

Fallen Angels

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Morrison, Florida

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1.

## Gen. 6:1-4

### Gen. 6.

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, 'My Spirit shall not 'strive with man for ever, 'for that he also is flesh: 'yet shall his days be a hundred and twenty years. 4 The 'Nephilim were 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 were the mighty men that were of old, the men of renown.

One passage of Scripture that has been the center of much discussion is this short passage of Gen. 6.

There are 4 different groups of persons mentioned.

1. Men
2. Daughters of men
3. Sons of God
4. Nephilim

Before we explore this passage in some depth let us examine some footnotes in various commentaries.

First:- THE INTERPRETER'S BIBLE  
Abingdon-Cokesbury Press, New York, Nashville,  
1952, Vol. 1, p 533

"The nucleus of this tale is a brief notice of the origin of the Nephilim, a mythical race of giants referred to again in Num. 13:33 --- The Nephilim were thus represented as semidivine, the offspring of the sons of God and the daughters of men." ---

"The beliefs that among the early inhabitants of the earth were men of great stature and that marriages of the gods with mortals frequently occurred are found in other ancient literatures."

This commentator understands the passage quite well but rejects the Scripture as of God when he says, "Nephilim, a mythical race of giants."



Let us look next at an explanation that is given by many Christians. Christians, who, on one hand believe the miracles and supernatural of the New Testament but cannot accept the supernatural of this passage.

THE SCOFIELD REFERENCE BIBLE,  
Oxford University Press, New York, 1945, p13.

"Some hold that these 'sons of God' were the 'angels which kept not their first estate' (Jude 6). It is asserted that the title is in the O.T. exclusively used of angels. But this is an error (Isa. 43:6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Mt. 22:30). The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth (Gen. 4:26). --- Noah, 'a preacher of righteousness,' is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell (Jude 14, 15; Gen. 7:11)."

Isa. 43

6 I will say to the 'north,  
Give up; and to the south. Keep  
not back; "bring my "sons from  
far, and my daughters from the  
'end of the earth;

← Note: Dr. Scofield refers to "sons of God" as a "title" and gives Isa. 43:6 as a reference to prove it does not always refer to angels.

Question: Does the "title" occur in this verse?



## Gen. 19.

19 And the two angels came to Sodom at even; and Lot sat in the gate of Sodom; and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth; 2 and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. 3 And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter; 5 and they called unto Lot, and said unto him, Where are the men that came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out unto them to the door, and shut the door after him. 7 And he said, I pray you, my brethren, do not so wickedly.

Dr. Scofield says, "Angels are spoken of in a sexless way."

Note: two angels in this passage are also called men.

Note: the inhabitants of the city - the men were homosexual.

If you will note the dictionary definition of our word sodomy.

Webster:

sod-omy \ˈsād-ə-mē\ n [ME, fr. OF sodomie, fr. LL Sodoma Sodom; fr. the homosexual proclivities of the men of the city (Gen 19:1-11)]; carnal copulation with a member of the same sex or with an animal or unnatural carnal copulation with a member of the opposite sex

12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place: 13 for we will destroy this place, because "the cry of them is waxed great before Jehovah; and "Jehovah hath sent us to destroy it.

It is true that these angels are not stated to have sex, but it seems strongly indicated.

Dr. Scofield says, "--- marriage is unknown among angels (Matt. 22:30)."

## Matt. 22

29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

Note: these are angels "in heaven" - obedient angels - this does not discuss other angels.

Dr. Scofield says, "The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain---"

Later we will show that this interpretation was not the usual Hebrew and Christian interpretation.



Let us examine a few points on the possibility of this interpretation which has become quite common today.

1. By what Scripture do we decide Seth and his line were godly?

### Gen. 4

25 And <sup>a</sup>Adam knew his wife again; and she bare a son, and called his name <sup>a</sup>Seth; For, said she, God <sup>b</sup>hath appointed me another seed instead of Abel; <sup>c</sup>for Cain slew him. 26 And to Seth, to him also there was born <sup>a</sup>a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

5 This is the book of the generations of Adam. In the day that God created man, <sup>a</sup>in the likeness of God made he him; 2 <sup>a</sup>male and female created he them, and <sup>a</sup>blessed them, and called their name <sup>a</sup>Adam, in the day when they were created. 3 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth; 4 and the days of Adam after he begat Seth were eight hundred years; and he begat sons and daughters. 5 And all the days that Adam lived were nine hundred and thirty years; and he died.

6 And Seth lived a hundred and five years, and begat Enosh; 7 and Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters; 8 and all the days of Seth were nine hundred and twelve years; and he died.

### 1 Chron.

1 <sup>a</sup>Adam, Seth, Enosh, 2 Kenan, Mahalalel, Jared, 3 Enoch, Methuselah, Lamech, 4 Noah, Shem, Ham, and Japheth.

### Luke 3

<sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

Seth's name occurs 9 times in Scripture, all listed here.

Question: Where does it say he was godly? There is no record that God ever spoke with Seth.

Note the statement in Gen. 4:26 - but what does it mean?

"The Targum of the Pseudo-Jonathan has 'In those days men began to make themselves idols, which they called after the name of the Word of the Lord.'"

### THE BIBLE COMMENTARY

Further--- Jewish commentators (Kimchi, Rashi, etc.) who derive the verb from a root

signifying 'to profane,' and render 'Then was there profanation in calling on the name of the Lord.'

If Adam talked with God why would Seth and Enosh be said to "begin" to call on the name of the Lord?



2. By what Scripture do we decide Cain's line is the godless line? Can we decide that because Cain himself turned away from God that all his line is godless? In Cain's line we have a man named Methusael, Gen. 4:18 THE HEBREW AND CHALDEE LEXICON by Gesenius gives the meaning of his name as "man of God." Certainly it would indicate that his father Mehujael had some regard for God in giving him this name.

3. Assuming ALL Seth's line was godly and ALL Cain's line was godless why would marriage between the lines produce abnormal children?

4. Various individuals have figured the earth's population at the time of the flood at as much as 1 billion persons or more. How could one possibly keep the "godly" line separate from the "godless" line?

