

The OMEGA Conspiracy

*Satan's Last Assault
On God's Kingdom*



I.D.E. Thomas

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“Sons of God,” “Daughters of Men”

The craving of demons for a body, evident in the Gospels, offers at least some parallel to this hunger for sexual experience.

—Derek Kidner

In 1947 an Arab boy tending his sheep accidentally discovered an ancient cave near the Dead Sea. In it were found a priceless collection of ancient scrolls which soon became known as the Dead Sea Scrolls or the Qumran Texts. Among these writings was one known as the Genesis Apocryphon. At first it was thought to be the long lost Book of Lamech. Although the scroll consisted of a speech by Lamech and a story about some of the patriarchs from Enoch to Abraham; it was not that book.

According to the Bible, Lamech was the son of Methuselah and the father of Noah. He was the ninth of the ten patriarchs of the antediluvian world.

It is significant, however, that the Genesis Apocryphon mentions the Nephilim, and makes reference to the “sons of God” and the “daughters of men” introduced in Genesis 6. The Apocryphon

also elaborates considerably on the succinct statements found in the Bible, and provides valuable insights into the way these ancient stories were interpreted by the ancient Jews.

The copy of the Genesis Apocryphon discovered at Qumran dates back to the 2nd century B.C., but it was obviously based on much older sources. When discovered in 1947, it had been much mutilated from the ravages of time and humidity. The sheets had become so badly stuck together that years passed before the text was deciphered and made known. When scholars finally made public its content, the document confirmed that celestial beings from the skies had landed on planet Earth. More than that, it told how these beings had mated with Earth-women and had begat giants.

Is this story myth or history, fable or fact? Specialized research has revealed that many ancient legends have a basis in fact. But to answer the question, let us consult the most authoritative document known to man — the Bible.

In Genesis 6:1-4 the "sons of God" are captivated by the beauty of the "daughters of men." They subsequently marry them and produce an offspring of giants known as the Nephilim. Genesis goes on to say that these Nephilim were "mighty men" and "men of renown."

"Sons of God"? "Daughters of men"? What sort of beings were these? Were they human or did they belong to an alien species from outer space?

IDENTIFYING THE SONS OF GOD

There is no problem in identifying the "daughters of men" for this is a familiar method of designating women in the Bible. The problem lies with the "sons of God." Three major interpretations have been offered to shed light on this cryptic designation.

First, a group within orthodox Judaism theorized that "sons of God" meant "nobles" or "magnates." Hardly anyone today accepts this view.

Second, some interpret the "sons of God" as fallen angels. These were enticed by the women of Earth and began lusting after them. Many reputable Bible commentators have rejected this theory on psycho-physiological grounds. How can one believe, they ask, that angels from Heaven could engage in sexual relations with women from Earth? Philastrius labelled such an interpretation a down-right heresy.

Third, many famed scholars contend that the "sons of God" are the male descendants of Seth, and that the "daughters of men" are the female descendants of Cain. According to this view, what actually happened in Genesis 6 was an early example of believers marrying unbelievers. The good sons of Seth married the bad daughters of Cain, and the result of these mixed marriages was a mongrel offspring. These later became known for their decadence and corruption; indeed, it reached such a degree that God was forced to

intervene and destroy the human race. This comment of Matthew Henry could be taken as representative of those holding this view:

The sons of Seth (that is the professors of religion) married the daughters of men, that is, those that were profane, and strangers to God and godliness. The posterity of Seth did not keep by themselves, as they ought to have done. They intermingled themselves with the excommunicated race of Cain.¹

However, in spite of the excellent pedigree of the proponents of this theory, their argument is not convincing. Their interpretation is pure eisegesis — they are guilty of reading into the text what is obviously not there.

FALSE EXEGESIS

Their interpretation fails on other grounds as well. At no time, before the Flood or after, has God destroyed or threatened to destroy the human race for the sin of "mixed marriages." It is impossible to reconcile this extreme punishment with the mere verbal strictures found elsewhere in the Bible for the same practice. If God is going to be consistent, He should have destroyed the human race many times over!

The contrast made in Genesis 6:2 is not between the descendants of Seth and the descendants of Cain, but between the "sons of God" and

the "daughters of men." If by "sons of God" is meant "sons of Seth," then only the sons of Seth engaged in mixed marriages, and not the daughters. And only the daughters of Cain were involved, and not the sons. And another strange assumption is implied: that only the sons of Seth were godly, and only the daughters of Cain were evil.

