serpent. He is slithering up. And I think personally why it says part of the curse that God gives to Satan on being roaming on his belly is that he had wings.

He was a dragon. It was a serpent with wings. He was a dragon.

And then God cut his clipped his wings off and in judgment. And we also have this, you know, all of the dinosaurs are usually thought of as more reptilian kind of bird-like. Um, and again, that goes back to that, that theme of the spirit of Python, snakes.

Um, these are usually what we kind of think of as the demonic realm. Um, for whatever reason, reptiles are just associated with wickedness. Um, so I, I don't know if that, does that kind of make sense at all? Is that, am I picking up on anything there? Yeah.

No, I mean, I, I write about some of this in the first chapter of, of, uh, my book, reenchanting the unseen on the angelic hierarchy, you know, particularly the, the seraphim, which are serpentine creatures that have six wings. And, you know, uh, there seem to be the highest in the, the angelic hierarchy. And, you know, uh, it makes sense.

You know, I think that taking that interpretation of Genesis makes sense of several things here. Um, well, first it makes sense of the curse that you were talking about why God says to the serpent, Hey, you're going to crawl on your belly. Like snakes already crawl on their bellies.

You know what I mean? Like, are we going to make the case that snakes were walking up right prior to, you know, prior to the curse? There are some people who think that, and there are some people who, who I've heard say that before, but I think that it makes a lot more sense to view that the garden of Eden is a microcosmic version of the imperian. And the imperian is the highest heavens where God resides and where his divine counsel is at. We get an, uh, an example of this in Isaiah chapter six and Isaiah's vision whenever he's, you know, caught up into heaven and he sees, you know, the heavenly temple and the train of the Lord's robe fills the temple and the seraphim there, they're singing, holy, holy, holy is the Lord God almighty.

You know, um, so Eden is a, uh, it is a microcosm of the heavenly temple. You know, there are reform scholars out there like G K bill, who is, you know, noted that Eden was a temple and that Adam was a priest, you know, people like Peter Lighthard and James Jordan have also picked up on this as well. And the language that was given to the priesthood is also given to Adam as well.

He was to guard and to keep the garden, the priest later on in Israel, which again, it's a microcosm, um, they are to guard and to keep the temple. And you know what I'm preaching through Malachi right now. And one of the judgments God gives to the priesthood in Malachi is that they were to guard and to keep knowledge, like the knowledge of the one true God.

And so it makes sense why there would be an angelic being there, a seraphim, because they're in the highest heavens. And this is a microcosmic version of that as well. It also makes sense why Adam and Eve's not freaked out by talking snake.

You know, like we walk up to a talking snake. We're like, that was weird. Uh, something not normal, something not normal about that, but Adam and Eve don't seem to be disturbed by it.

And I think that's because this, this is a, this is a meeting spot for God's divine counsel and the seraphim were there. And you know, God puts cherubs at the door guarding the way back so that they can't go back. So, but I think that all makes sense.

Yeah. Yeah. Wow.

Okay. Hey, well that's, that's a good teaser for your book. So let's just end there.

And I want to implore all the, all the people listening. Um, thanks for hanging with us through this. I hope that was informative and helpful.

And, uh, Josh, you got some awesome thoughts, brother. I appreciate the understanding the Lord's given you guys go check out and, and seriously, just eat up this guy's content. It is really, really fun to read.

Um, I highly, highly recommend it. Um, again, he's was part of dark collar docu-series on lore. Lore is also a Christian business.

We need to be supporting Christian media and Christian businesses that we need to vote with our dollars. Um, so yeah, go support lore, um, go subscribe to his sub stack, the Narnian. Um, and he, you know, I think you're trying to do the audio versions of those two and a podcast form, but I don't know.

Busy dude, the sword and the staff, um, that they have a lot of content. I just started on. I'm not done with that.

And then, yeah, get his books, guys, reenchanting time and just came out with reenchanting the unseen, which gets into a lot of the stuff we were just talking about. Um, so yeah, go support this brother. Um, I'm sure your sermons are available online as well, right? Yeah, we have an app.

You can just go to whatever app store you have, whether it's Google play or, you know, Apple or whatever, and just type in new, new Haven WV and it'll bring up our app. You can keep up with all the stuff going on in our church. You'll also hear sermons from our other three pastors as well.

We have four, four pastors here who preach. And so I share the pulpit pretty frequently. And so you can listen to all that there.

That's great. I love hearing that plurality of elders there. That's cool.

We, uh, we're having one of our elders are stepping down and it's, uh, yeah, it's been tough at our church right now. So, uh, yeah, it's tough, but that's awesome. The Lord's blessed you guys in that way.

Again, go check out all of brother Josh's stuff. Um, and thanks for joining me. Uh, great conversation.

First Timothy one 17 to the king of the ages of moral and visible. Okay.