5. This reasoning assumes two lines Seth's and Cain's what about all of Adam's other children (Gen. 5:4) (One Tradition - 60+)

6. If "sons of God" are to be understood as men in Seth's line who married girls in Cain's line and the result was Nephilim (giants) what happened when men in Cain's line married girls in Seth's line?

7. Dr. Scofield says that Noah won no convert. On whose authority is this statement based?



8. Gen. 6:4 says there were Nephilim also at another time when the sons of God came in unto the daughters of men.

Nu. 13

33 And there we saw the <sup>2nd</sup> Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

The Nephilim in this case were in the land of Canaan when the spies of Israel spied out the land.

Question: If the first occurrence of Nephilim were the result of the cross of "godly" Sethite men with "godless" daughters of Cain where did these Nephilim come from when there were no "godly" persons in Canaan?

9. Question: How is it that the men of Seth's line were so "godly" that they were so "ungodly" as to marry "godless" girls.

10. Question: How is it that the men of the "godless" line of Cain were so "godly" as to not commit such immoral deeds?

I think these are enough points to show the utter nonsense of this explanation of Gen. 6:1-4.

Now let us look at some facts.

I. Gen. 6:1 "And it came to pass, when men began to multiply (to be many) on the face of the ground ---"

Obviously, if men were multiplying, they were doing so because they saw the girls were pretty and they were marrying those they chose. Nothing is said about who married who.



We have an early record of polygamy.

Gen. 4

19 And Lamech took unto him <sup>two</sup> wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. 22 And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah.

Polygamy is never condemned by God, in fact God chose Jacob to be the father of the Israeli people and yet Jacob had 4 wives. God chose David as king over Israel and God gave him many wives.

II. Others, called the sons of God (בְּנֵי-אֱלֹהִים) also saw that the daughters of men were fair. Question: who were "the sons of God"?

Job 1.

6 Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. 7 And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. 8 And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil.

Job 2.

2 Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah. 2 And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. 3 And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

As far as I know there are only 3 other uses of this phrase in Scripture, all in the book of Job.

It is clear that they are heavenly beings.

Job 38

38 Then Jehovah answered Job out of the whirlwind, and said, 2 Who is this that darkeneth counsel By words without knowledge? 3 Gird up now thy loins like a man; For I will demand of thee, and declare thou unto me. 4 Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. 5 Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? 6 Whereupon were the foundations thereof fastened? Or who laid the corner-stone thereof, 7 When the morning stars sang together, And all the sons of God shouted for joy?

Christians are called sons of God through faith in Christ Jesus (Gal. 3:26) but this is a different subject.

It is these heavenly beings that come into the daughters of men.



III. In Gen. 6:3 it seems that God blames man and the sons of God are not punished!

### Gen. 6

3 And Jê-hô'vâh said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. 4 The Neph'î-lîm were 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 were the mighty men that were of old, the men of renown.

5 And Jê-hô'vâh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jê-hô'vâh that he had made man on the earth, and it grieved him at his heart. 7 And Jê-hô'vâh said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. 8 But Noah found favor in the eyes of Jê-hô'vâh.

- The wickedness of man was punished by the flood.
- Adam and Eve were punished for listening to Satan, God holds man responsible.
- Satan was also punished.
- Should we expect the sons of God to go unpunished in this case?

Who are these angels referred to in this passage?

### Jude

5 Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6 And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.

*include vs. 7!  
Shows angels sin to be sex-fornication + strange flesh!*

### 2 Peter 2

4 For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; 5 and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;

or this?

(Tartarus)

Unless these passages refer to Genesis 6 and Numbers 13 we are without any explanation for these particular Scriptures.

The final punishment of these angels is still future.

IV. Gen. 6:4 Interlinear by Dr. Berry says, "The Nephilim were on the earth in those days; and also [especially] afterwards, when the sons of God were accustomed to come in unto the daughters of men, and they bore to them; those [being] the heroes which [were] from ancient time, the men of name."

a. Nephilim, נָפִילִים

b. Heroes, mighty men, גִּבּוֹרִים, gibborim



It seems certain that some angels left their own dominion to co-habit with women. The resulting offspring are called Nephilim or Gibborim.

Let us examine some historic records. These records may be found in R.H. Charles' translation of THE APOCRYPHA AND PSEUDEPIGRAPHA of the Old Testament, Oxford, at the Clarendon Press, 1963.

Common teaching is that there is little or no evidence of angels cohabiting with women. At the risk of becoming boring I want to put into your hands considerable proof to the contrary.

The approximate dates of the writings are those assigned by R.H. Charles, I differ somewhat.

#### THE BOOK OF JUBILEES 5. 22

*The angels of God marry the daughters of men, 1. Corruption of all creation, 2-3. Punishment of the fallen angels and their children, 4-9a. Final judgment announced, 9b-16. Day of Atonement, 17-18. The deluge foretold, Noah builds the ark, the deluge, 19-32. (Cf. Gen. vi-viii. 19.)*

5 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they  
2 chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth—all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men  
3 (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil  
4 before His eyes. And He said that He would destroy man and all flesh upon the face of the earth  
5, 6 which He had created. But Noah found grace before the eyes of the Lord. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and  
7 behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed  
8 from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh  
9 and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword  
10 and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before  
11 the Lord.



## Book of Jubilees ch.7 2nd cent. B.C p.24

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness. And they begat sons the Náphidim, and they were all unlike, and they devoured one another: and the Giants slew the Náphil, and the Náphil slew the Eljô, and the Eljô mankind, and one man another. And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything. 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness; for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother. For I see, and behold the demons have begun (their) seductions against you and against your children, and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth. For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

Note the names Naphidim, Giants, Naphil, Eljo. Note the angels are here called Watchers, this is the common word used to refer to them.

word  
used  
in  
Dead Sea  
Scrolls.

## Book of Jubilees ch.8 p.25

81 In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad took to himself a wife and her name was Râsû'êjâ, the daughter of Sûsân, the daughter of Elam, and she bare him a son in the third year in this week, and he called his name Kâinâm. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it. And in the

Arpachshad (Gen. 11:10) born 2 years after the flood found a record from before the flood - the teaching of the watchers.

Demons like wise seem to have a definite connection with these disobedient angels, called Watchers.