The strangeness is compounded when one seeks for evidence that the sons of Seth were godly. We know from Genesis that when the time came for God to destroy the human race, He found only one godly family left among them — that of Noah. Where were all the other supposedly godly sons of Seth? Even Seth's own son could hardly be called righteous. His name was Enos, meaning "mortal" or "frail." And he certainly lived up to it! Genesis 4:26 reads, "And to Seth, to him also there was born a son; and he called his name Enos: *then began men to call upon the name of the Lord.*" That statement seems harmless enough, but what does it mean when it says that it was only *now* that men began to call upon the name of the Lord? Upon whom did Adam call? And Abel? And Seth himself?

Some scholars give us a more literal and exact translation to this verse: "*Then men began to call themselves by the name of Jehovah.*" Other scholars translate the statement in this manner: "*Then men began to call upon their gods (idols) by the name of Jehovah.*" If either of these be the correct translation then the evidence for the so-called godly line of Seth is non-existent. The truth

of the matter is that Enos and his line, with few noted exceptions, were as ungodly as the other line. The divine record could not be clearer: "*all flesh* had corrupted his way upon the earth" (Genesis 6:12).

In the Old Testament, the designation "sons of God" (bene Elohim) is never used of humans, but always of supernatural beings that are higher than man but lower than God. To fit such a category only one species is known — angels. And the term "sons of God" applies to both good and bad angels. These are the beings of whom Augustine wrote:

Like the gods they have corporeal immortality, and passions like human beings.²

The designation "sons of God" is used four other times in the Old Testament, each time referring to angels. One example is Daniel 3:25, where king Nebuchadnezzar looks into the fiery furnace and sees four men, "and the form of the fourth is like the son of God." The translation is different and clearer in our modern versions, "like a son of the gods." Since Jesus had not yet become the "only begotten son" of God, this "son" would have had to be angelic. ???

Another example is Job 38:7 which says the sons of God shouted for joy when God laid the foundations of the Earth. Angels are the only entities that fit this designation since man had not been created at that time!

In Job 1:6 and Job 2:1 the "sons of God" came

to present themselves before the Lord in Heaven. Among the sons of God is Satan — a further implication that the "sons of God" must have been angels.

Since the designation "sons of God" is consistently used in the Old Testament for angels, it is logical to conclude that the term in Genesis 6:2 also refers to angels.

SONS OF GOD: THREE CATEGORIES

In the New Testament, born-again believers in Christ are called the children of God or the sons of God (Luke 3:38, John 1:12, Romans 8:14, 1 John 3:1). Dr. Bullinger in the Companion Bible states: "It is only by the divine specific act of creation that any created being can be called 'a son of God.'" This explains why every born-again believer is a son of God. It explains also why Adam was a son of God. Adam was specifically created by God, "in the likeness of God made He him" (Genesis 5:1). Adam's descendants, however, were different; they were not made in God's likeness but in Adam's. Adam "begat a son in his own likeness, after his image" (Genesis 5:3). Adam was a "son of God," but Adam's descendants were "sons of men."

Lewis Sperry Chafer expresses this in an interesting way when he states:

In the Old Testament terminology angels

*are called sons of God while men are called servants of God. In the New Testament this is reversed. Angels are the servants and Christians are the sons of God.*³

It is thus clear that the term "sons of God" in the Bible is limited to three categories of beings: angels, Adam and believers. All three are special and specific creations of God. As for the use of the term in Genesis 6, since it cannot possibly refer to Adam nor believers in Christ, we conclude that it has to refer to the angels whom God had created.

LIGHT FROM THE NEW TESTAMENT

Two New Testament passages shed further light on Genesis 6. They are Jude 6-7 and 2 Peter 2:4. These verses indicate that at some point in time a number of angels fell from their pristine state and proceeded to commit a sexual sin that was both unusual and repugnant. Jude 6-7 states:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh . . .

These angels not only failed to keep their original dominion and authority, but they "left

their own habitation." Habitation is a significant word: it means "dwelling place" or "heaven." And the addition of the Greek word "*idion*" ("their own") means that they left their own private, personal, unique possession.⁴ Heaven was the private, personal residence of the angels. It was not made for man but for the angels. This is why the ultimate destination of the saints will not be Heaven but the new and perfect Earth which God will create (Revelation 21:1-3). Heaven is reserved for the angels, but as for the beings referred to in Jude 6-7, they abandoned it.

Not only did these angels leave Heaven, they left it once-for-all. The Greek verb "*apoleipo*" is in the aorist tense, thus indicating a once-for-all act. By taking the action they did, these angels made a final and irretrievable decision. They crossed the Rubicon. Their action, says Kenneth Wuest, "was apostasy with a vengeance."⁵

As to the specific sin of these angels, we are given the facts in Jude 7. As in the case of Sodom and Gomorrah it was the sin of "fornication" and "going after strange flesh." "Strange" flesh means flesh of a different kind (Greek "*heteros*"). To commit this particularly repugnant sin, the angels had to abandon their own domain and invade a realm that was divinely forbidden to them. Says Wuest:

*These angels transgressed the limits of their own natures to invade a realm of created beings of a different nature.*⁶

Alford confirms:

It was a departure from the appointed course of nature and seeking after that which is unnatural, to other flesh than that appointed by God for the fulfillment of natural desire.