Notice Noah's petition in the following passage in the Book of Jubilees p28. ch.10  
A tenth part of these evil spirits were left subject to Satan.



4 But do Thou bless me and my sons, that we may increase and multiply and replenish the earth.  
 5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy. And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous  
 7, 8 from henceforth and for evermore.' And the Lord our God bade us to bind all. And the chief of the spirits, Mastēmā, came and said: 'Lord, Creator, let some of them remain before me, and let them hearken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'  
 9 And He said: 'Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.' And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness. And we did according to all His words: all the malignant evil ones we bound in the place of condemnation, and a tenth part of them we left that they might be subject before Satan on the earth.

## Matt. 17

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

Jesus rebuked the demon.  
 Why didn't Jesus destroy the demon?

## Mark 1

The demons knew Jesus

34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

## Luke 4

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority. 33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 'Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.' 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.

Jesus could have destroyed the demons.

What did the demons mean, "to torment us before the time?"

## Matt. 8

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying, 'What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?' 30 Now there was afar off from them a herd of many swine feeding. 31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.

Again, Why did Jesus

never destroy the demons?  
 I believe the Book of Jubilees does give us an answer. Otherwise I know of no answer.

Another ancient record confirms the food eaten by angels.



# The Books of Adam and Eve, p134

## Charles dates about 60-300 A.D.

Ps. 78

iv. 1 And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals' food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat; but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.'

22 Because they believed not in God,  
And trusted not in his salvation.  
23 Yet he commanded the skies above,  
And opened the doors of heaven;  
24 And he rained down manna upon them to eat,  
And gave them food from heaven.  
25 Man did eat the bread of the mighty:  
He sent them food to the full.

Another record concerning the fallen angels is in the BOOK OF ENOCH, p191- about 170 B.C. Some parts of this book have been found among the Dead Sea Scrolls.

### BOOK OF ENOCH 6. 1-8

VI-XI. The Fall of the Angels: the Demoralization of Mankind: the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels: the Messianic Kingdom— (a Noah fragment).

- 6 1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqiel, Baraqiel, Asael, Armars, Batarel, Ananel, Zaqiel, Samsapeel, Sataral, Tural, Jomjael, Sariel. These are their chiefs of tens.
- 7 1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto 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 bare great giants, whose height was three thousand ells: 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 drink the blood. Then the earth laid accusation against the lawless ones.
- 8 1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals (of the earth) and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings. Armars the resolving of enchantments, Baraqiel (taught) astrology, Kokabiel the constellations, Ezeqiel the knowledge of the clouds, (Arakiel the signs of the earth, Shamsiel the signs of the sun), and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven...
- 9 1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven. 3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause

deserters from the armies of heaven.



## BOOK OF ENOCH 9. 4—10. 5

- 4 before the Most High." ' And they said to the Lord of the ages : ' Lord of lords, God of gods, King of kings, (and God of the ages), the throne of Thy glory (standeth) unto all the generations of the 5 ages, and Thy name holy and glorious and blessed unto all the ages ! Thou hast made all things, and power over all things hast Thou : and all things are naked and open in Thy sight, and Thou seest all 6 things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which 7 men were striving to learn : And Semjaza, to whom Thou hast given authority to bear rule over 8 his associates. And they have gone to the daughters of men upon the earth, and have slept with the 9 women, and have defiled themselves, and revealed to them all kinds of sins. And the women have 10 borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended : and cannot cease because of the lawless deeds which are 11 wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'
- 10 1 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, 2 and said to him : (' Go to Noah and) tell him in my name " Hide thyself ! " and reveal to him the end that is approaching : that the whole earth will be destroyed, and a deluge is about to come 3 upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape 4 and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael : ' Bind Azazel hand and foot, and cast him into the darkness : and make an opening 5 in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may 6, 7 not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the 8 Watchers have disclosed and have taught their sons. And the whole earth has been corrupted 9 through the works that were taught by Azazel : to him ascribe all sin.' And to Gabriel said the Lord : ' Proceed against the bastards and the reprobates, and against the children of fornication : and destroy [the children of fornication and] the children of the Watchers from amongst men : [and cause them to go forth] : send them one against the other that they may destroy each other in 10 battle : for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf ; for they hope to live an eternal life, and 11 that each one of them will live five hundred years.' And the Lord said unto Michael : ' Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves 12 with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is 13 for ever and ever is consummated. In those days they shall be led off to the abyss of fire : (and) 14 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all 15 generations. And destroy all the spirits of the reprobate and the children of the Watchers, because 16 they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end : and let the plant of righteousness and truth appear : 'and it shall prove a blessing ; the works of righteousness and truth' shall be planted in truth and joy for evermore.
- 17 And then shall all the righteous escape,  
And shall live till they beget thousands of children,  
And all the days of their youth and their old age  
Shall they complete in peace.
- 18 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and 19 be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it : and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield 20 ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness : and all the uncleanness that is wrought upon the earth 21 destroy from off the earth. 'And all the children of men shall become righteous', and all nations 22 shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.
- 11 1 And in those days I will open the store chambers of blessing which are in the heaven, so as to send 2 them down 'upon the earth' over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'



XII-XVI. *Dream-Vision of Enoch: his Intercession for Azazel and the fallen Angels: and his Announcement of their first and final Doom.*

- 12 <sup>1</sup> Before these things Enoch was hidden, and no one of the children of men knew where he was  
<sup>2</sup> hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones.  
<sup>3</sup> And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers  
<sup>4</sup> called me—Enoch the scribe—and said to me: 'Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves  
<sup>5</sup> wives: "Ye have wrought great destruction on the earth:—And ye shall have no peace nor forgive-  
<sup>6</sup> ness of sin: and inasmuch as †they† delight themselves in† their† children, The murder of †their† beloved ones shall† they† see, and over the destruction of †their† children shall† they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.'"

Note in the following section the origin of demons or evil spirits.

- 15 <sup>1</sup> And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous  
<sup>2</sup> man and scribe of righteousness: approach hither and hear my voice. And go, say to "the Watchers of heaven", who have sent thee to intercede "for them": "You should intercede" for men, and not men  
<sup>3</sup> for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children  
<sup>4</sup> of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those "also" do who die  
<sup>5</sup> and perish. Therefore have I given them wives also that they might impregnate them, and beget  
<sup>6</sup> children by them, that thus nothing might be wanting to them on earth. But you were "formerly" spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have  
<sup>7</sup> not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.  
<sup>8</sup> And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon  
<sup>9</sup> the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men "and" from the holy Watchers is their beginning and primal origin;  
<sup>10</sup> "they shall be evil spirits on earth, and" evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth,  
<sup>11</sup> on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, "but never-  
<sup>12</sup> theless hunger" and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded "from them".  
16 <sup>1</sup> From the days of the slaughter and destruction and death "of the giants", from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement—thus shall they destroy until the day of the consummation, the great "judgement" in which the age shall be con-  
<sup>2</sup> summated, over the Watchers and the godless, yea, shall be wholly consummated." And now as to the watchers who have sent thee to intercede for them, who had been "aforetime in heaven", (say  
<sup>3</sup> to them): "You have been in heaven, but "all" the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."  
<sup>4</sup> Say to them therefore: "You have no peace."

Note, also, they can appear as men.

XVII-XXXVI. *Enoch's Journeys through the Earth and Sheol.*

XVII-XIX. *The First Journey.*

- 17 <sup>1</sup> And they took "and brought" me to a place in which those who were there were like flaming fire,  
<sup>2</sup> and, when they wished, they appeared as men.  
19 ✓ And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons "as gods".

LXX Ps. 95:5 ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαίμονια  
 That all the gods of the nations (heathen) are demons.

Ps 96:5  
 in our  
 Bibles



Note the angel called Azazel referred to in the BOOK OF ENOCH, ch. 8:1, "And Azazel taught men to make swords, and knives, etc." Also ch. 9:6, "Thou seest what Azazel hath done,---". Also ch. 10:4 "Bind Azazel hand and foot---" v 9, "to him ascribe all sin".

## Jude

14 And to these also <sup>a</sup>Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with <sup>b</sup>ten thousands of his holy ones, <sup>c</sup>to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which "ungodly sinners have spoken against him.

← the Holy Spirit through Jude makes reference to the record of Enoch. Note in verse 14 the Lord came - not is coming. This past judgement is a pattern for the future.

Now Azazel occurs 4 times in the Bible, always in King James Translated scapegoat so Azazel is thus nicely hidden. But notice the passage in the ASV 1901.

## Lev. 16

6 And <sup>a</sup>Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for <sup>a</sup>Azazel. 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement <sup>a</sup>for him, to send him away for Azazel into the wilderness. 3

15 Then shall he kill the goat of the sin-offering, <sup>a</sup>that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: 16 and <sup>a</sup>he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. 18 And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and <sup>a</sup>put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it <sup>a</sup>with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 21 and Aaron shall lay both his hands upon the head of the live goat, and "confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man <sup>a</sup>that is in readiness into the wilderness: 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tent of meeting, and shall put off <sup>b</sup>the linen garments, which he put on when he went into the holy place, and shall leave them there: 24 and <sup>a</sup>he shall bathe his flesh in water in a holy place, and put on <sup>a</sup>his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. 25 And the fat of the sin-offering shall he burn upon the altar. 26 And he that letteth go the goat for <sup>a</sup>Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 4

Note all sin was ascribed to Azazel.



Azazel was bound and put into a place in the desert called Dudaël. Following is a footnote by R. H. Charles.

4. Azazel as the chief offender and leader is first punished (in 7. 11, Semjaza), by imprisonment now, and finally by fire. He is conceived as chained in the wilderness into which the scape-goat was led. The Jerusalem Targum (Ps. Jonathan) on Leviticus says that the goat was sent to die in a hard and rough place in the wilderness of jagged rocks, i.e. Beth Chadure or Beth Chaduda (Joma, vi. 8). This Beth Chaduda (= 'Dudaël' of this verse) was a definite locality near Jerusalem. Cf. Lev. xvi. 10, 22. On Semjaza and Azazel see Targ. Ps. Jon. on Gen. vi. 3, where both names occur and the myth is given. Observe that Azazel is punished in a place by himself; and also that in the Noah sections this place is in the valleys of the earth, but in the genuine Enoch beyond the earth.

Thus we see that without historic data many Bible passages cannot be explained. Continuing in the BOOK OF ENOCH.

- 54 <sup>1</sup> And I looked and turned to another part of the earth, and saw there a deep valley with burning  
<sup>2</sup> fire. And they brought the kings and the mighty, and began to cast them into this deep valley.  
<sup>3</sup> And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.  
<sup>4</sup> And I asked the angel of peace who went with me, saying: 'For whom are these chains being pre-  
<sup>5</sup> pared?' And he said unto me: 'These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.  
<sup>6</sup> And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

LV. 3—LVI. 4. *Final Judgement of Azazel, the Watchers and their children.*

- <sup>3</sup> When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith  
<sup>4</sup> God, the Lord of Spirits. Yet mighty kings† who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel and all his associates, and all his hosts in the name of the Lord of Spirits.'

LXIV. *Vision of the fallen Angels in the Place of Punishment.*

- 64 <sup>1, 2</sup> And other forms I saw hidden in that place. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

LXIX. *The Names and Functions of the (fallen Angels and) Satans: the secret Oath.*

- 69 <sup>1</sup> And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.  
<sup>2</sup> And behold the names of those angels [and these are their names: the first of them is Samjaza, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth †Tûrâêl†, the sixth Rûmjâl, the seventh Dânjâl, the eighth †Nêqâêl†, the ninth Barâqêl, the tenth Azazel, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth †Busasêjal†, the fourteenth Hanânêl, the fifteenth †Tûrêl†, and the sixteenth Sîmâpêsiêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth †Rûmâêl†, the twenty-first †Azâzêl†. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens].  
<sup>4</sup> The name of the first Jeqôn: that is, the one who led astray [all] the sons of God, and brought them  
<sup>5</sup> down to the earth, and led them astray through the daughters of men. And the second was named Asbeël: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled  
<sup>6</sup> their bodies with the daughters of men. And the third was named Gâdreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons  
<sup>7</sup> of death to the children of men.