The mingling of these two orders of being, was contrary to what God had intended, and summarily led to God's greatest act of judgment ever enacted upon the human race.

TEMPTING THE ANGELS

Another New Testament verse may have bearing on Genesis 6. In I Corinthians 11:10, Paul instructs that a woman should cover her head as a sign of subjection to her husband, and also "*because of the angels.*" This observation has intrigued commentators through the years. Why this sudden reference to angels? Could it be a reference to what happened in Genesis 6 where angels succumbed to the inducements and physical charm of the women of Earth? Obviously, Paul believed that an uncovered woman was a temptation even to angels. William Barclay mentions an old rabbinic tradition which alleges that it was the beauty of the women's long hair that attracted and tempted the angels in Genesis 6.

STRANGE PARENTAGE

The off-spring of this union between the "sons

of God" and the "daughters of men" were so extraordinary that it indicates an unusual parentage. In no way could the progenitors of such beings be ordinary humans. Their mothers possibly could be human, or their fathers, but certainly not both. Either the father or the mother had to be superhuman. Only in such a way can one account for the extraordinary character and prowess of the off-spring.

God's law of reproduction, according to the biblical account of creation, is "everything after his kind." God's law makes it impossible for giants to be produced by normal parentage. To produce such monstrosities as the Nephilim presupposes supernatural parentage.

GIANTS?

"Nephilim" is a Hebrew word translated in the Authorized King James version as "giants." "There were giants in the earth in those days" (Genesis 6:4). It is true that they were giants in more senses than one. However, the word Nephilim does not mean "giants." It comes from the root "naphal," meaning "fallen ones," and most modern versions of the Bible have left the word "Nephilim" untranslated.

When the Greek Septuagint was made, "Nephilim" was translated as "gegenes." This word suggests "giants" but actually it has little reference to size or strength. "Gegenes" means "earth-born." The same term was used to describe the

mythical "Titans" — being partly of celestial and partly of terrestrial origin.⁷

The Hebrew and the Greek words do not exclude the presence of great physical strength. Indeed, a combined supernatural and natural parentage would imply such a characteristic. Angels, according to Scripture, are known for their power. They are often referred to as "sons of the Mighty" (Psalm 103:20). Therefore, if the ones who sired them were strong and mighty, it could be assumed that their offspring were likewise.

No evidence exists in Scripture that the offspring of mixed marriages (believers and unbelievers) were giants, excelling in great strength and might. No evidence can be found anywhere in history for that matter. Such an interpretation poses impossible assumptions.

When the word "Nephilim" is used in Numbers 13:33, the question of size and strength is explicit. Here we are left in no doubt as to their superhuman prowess. When Joshua's spies reported back from Canaan, they called certain of the inhabitants of Canaan "giants." "And there we saw the Nephilim, the sons of Anak, which come of the Nephilim, and we were in our own sight as grasshoppers, and so we were in their sight."

Some commentators have speculated that the Nephilim of Numbers 13 belonged to a second eruption of fallen angels, since the earlier Nephilim had been destroyed in the Flood. And they see an allusion to this in Genesis 6:4, where it states that "there were Nephilim in the earth in those days; and also after that, when the sons of God came in

unto the daughters of men." Could it be that the "after that" was a reference to the Nephilim found in Canaan during the Israelite entry into the land? If so, it could explain why the Lord commanded the total extermination of the Canaanites, as He had earlier ordered the near annihilation of the human race.

NEPHILIM — NO RESURRECTION

The Book of Isaiah says that the Nephilim and their descendants will not participate in a resurrection as is the portion of ordinary mortals. Isaiah 26:14 reads: "They are dead, they shall not live; they are deceased, they shall not rise." The original Hebrew word translated "deceased" here is the word "Rephaim." It would have saved a lot of misinterpretation if the translators had left the word as it was in the original. The verse actually reads: "Dead, they shall not live; Rephaim, they shall not rise." The Rephaim are generally understood to be one of the branches of the Nephilim, and God's Word makes it clear that they are to partake in no resurrection. But with humans it is different: all humans will be resurrected either to life or to damnation (John 5:28-29).

We have already seen that the Greek Version of the Old Testament (The Septuagint) translated "Nephilim" as "gegenes;" we shall now inquire how it translates "sons of God." In some of the manuscripts it is left as "sons of God," but in the others — including the Alexandrian text — it is

rendered by the word "angelos." This text was in existence in the time of Christ, but there is no indication that He ever corrected or queried it. Can we not assume from His silence that He agreed with the translation!