The purpose in this study is to show that angels did cohabit with women and the evidence to this is overwhelming.

The following is a fragment of the BOOK OF NOAH. ch. 106: 13-15

- 13 And I, Enoch, answered and said unto him :  
 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven  
 14 transgressed the word of the Lord. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them,  
 17 and have begot children by them. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the  
 15 earth shall be cleansed from all impurity. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and  
 16 a great destruction for one year.

The following is from the TESTAMENT OF REUBEN. ch. 5

- 5 1 'For' evil are women, my children ; and since they have no power or strength over man, they use  
 2 wives by outward attractions, that they may draw him to themselves. And whom they cannot  
 3 bewitch by outward attractions, him they overcome by craft. 'For' moreover, concerning them, the angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men ; and by means of their adornment they deceive first their minds, and by the glance of the eye instil the poison, and then through the accomplished act they take them captive. For a woman cannot force a man openly, but by a harlot's  
 4 bearing she bequiles him. Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind : because every woman  
 6 who useth these wives hath been reserved for eternal punishment. For thus they allured the Watchers who were before the flood ; for as these continually beheld them, they lusted after them, and they conceived the act in their mind ; for they changed themselves into the shape of men, and  
 7 appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

The caution as to how women dress is also in Scripture, by  
 1 Tim. 2

9 In like manner, that \*women adorn themselves in modest apparel, with shamefastness and sobriety ; not with braided hair, and gold or pearls or costly raiment ; 10 but (which becometh women professing godliness) through good works.  
 11 \*Let a woman learn in quietness with all subjection. 12 \*But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. 13 \*For Adam was first formed, then Eve ;

Scripture, by the Holy Spirit

1 Peter 3

3 \*In like manner, ye wives, <sup>1</sup>be in subjection to your own husbands ; that, even if any obey not the word, they may without the word <sup>2</sup>be gained by the <sup>3</sup>behavior of their wives ; 2 beholding your chaste <sup>4</sup>behavior coupled with fear. 3 \*Whose <sup>5</sup>adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel ; 4 but let it be <sup>6</sup>the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner aforetime the holy women also, <sup>7</sup>who hoped in God, adorned themselves, being in subjection to their own <sup>8</sup>husbands ; 6 as Sarah obeyed Abraham, <sup>9</sup>calling him lord ; whose children ye now are, if ye do well, and are not <sup>10</sup>put in fear by any terror.



# Next a passage in the TESTAMENT OF NAPHTALI, ch.3:5.

In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

From still another book called, THE BOOK OF THE SECRETS OF ENOCH ch.18, and a foot note by R. H. Charles.

3 And they said to me: These are the Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvellous big men and great enmity. And therefore God judged them with great judgement, and they weep for their brethren and they will be punished on the Lord's great day.

Grigori. These are the Watchers, the 'Εγγήγοροι, or עֲרִיִם, of whom we have so full accounts in 1 En. vi-xvi, xix, lxxxvi.

3. The Grigori. These are the angels whose brethren rebelled and were confined in the second heaven. See vi. 3 (note). These Watchers rebelled against God before the angels were tempted to sin with the daughters of men. In other words, we have here the agents of the original revolt in heaven, the Satans; and their leader is naturally named Satanail. These existed as evil agencies before the fall of the angels; for in 1 En. liv. 6 the guilt of the latter consisted in becoming subject to Satan. See 1 En. xl. 7 (note). The myth here, however, varies somewhat from that in 1 En. vi-xvi. The leaders in 1 En. vi-xvi are not Satans, but 'Watchers', like their followers. In 1 En. lxix, however, we have an account which harmonizes with our text. There we see that the superior angels had

## Eph. 6

10 Finally, <sup>10</sup>be strong in the Lord, and in <sup>11</sup>the strength of his might. 11 Put on the whole armor of God, that ye may be able to stand against the <sup>12</sup>wiles of the devil. 12 For our <sup>13</sup>wrestling is not against <sup>14</sup>flesh and blood, but <sup>15</sup>against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

← schemes

← Alford supplies "armies."

Eph. 6 is now better understood, and many other verses will make new sense to us.

## THE BOOK OF THE SECRETS OF ENOCH ch.29.

Here Satanail with his angels was thrown down from the height.

4 And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power.  
5 And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.



Note how much of this is confirmed by Scripture itself.

### Isa. 14

12 How art thou <sup>2</sup>fallen from heaven, O <sup>3</sup>day-star, son of the morning! how art thou cut down to the ground, that didst <sup>4</sup>lay low the nations! 13 And thou saidst in thy heart, I will <sup>5</sup>ascend into heaven, I will <sup>6</sup>exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High. 15 Yet thou shalt be <sup>7</sup>brought down to Sheol, to the uttermost parts of the pit. 16 They that see thee shall <sup>8</sup>gaze at thee, they shall consider thee, <sup>9</sup>saying, "Is this the man that made the earth to tremble, that did shake kingdoms;

← Lucifer in K.T. (לְלִי'י) supported by Gesenius.

← Satan's pride

Satan's fall →

### Luke 10

17 And the seventy returned with joy, saying, Lord, even <sup>1</sup>the demons are subject unto us in thy name. 18 And he said unto them, I beheld <sup>2</sup>Satan fallen as lightning from heaven. 19 Behold, I have given you authority to <sup>3</sup>tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that <sup>4</sup>your names are written in heaven.

### Ez. 28

11 Moreover the word of Jehovah came unto me, saying, 12 Son of man, <sup>1</sup>take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the <sup>2</sup>sum, <sup>3</sup>full of wisdom, and <sup>4</sup>perfect in beauty. 13 Thou wast in <sup>5</sup>Eden, the garden of God; <sup>6</sup>every precious stone was thy covering, the <sup>7</sup>sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the <sup>8</sup>emerald, and the <sup>9</sup>carbuncle, and <sup>10</sup>gold: the workmanship of thy <sup>11</sup>tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the <sup>12</sup>anointed cherub that covereth: and <sup>13</sup>I set thee, so that thou wast upon the holy <sup>14</sup>mountain of God; thou hast walked up and down in the midst of the <sup>15</sup>stones of fire. 15 Thou wast <sup>16</sup>perfect in thy ways from the day that thou wast created, till <sup>17</sup>unrighteousness was found in thee.

the anointed cherub.

the prince of the powers of the air.

Greek is power not powers.

### Eph. 2.

2 And you did he <sup>1</sup>make alive, when ye were <sup>2</sup>dead through your trespasses and sins, 2 wherein ye <sup>3</sup>once walked according to the <sup>4</sup>course of <sup>5</sup>this world, according to <sup>6</sup>the prince of the <sup>7</sup>powers of the air, of the spirit that now worketh in <sup>8</sup>the sons of disobedience; 3 among whom we also all <sup>9</sup>once lived in <sup>10</sup>the lusts of our flesh, doing the desires of the flesh and of the <sup>11</sup>mind, and were <sup>12</sup>by nature <sup>13</sup>children of wrath, <sup>14</sup>even as the rest:—

A passage from II BARUCH ch. 56:12, speaking of the angels, "— they enjoyed liberty."

Adam

Angels.

For, moreover, at that time when he was created, they enjoyed liberty. And 13 some of them descended, and mingled with the women. And then those who did so were tormented 14 in chains. But the rest of the multitude of the angels, of which there is (no) number, restrained 15 themselves. And those who dwelt on the earth perished together (with them) through the waters 16 of the deluge. These are the black first waters.

Fragments of a Zadokite Work. ch. 3.

- 4 Because they walked in the stubbornness of their heart the watchers of heaven fell. By them were they caught because they kept not the commandment of God.
- 5 And their children whose height was like the loftiness of the cedars And whose bodies were like the mountains fell thereby.



Thus far we have been studying Hebrew sources. What about the early Christians?

First Justin Martyr A.D. 110-165  
THE SECOND APOLOGY OF JUSTIN p. 190

CHAP. V. — HOW THE ANGELS TRANSGRESSED.

But if this idea take possession of some one, that if we acknowledge God as our helper, we should not, as we say, be oppressed and persecuted by the wicked; this, too, I will solve. God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law — for these things also He evidently made for man — committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.

We find the same teaching.

Athenagoras A.D. 177  
A PLEA FOR THE  
CHRISTIANS p. 142

For this is the office of the angels, — to exercise providence for God over the things created and ordered by Him; so that God may have the universal and general providence of the whole, while the particular parts are provided for by the angels appointed over them.<sup>2</sup> Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the angels. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them; namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants.<sup>3</sup> And if something has been said by the poets, too, about the giants, be not surprised at this: worldly wisdom and divine differ as much from each other as truth and plausibility: the one is of heaven and the other of earth; and indeed, according to the prince of matter, —

"We know we oft speak lies that look like truths."<sup>4</sup>

Clement of Alexandria  
153-217 A.D.  
THE INSTRUCTOR  
Book I p. 274.

An example of this are the angels, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth.<sup>7</sup>

↳ Notice the translators footnote.

<sup>7</sup> Gen. vi. 1, 2. [It is surprising with what tenacity this interpretation clings to the ancient mind of the Church. The *Nephilim* and *Gibborim* need a special investigation. The Oriental tales of the *genii* are probably connected with their fabulous history.]

← Nephilim - Gibborim

It obviously persisted because it is the true and only explanation of Gen. 6:1-4.



# Tertullian 145-220 A.D. On Idolatry p.65.

CHAP. IX.—PROFESSIONS OF SOME KINDS ALLIED TO IDOLATRY. OF ASTROLOGY IN PARTICULAR,

We observe among the arts' also some professions liable to the charge of idolatry. Of astrologers there should be no speaking even;<sup>9</sup> but since one in these days has challenged us, defending on his own behalf perseverance in that profession, I will use a few words. I allege not that he honours idols, whose names he has inscribed on the heaven,<sup>9</sup> to whom he has attributed all God's power; because men, presuming that we are disposed of by the immutable arbitrament of the stars, think on that account that God is not to be sought after. One proposition I lay down: that those angels, the deserters from God, the lovers of women,<sup>10</sup> were likewise the discoverers of this curious art, on that account also condemned by God.

<sup>10</sup> Comp. chap. iv., and the references there given. The idea seems founded on an ancient reading found in the Codex Alexandrinus of the LXX. in Gen. vi. 2, "angels of God," for "sons of God."

Note particularly the footnote.

## Tertullian against Marcion p.470

His prohibition was meant to prevent their dying after the transgression. But "the spiritual wickedness" did not signify the Creator, because of the apostle's additional description, "in heavenly places;"<sup>2</sup> for the apostle was quite aware that "spiritual wickedness" had been at work in heavenly places, when angels were entrapped into sin by the daughters of men.<sup>3</sup>

## Tertullian on Prayer p.688.

For indeed it is "on account of the angels"<sup>8</sup> that he saith women must be veiled, because on account of "the daughters of men" angels revolted from God.<sup>9</sup> Who, then, would contend that "women" alone—that is," such as were already wedded and had lost their virginity—were the objects of angelic concupiscence, unless "virgins" are incapable of excelling in beauty and finding lovers? Nay, let us see whether it were not virgins alone whom they lusted after; since Scriptures saith "the daughters of men;"<sup>11</sup> inasmuch as it might have named "wives of men," or "females," indifferently.<sup>12</sup> Likewise, in that it saith, "And they took them to themselves for wives,"<sup>13</sup> it does so on this ground, that, of course, such are "received for wives" as are devoid of that title.