RAPE OF THE TEXT

Having studied all the arguments in favor of "sons of Seth," one concludes that the only argument that is valid among them is that of rationality. "Sons of Seth" is an interpretation that is more palatable to human reason. Reason can never subscribe to the incredible notion that fallen angels could have sex relations with women of Earth. Angels have no physical bodies! They do not marry! They belong to an entirely different species of being! The mind revolts against such absurdity. So, what does one do? Settle, of course, for an easy, rational interpretation — sons of Seth and daughters of Cain. But what if the meaning of Scripture is clearly otherwise? There is the rub! Scripture is clearly otherwise! To impose a human interpretation at the expense of the obvious meaning of the divine Word, is a rape of the biblical text. Furthermore, when one deals with the world of the supernatural, rationality is never an argument.

JEWISH AND PATRISTIC FATHERS

The Jewish Fathers, when interpreting this expression from Genesis 6:2, invariably inter-

preted it as "angels." No less an authority than W. F. Allbright tells us that:

*The Israelites who heard this section (Genesis 6:2) recited unquestionably thought of intercourse between angels and women.*⁸

Philo of Alexandria, a deeply religious man, wrote a brief but beautiful treatise on this subject, called "Concerning The Giants." Basing his exposition on the Greek version of the Bible, he renders it as "Angels of God." Says Bamberger, "Had he found the phrase 'sons of God' in his text, he most certainly would have been inspired to comment on it."⁹

Philo certainly took the Genesis passage as historical, explaining that just as the word "soul" applies both to good and evil beings, so does the word "angel." The bad angels, who followed Lucifer, at a later point in time failed to resist the lure of physical desire, and succumbed to it. He goes on to say that the story of the giants is not a myth, but it is there to teach us that some men are earth-born, while others are heaven-born, and the highest are God-born.¹⁰

The Early Church Fathers believed the same way. Men like Justin Martyr, Irenaeus, Athenagoras, Tertullian, Lactantius, Eusebius, Ambrose ... all adopted this interpretation. In the words of the Ante-Nicene Fathers, the angels fell "into impure love of virgins, and were subjugated by the flesh "Of those lovers of virgins therefore, were begotten those who are called giants."¹¹ And again, ". . . the angels transgressed, and were

captivated by love of women and begat children."¹²

Nowhere before the 5th century A.D. do we find any interpretation for "sons of God" other than that of angels. We cannot deny the Jewish Fathers knowledge of their own terminology! They invariably translated "sons of God" as "angels." The testimony of Josephus, that colorful cosmopolitan and historian, is also of paramount importance. In his monumental volume, *"Antiquities of the Jews,"* he reveals his acquaintance with the tradition of the fallen angels consorting with women of Earth. He not only knew of the tradition but tells us how the children of such union possessed super human strength, and were known for their extreme wickedness. "For the tradition is that these men did what resembled the acts of those men the Grecians called giants." Josephus goes on to add that Noah remonstrated with these offspring of the angels for their villainy.¹³

Perhaps the most conclusive argument for interpreting the expression as "angels" is the simplest one of all. If the writer of Genesis wanted to refer to the "sons of Seth" he would have just said so. If God had intended that meaning, then the verse would undoubtedly read, "the sons of Seth saw the daughters of Cain that they were fair" But the Bible meant something far more sinister — the sexual union between angels from Hell and evil women from Earth. Because of the gravity of such a union, and its dire consequences for the human race, God moved to destroy the race before it could destroy itself — except for one family which had not been contaminated.

THE ULTIMATE SIN

God made man in His own image, the highest of all His earthly creations. While God said that everything He made was good, He considered man *very* good. Man had been made for fellowship with God Himself, but he soon turned his back upon his Maker and worshipped the creature more than the Creator. Before many generations, the human race was being polluted by this abominable union with demons. It seemed that Hell and Earth were in league together against the God of Heaven. God's righteous anger was such that He regretted having made man.

And God 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. And it repented the Lord that he had made man . . .

(Genesis 6:5-6)

It was specifically because of this ultimate sin that God brought about a deluge of such magnitude that man and beast were drowned from the face of the Earth. In the words of old Joseph Hall:

The world was so grown foul with sin, that God saw it was time to wash it with a flood: and so close did wickedness cleave to the authors of it, that when they were washed to nothing, yet it would not wash off; yea, so deep did it stick in the very grain of the earth, that God saw it meet to let it soak long under the waters.¹⁴

WHY WAS NOAH IMMUNE?