## Webster

**myth** (mīth), n. Also **mythe**. [Gr. μῦθος myth, fable, tale, talk, speech: cf. F. *mythe*.] 1. A story, the origin of which is forgotten, that ostensibly relates historical events, which are usually of such character as to serve to explain some practice, belief, institution, or natural phenomenon. Myths are especially associated with religious rites and beliefs, so that mythology is generally reckoned a part of primitive religion; a non-religious story of mythical character is generally called a *fable* or a *folk tale*. Among the classes of myths commonly distinguished are: **culture myths**, comprising stories in which some hero (man, god, or animal) is said to have imparted the arts of life to man; **nature myths**, in which phenomena of nature are fictively described, esp. as to their origin; **theogonic myths**, narrating the origins of gods; **etiological myths**, stories of fictive events which are assigned as causes of given rites or customs. Cf. **ETIOLOGICAL**.  
The dead and the living, men, beasts, and gods, trees and stars, and rivers, and sun, and moon, dance through the region of myths... where everything may be anything, where nature has no laws and imagination no limits. A. Lang  
2. A similar story invented as a veiled explanation of a truth; a parable or allegory; esp., one of Plato's philosophical allegories. **b** The theme or plot of a mythical tale occurring in forms differing only in detail.  
While a legend is usually confined to one or two localities, and is told of not more than one or two persons, it is characteristic of a myth that it is spread, in one form or another, over a large part of the earth, the leading incidents remaining constant, while the names and often the motives vary with each locality. John Fiske.  
3. A person or thing existing only in imagination, or whose actual existence is not verifiable.  
As for Mrs. Pummum's bones, they had been myths these twenty years.  
Syn. — **MYTH**, **LEGEND** cannot always be sharply distinguished. In general, however, a **MYTH** deals with the actions of the gods or of beings conceived as divine or possessed of divine attributes; a **LEGEND**, though it may include supernatural incidents, concerns human beings, and often attaches to some definite locality. For further particulars see **DEF.** See **FABLE**, **FABULOUS**, **TRADITIONAL**.

We have presented more than enough material to convince any person desiring to know the truth that both Hebrew as well as early Christian writers knew and recorded the fact of fallen angels cohabiting with human women.

A great deal of knowledge concerning this history of the fallen angels has been hidden from us by a misunderstanding of the word myth. Note the definition of myth as given in Webster's dictionary.

The word myth occurs 5 times in Scripture.



# The word myth in Scripture (μῦθος)

## 1 Tim. 1

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, 4 neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now.

μῦθους - myths.

Question: to what myths does Paul refer?

## 1 Tim. 4

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, 2 through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; 3 forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. 4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: 5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: 7 but refuse profane and old wives' fables. And exercise thyself unto godliness:

misleading spirits

(πνεύμασι πλάνοις)

teachings of demons

(διδασκαλίαι δαιμονίων)

(doctrines taught by demons)

what are the profane and old wives fables?

profane (βεβήδους)

old-womanish (γραιώδεις)

fables - myths (μῦθους)

The word "old-womanish" only occurs in this one place in Scripture.

Let us finish looking at the word myth.

## 2 Tim. 4

3 For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables.

to the myths

(ἐπὶ δὲ τοῖς μῦθοις)

(Alford, the article seems to imply that they would be at least "like" the fables already believed.)

## Titus 1

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, a prophet of their own, said,

"Cretans are always liars, evil beasts, idle gluttons."

13 This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, 14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.

Jewish myths

(perf. pass. part.)

σεσοφισμένοις μῦθοις - myths (σοφίζω) having been cunningly devised. (Alford - "... the mythologies of the heathen")

## 2 Pet. 1

16 For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.



We have seen one use of the word profane in 1 Tim. 4:7. There are 4 others in Scripture.

1 Tim. 1  
 9 as knowing this, that <sup>a</sup>law is not made for a righteous man, but for the lawless and <sup>a</sup>unruly, for the <sup>b</sup>ungodly and <sup>c</sup>sinners, for the <sup>d</sup>unholy and <sup>e</sup>profane, for <sup>f</sup>murderers of fathers and <sup>g</sup>murderers of mothers, for manslayers, 10 <sup>h</sup>for fornicators, for <sup>i</sup>abusers of themselves with men, for <sup>j</sup>men-stealers, for <sup>k</sup>liars, for <sup>l</sup>false swearers, and if there be any other thing contrary to <sup>m</sup>the <sup>n</sup>sound <sup>o</sup>doctrine;

Heb. 12:16  
 16 <sup>p</sup>lest there be any <sup>q</sup>fornicator, or <sup>r</sup>profane person, as Esau, <sup>s</sup>who for one mess of meat sold his own birth-right.

The meaning of profane in Arndt and Gingrich lexicon is very interesting.

"accessible to everyone, profane, unhallowed" of persons, "godless, irreligious"

1 Tim. 6  
 20 <sup>t</sup>O <sup>u</sup>Timothy, guard <sup>v</sup>that which is committed unto <sup>w</sup>thee, turning away from the <sup>x</sup>profane babblings and oppositions of the knowledge which is falsely so called; 21 which some professing <sup>y</sup>have <sup>z</sup>erred concerning <sup>aa</sup>the faith.

2 Tim. 2  
 15 Give diligence to <sup>ab</sup>present thyself approved unto God, a workman that needeth not to be ashamed, <sup>ac</sup>handling aright <sup>ad</sup>the word of truth. 16 But <sup>ae</sup>shun <sup>af</sup>profane babblings: for they will proceed further in <sup>ag</sup>ungodliness,

Return to 1 Tim. 4:7, "profane and old wives fables (myths)"

They were accessible to everyone. Remember Webster said of myths, "it is characteristic of a myth that it is spread, in one form or another, over a large part of the earth --- etc."

Why "old-womanish" myths? The heathen world gives heed to the teachings of demons. (1 Tim. 4:1).

Remember also LXX, Ps. 95:5 "That all of the gods of the heathen are demons."

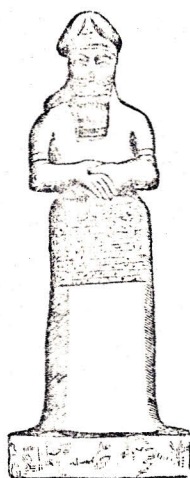
Contact with these false gods was often made at an oracle. The most famous of all of the oracles of Apollo was at Delphi in Greece. The Pythia or prophetess was in early times a young girl but later a law was passed a prophetess must be at least 50 years of age.

In later years 2 or 3 old women interpreted the sounds at the oracle of Zeus at Olympia (DICTIONARY of GREEK and ROMAN ANTIQUITIES, Dr. W. Smith, London, 1882)



The myths of the Greeks and Romans were not fairy tales, but actual events, (distorted from the original perhaps) but true concerning the original event.