Why Noah and his immediate family were the only ones immune from this great judgment is significant. Genesis 6:9 says, "Noah was a just man." He stood out as an example of righteousness and godliness in a perverse age. Like Enoch before him, Noah also "walked with God." But there was another reason why Noah was spared, one that seems to have escaped most commentators. Genesis 6:9 says that Noah was "perfect in his generation." Does this mean moral and spiritual perfection? Hardly. Genesis 9:20-23 disproves any such perfection. What, then, does the Bible mean by calling him "perfect"? The Hebrew word is "tamiym" and comes from the root word "taman." This means "without blemish" as in Exodus 12:5, 29:1, Leviticus 1:3. Just as the sacrificial lamb had to be without any physical blemish, so Noah's perfection. In its primary meaning, it refers not to any moral or spiritual quality, but to physical purity. Noah was uncontaminated by the alien invaders.

He alone had preserved their pedigree and kept it pure, in spite of prevailing corruption brought about by the fallen angels.¹⁵

And again:

Noah's bloodline had remained free of genetic contamination.¹⁶

This implies, of course, that all the other families on Earth had been contaminated by the Nephilim. It also proves that the assault of Satan on the human race had been far more extensive than realized. It is no wonder that God pronounced such a universal fiat of judgment.

As for the fallen angels who participated in the abomination, God put them in custody "in everlasting chains under darkness unto the judgment of the great day" (Jude 6). This is sometimes interpreted as Tartarus or the "nether realms" (2 Peter 2:4). This would also explain why some fallen angels are in custody and why others are free to roam the heavens and torment mankind.

Such a drastic punishment, both for men and angels, presupposed a drastic sin, something infinitely more evil and more sinister than mixed marriages. It was nothing less than the demonic realm attempting to pervert the human world. By genetic control and the production of hybrids, Satan was out to rob God of the people He had made for Himself.

If Satan had succeeded in corrupting the human race, he would have hindered the coming of the perfect Son of God, the promised "seed of the woman," who would defeat Satan and restore man's dominion (Genesis 3:15). If Satan had by any means prevented that birth, he would obviously have averted his own doom. Satan did succeed to a large extent. It was for this reason that God drowned mankind in the Deluge.

ARE ANGELS SEXLESS?

Interpreting the "sons of God" as fallen angels, the question immediately arises — *do angels marry?* In Matthew 22:30, Jesus said angels neither marry nor are given in marriage. This seems a clear and emphatic negative. However, it does not preclude the possibility of such a thing happening — obviously contrary to the will of God. And it does not preclude fallen angels, who had rebelled against God already, from cohabiting with women of Earth, as the Scriptures state.

Some interpret the words of Jesus as meaning that angels do not marry *among themselves*. Is it because they are all male? Or is it because celestial beings are deathless and thus need no offspring. Only terrestrial beings need to find immortality in their children.¹⁷ But if they do not need to marry and procreate, is it still possible that they could engage in sexual acts? If not among themselves then with human spouses? Jude seems quite explicit on the matter: the angels left their own habitation, and gave themselves over to fornication, going after strange flesh. In other words, they were capable of performing human functions — eating, drinking, walking, talking, even sexual activity and fathering children.

The fact that angels do not marry does not in itself prove they are sexless. Throughout the Bible, angels are referred to only as *men*. Finis Drake writes: "It is logical to say . . . that the female was

created specifically for the human race in order that it could be kept in existence; and that all angels were created males, in as much as their kind is kept in existence without the reproduction process. Angels were created innumerable to start with (Hebrews 12:22) whereas, the human multitudes began with one pair."¹⁸

Even in the next world, when the saints will dwell in their resurrection body and live forever, it does not imply that they will be sexless. The Bible teaches that everyone will have *his own body* in the resurrection (1 Corinthians 15:35-38). No suggestion is made that they will be unsexed. Furthermore, Christ remained a man after His resurrection.

DEMONS AT LARGE

One other question has been raised. If the fallen angels who lusted after women of Earth in Genesis 6 have been interred in Tartarus with "everlasting chains," how does one explain the demons who have been operating since then? They seemed to have been quite active during the ministry of Jesus, and are busy again in our day. Following this reasoning, some share the conclusion of Kent Philpott:

However one might wish to interpret Genesis 6: 1-4 to link this passage with the verses in 2 Peter and Jude seems to post far more problems than it would solve. But 2 Peter 2:4 and

Jude 6 clearly assert that the rebellious angels are being kept prisoner in the "nether gloom." If they are prisoners, they could not very well function as the demons are described as functioning in the New Testament.¹⁹

But Philpott failed to see that there are two categories of fallen angels: Those cast out of Heaven with Lucifer, and who are still free to torment mankind; and those who fell the second time by committing carnal acts with the daughters of men. The spirits in this second category are those chained in the nether regions.

It seems clear to me that the "sons of God" are none other than fallen angels, and, because of their further sin of lusting after the "daughters of men," many were imprisoned by God. Both the near annihilation of the human race and the incarceration of the fallen angels in Tartarus indicate the magnitude of the sin they committed. By such drastic judgment, God saved the human race from a calamity worse than the physical death originally imposed upon them.

Notes

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3. Lewis Sperry Chafer, *Systematic Theology*, Volume 2. (Dallas: Dallas Seminary Press, 1947), p. 23.
4. Kenneth S. Wuest, *Word Studies in the Greek N.T.* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), Vol. 4, p. 240.
5. *Ibid.*, p. 240.
6. *Ibid.*, p. 241.
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15. *Companion Bible* (Oxford University Press). Appendix 26.
16. *The Gospel Truth Magazine*, Vol. 18, (June 1978), No. 7.
17. Dr. Morgenstern, *Hebrew Union College Annual*, XIV, 29-40, 114ff.
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6

The Evidence Mounts

More and more we are finding that mythology in general though greatly contorted very often has some historic base. And the interesting thing is that one myth which occurs over and over again in many parts of the world is that somewhere a long time ago supernatural beings had sexual intercourse with natural women and produced a special breed of people.

—Francis A. Schaeffer

Evidence for the existence of the Nephilim goes beyond the biblical record. The story of Lamech, found in the Genesis Apocryphon, relates how Lamech had been away from home on a long journey. When he finally came back, he discovered to his chagrin, that his wife, Bat-Enosh* had given birth to a baby boy in his absence. He was sure that the child had not been sired by him, and what is more, the child bore no resemblance to him or to anyone else in the family. Adding to the mystery was the fact that the boy was extremely beautiful, and when he opened his eyes he lighted up the whole house. "I have begotten a strange son," said Lamech, "... his nature is different and he is not like us, and his eyes are as the rays of the sun, and his

*Sometimes spelled as "Bit-Enosh," i.e., the daughter of Enosh.

countenance is glorious. And it seems to be that he is not sprung from me but from the Angels”¹

Lamech did what most husbands would have done: he reproached his wife for infidelity. Bat-Enosh, however, swore by all that was sacred that Lamech himself must have fathered the child. She had not known any other man, not a stranger — and note this — not a *Watcher* or *Heavenly Being*.

How enlightening for our study! Who were these *Watchers* or *Heavenly Beings*? According to the Book of Daniel they were fallen angels (Daniel 4:13, 17, 23).

Here is the statement made by Bat-Enosh as it reads in the Lamech Scroll:

My lord and kinsman, remember my delicate feelings. How (ever), the occasion is indeed alarming, and my soul (is writhing) in it sheath. I will tell you everything truly.

Then she saw how perturbed her husband was, and decided to repress her passion and indignation a little:

*My lord and kinsman, (I will ignore) my delicate feelings and swear to you by the Holy (and) Great One, the Sovereign of heaven (and earth) that this seed came from you, this conception was by you, and this fruit was planted by you and not by some stranger or by any of the **Watchers** or **heavenly beings**. (Have done with) this troubled and marred expression and this gloomy mood. I am telling you the truth.*²

Lamech by this time must have begun to realize that the child born *could* have been conceived by one of these *Watchers* or *Heavenly Beings*. If so, his child belonged to the Nephilim.

MYSTERY OF NOAH'S BIRTH

Not completely sure as to what to believe, Lamech sought the advice of his father on the matter. Methuselah listened attentively as Lamech revealed this strange story, then promised his son that he would seek the advice of his father, the wise and godly Enoch. Since the family's reputation was at stake, something had to be done.

Enoch, whose name meant “the intelligent” or “the learned,” sensed the meaning of what had happened. He sent Methuselah home with the disturbing news that the Earth would soon be visited by a terrible catastrophe and judgment. It was clear that corruption had taken place, and that the human race had become tainted. God would soon be moving in judgment, and human flesh would perish. And as for this little boy, whose birth remained a mystery, he should be raised by Lamech, and should be called Noah. What is more, little Noah had been specially chosen by God to survive this coming judgment, and would be the progenitor of the new inhabitants of planet Earth.

Despite the mystery surrounding his birth, Noah could not be one of the Nephilim, as we shall see in a later chapter. There is no doubt, however, that the unusual circumstances of his birth

convinced Enoch, Methuselah, Lamech and Bat-Enosh that strange things were happening on the Earth.

The Genesis Apocryphon is not the only extra-biblical documentation. Numerous other documents indicate the existence of the Nephilim. I do not place these documents on par with Scripture, nevertheless they seem to corroborate Scripture. My sole purpose for introducing them is simply to state that they exist and that they share common features with the Scriptures. My task is similar to that of Montaigne: "Gentlemen, all I have done is make a bouquet from flowers already picked, adding nothing but the string to tie them together."³

AN ANCIENT BEST-SELLER

One such document is the Book of Enoch. This is a composite volume, and, although not known in Europe until the 18th Century, it was a veritable best-seller in the days of Christ. In the centuries immediately preceeding and following the coming of Christ, this book was widely read and discussed, and its impact was tremendous. Without question it is the most notable apocalyptical work outside the canonical Scriptures. R. H. C. Charles, an outstanding authority in this field, tells us that "the influence of 1 Enoch on the New Testament has been greater than that of all the other apocryphal and pseudepigraphical books put together."