How do we know this? Let me ask a question. Would you build a temple for a god you didn't believe existed? Would you make an image of a god you didn't believe existed?



Nebo.



Figure of Ashtoreth.



The Hindoo Idol Pulliar.



Remains of Ruined Temple at Corinth.



Temple at Karnak (Thebes). Columns in the great Hall. (From a Photograph.)

Who was Apollo? Who was Zeus? We find a long list of gods among the heathen peoples of the world. These gods and goddesses were born, some to human women, and thus all mythology confirms the stories of the fallen angels.



Let me give you a few sentences from  
 MYTHS and LEGENDS of ANCIENT GREECE  
 and ROME by E. M. Berens, Blackie & Son Ltd,  
 London.

page 7. "In appearance, the gods were  
 supposed to resemble mortals, whom, however,  
 they far surpassed in beauty, grandeur, and  
 strength; --- intermarrying and having children,  
 --- We often hear of them as visitors of men  
 and partakers of their hospitality, and not  
 unfrequently both gods and goddesses become  
 attached to mortals, with whom they unite  
 themselves, the offspring of these unions  
being called heroes or demi-gods, who were  
 usually renowned for their great strength and  
 courage."

page 8. "The gods knew no limitation of time  
 or space, being able to transport themselves  
 to incredible distances with the speed of  
 thought. They possessed the power of  
rendering themselves invisible at will, -- "

page 11. "Uranus, the heaven, was believed  
 to have united himself in marriage with  
 Gaea, the earth -- "

Gen. 2

4 \* These are the generations of  
 the heavens and of the earth when  
 they were created, in "the day  
 that Jehovah God made earth and  
 heaven.

LXX

οὐρανοῦ καὶ γῆς

page 13. "--- Uranus and Gaea produced  
 two distinctly different races of beings  
 called Giants and Titans. --- He (Uranus)  
 hurled them into Tartarus --- the subterranean  
 dungeon of the gods."

Volumes could be written to show how  
 Greek and Roman mythology is a total  
 confirmation of the Biblical record of  
 the fallen angels but where did the Greeks  
 and Romans get the information?



Let me quote from ASSYRIAN DISCOVERIES, by George Smith, London, 1875, page 451.

"The value of the Assyrian and Babylonian mythology rests not only on its curiosity as the religious system of a great people, but on the fact that here we must look, if anywhere, for the origin and explanation of many of the obscure points in the mythology of Greece and Rome. It is evident that in every way the classical nations of antiquity borrowed far more from the valley of the Euphrates than that of the Nile, and Chaldea rather than Egypt, is the home even of the civilization of Europe."

### Summary:

1. The expression sons of God (בְּנֵי-אֱלֹהִים) is only used in reference to heavenly beings.
2. Nephilim, the offspring, of the angels cohabiting with women are said to have been present on the earth on two occasions. (Gen. 6:4, Nu 13:33)
3. Every indication is that angels have sex. (Gen. 19.)
4. Disobedient angels are referred to in Jude 6 and 2 Peter 2:4.
5. The original LXX rendering for "sons of God" was ἄγγελοι τοῦ Θεοῦ, angels of God.
6. Jewish historic records attest to fallen angels. Above are listed many such passages. Following is an additional passage from Josephus, ANTIQUITIES OF THE JEWS, Book I ch. 3 section 1.



"For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants."

(The following note is of interest, ZOHAR, Vol. 1 p. 187, "--- These are Uzza and Azael, who rebelled in heaven, and were cast down by God ---. Subsequently they went astray after women ---, They begat children whom they called Anakim (giants), while Nefilim themselves were called 'sons of God', as has been elsewhere explained."

### No. 13

33 And there we saw the <sup>1st</sup> Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

← Note

7. It is difficult to give any explanation for demons except in connection with fallen angels.

8. The LXX says, "That all the gods of the nations (heathen) are demons." Ps. 95:5

9. Jude by the Holy Spirit lends strength to the prophecies of Enoch. (Jude 14)

10. The scapegoat, (Azazel) seems to be much more meaningful with this supporting history.

11. The passages concerning women's attire (1 Tim. 2:9, 1 Pet. 3:3) also takes on new meaning in the light of this history.

12. Our warfare described in Eph. 6:10-16 likewise becomes more clear.



13. Passages concerning Satan's fall, (Isa. 14:12-16, Ez. 28:11-15, Luke 10:17-20, Eph. 2:1-3) take on new light with this history.

14. Early Christian writers also tell of angels cohabiting with women and we have given several examples above.

15. Heathen mythology can only be explained in this way and reference is made to these myths in 1 Tim. 4:7, 2 Tim. 4:4, and 2 Pet. 1:16.

16. Heathen temples, and images of their gods are all explained by the heathen themselves in this very connection.

17. All heathen connections are traceable to the Euphrates valley, the primary area to which the first disobedient angels came.

One last question: Will there be a Nephilim the 3rd time?

A. Note the fate of the following:

Angels  
Jude 6

6 And "angels that kept not their own principality, but left their proper habitation, he hath "kept in everlasting bonds under darkness unto the judgment of the great day.

Satan  
Rev. 20

20 And I saw "an angel coming down out of heaven, having the "key of the abyss and a great chain "in his hand. 2 And he laid hold on the "dragon, the old serpent, which is the Devil and Satan, and "bound him for a thousand years, 3 and cast him into the "abyss, and shut it, and "sealed it over him, that he should "deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

Same  
punishment.

The angels are in bonds for having cohabited with women.



Now by far the majority of mankind follows after idolatry. Even now a statue of Zeus stands in the entrance of the United Nations building in New York.

## 2 Thess.

2 Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; 2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; 3 let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, 4 he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know that which restraineth, to the end that he may be revealed in his own season. 7 For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. 8 And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; 9 even he, whose coming is according to the working of Satan with all power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

the antichrist will take his seat in the temple in Jerusalem.

the antichrist's presence (ἡ παρουσία) ←

is said to be, "according to an act (L+S) of the Satan in all power and signs and wonders of a lie"

"God is sending to them an act of deception (ἐνέργειαν πλάνης) for them to believe the lie.

The antichrist John 5 will come in his own name as did the "mighty men" of Genesis 6.

<sup>43</sup> I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.