For one thing, the Book of Enoch gave to the

world the concept of a pre-existent Messiah, and by so doing prepared the way for Christian doctrine. It was from this same book that the Manual of Discipline (found at Qumran) received its solar calendar. What is more, this book became so influential that it became an exemplar and a catalyst for the burgeoning apocalyptic literature of the time. Indeed, it can be claimed, that the Book of Enoch was one of the most important apocalyptic books ever written.

Tertullian and some of the other Church Fathers considered it of such import that they included it as part of the sacred canon of Scripture. Jude 14 is a direct quote from Enoch 1:9, 5:4, and 27:2. There is also in the Book of Enoch a doctrine that one finds nowhere else. Other authors tell us that each nation has its sar or parton, and that of Israel was Michael, or sometimes God Himself. However, in the Book of Enoch we are told that "God was Israel's shepherd till the last years of the Kingdom of Judah; then in disgust He turned them over, not to their own guardian, but to the sarim of the Gentiles."⁴

An amazing book! Such a doctrine prefigures and predicts the "times of the Gentiles" mentioned in the Bible. Yet, of all mysteries, this book remained neglected for more than 1,800 years, and continues to remain neglected, and even shunned, in the 20th Century.

ENOCK

Who was this Enoch, whose name is attached

to the book? Enoch is mentioned in the Scriptures, but we are told little about him. Just four verses in all — two in the Old Testament, and two in the New. That little, however, is sufficient to distinguish him as one of the outstanding men of all times. He is listed as the seventh of the ten patriarchs between Adam and Noah. He was the father of Methuselah, the man holding the world's record for longevity. Interestingly, Enoch became a believer and started "walking with God" after his son was born. Soon he became known for his exceptional piety and godliness. The most remarkable fact of all is that he did not die. "Enoch walked with God; and he was not, for God took him." He is one of the only two men mentioned in the Bible who were translated to Heaven without tasting death.

✓ In the Book of Enoch other significant facts are given about this patriarch. It claims that Enoch will return to Earth at the end of time, and that he will be one of the two martyrs (or witnesses) slain on the streets of Jerusalem.

The Book of Yasher adds still more detail. It tells how Enoch would periodically withdraw himself from earthly company, and visit the ten heavens. He would then return to Earth with a divine luster on his face, just as Moses emerged from the presence of God on Mt. Sinai, and knew not that his face shone. Such was the regard in which Enoch was held by some of the Jewish mystics that they referred to him as "the lesser Yahweh" — a title bordering on the blasphemous.

In the Book of Jude (verses 14-15), we are told

of a prophecy Enoch made concerning the coming of the Lord. This may well be the oldest literary statement in existence. In it, Enoch predicts:

Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

It is obvious that Jude had access to the Book of Enoch, and he did not hesitate to quote from it.

Most scholars claim that the Book of Enoch could not have been written by the Enoch of the Bible. Because of this, the book is labelled a pseudographa. What happened, they suggest, is that a much later author compiled the work — probably around the 2nd Century B.C. — and used a number of different sources. The author then added the name of the biblical Enoch. In this way, he was assured of the book's acceptance! Whether or not this was so, is not our present concern. But even if it were true, it is obvious that the compiler of the book must have used ancient sources that were at his disposal. He was not so much the author as the compiler or redactor of the book. What could be more honest, more modest, than for a compiler to attach to his book not his own name but that of his oldest source. And who older than Enoch?

AN ANCIENT ASTRONAUT

Enoch obviously had access to knowledge and

information completely beyond the reach of mortal man at that stage in man's development. Some of this knowledge Enoch couches in terminology that is allegorical and symbolical, and its meaning frequently escapes us. However, beneath the abstruse verbal descriptions there is some amazing data. The fact that it is conveyed in imaginative and allegorical terminology should not be allowed to detract from its basic accuracy.

The important question in considering the Book of Enoch is whether it contains any reference to the strange and bizzare event recorded in Genesis 6? Does it have anything to say about the "sons of God" and the "daughters of men" coming together in sexual union? Yes it does, many times. It contributes a number of details not found in the Genesis record. But none of these facts contradict in any way what is told us in Genesis. Instead, they elaborate on the facts already given. What, then, is this additional information?

One item of interest is Enoch's account of a visit to the "fifth heaven," where he saw giants with their "faces withered, and the silence of their mouth perpetual." Enoch calls them the "Grogori" or "fallen angels," who broke their vows, married the daughters of men, and "befouled the earth with their deeds." He also mentions that "giants were born and marvellous big men and great enmity."

THE WATCHERS

Significantly, the Book of Enoch (like the

Genesis Apocryphon) refers to these "sons of God" as *Watchers*. A term, as already noted, found in the Book of Daniel.⁵ Why this particular word should be used, we are not told; possibly because part of their function was to keep vigil. R. H. C. Charles, who translates the word "watchers" as "the angels, the children of heaven," obviously believed they referred to one and the same beings.

The Book of Enoch alleges that two hundred of these *Watchers* descended to Earth in the days of Jared (Genesis 5:18), and some of them are given names. The worst one of all is called *Azazel*. The name occurs in other Jewish documents, like the Apocalypse of Abraham. Azazel is accused of having "scattered over the earth the secrets of heaven and hath rebelled against the Mighty One." His name is also found in ancient Jewish ritual concerning the Day of Atonement. On that day, the iniquities of the people of Israel were laid on the scapegoat, and then the scapegoat was driven away "to Azazel, to the wilderness" (Leviticus 16). Azazel was a demon who inhabited a region in the Judean wilderness.

There is an interesting aside on Azazel in a brilliant essay by Dr. Jacob Z. Lauterbach explaining certain "stray references to the activity of Satan on Yom Kippur." The ritual of that day, said Lauterbach, sought to negate Satan's efforts in three ways: The Azazel sacrifice to appease him; the smoke of the incense to drive him away; and the white robes of the High Priest, so different from his usual vestments, a disguise to mislead him.⁶

In the Book of Jubilees a different reason is given as to why the Watchers came to Earth. It was in order "to instruct the children of men and to bring about justice and equity on the Earth." However, the story ends in the same way: instead of instigating justice and equity, they lusted after the women of Earth, and merited the full judgment of God.

SECRETS OF THE COSMETIC TRADE

According to the Book of Enoch, these Watchers instructed the people of Earth in many studies, including the use of charms and enchantments, the arts of magic, and the secrets of the cosmetic trade. And the Book of Jubilees adds to the list, "a medical herbal" which Noah wrote down at the dictation of the angels.

It is interesting how the early Church Fathers used some of these details for preaching purposes and moralistic instruction. Foremost among these was Tertullian, and certainly one of the most original. He asks with astringent irony why should the angels have to instruct the women of Earth in the cosmetic arts? Surely, if they had succeeded in charming angels without any cosmetic aids, it were an easy matter to charm men!

ASTROLOGY, WEAPONS, ET AL

Another study in which the Watchers instructed earthlings was astrology, with all its

concomitant evils. And last but not least, they instructed men how to fashion weapons of destruction, particularly swords, knives and shields. Comyns Beumont deduces that they also made ammunition, and even explosives.⁷

The Book of Enoch confirms the Book of Genesis to the letter when it states:

There arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.⁸

Things got so bad on planet Earth, according to the Book of Enoch, that the archangels of heaven — Michael, Uriel and Gabriel — reported the matter to the Most High God:

The whole earth has 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 wrought upon the earth.

CLASSIFIED MATERIAL

God was moved to anger at these Watchers, because of the horrible practices that they had introduced upon the Earth. And there was something else: God was angry at the fact that they had disclosed certain secrets, and were teaching them to their sons, the Nephilim. We are not told exactly

what these secrets were, except that they were "eternal secrets" which men of Earth were striving to learn, and which God did not intend for fallen man to discover.

Things deteriorated rapidly, and soon the Nephilim were practising the most repulsive and revolting behavior. They began to "devour one another's flesh, and drink the blood." This cannibalism shocked even the depraved citizens of Earth, to the extent that they brought accusation against the Watchers.

Enoch is instructed by the Most High to deliver this warning to the Watchers:

Enoch, thou scribe of righteousness, go, declare to the watchers of 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 wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin."

These same Watchers in turn approached Enoch to mediate on their behalf, and to write out a petition in their favor. God, however, rejects the petition and Enoch is summoned to speak to the Watchers again:

Go, say to the Watchers of heaven, who have sent thee to intercede for them: "Ye should intercede for men, and not men for you. Wherefore have ye left high, holy and eternal heaven, and lain with women and defiled

yourselves with the daughters of men, and taken wives unto yourselves and done like the children of earth and begotten giants as sons. And although ye were holy, spiritual living and eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, have lusted after flesh and blood as those who do die and perish."

And as for the giants or Nephilim produced by them:

The giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin And the spirits of the giants afflict, oppress, attack, do battle, and work destruction on the earth And these spirits shall rise up against the children of men and against the women, because they have proceeded from them . . . thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated over the Watchers and the godless, yea, shall be wholly consummated. And now as to the Watchers . . . say to them therefore: "Ye have no peace."

Such was the message given to Enoch, who transmitted it to the Watchers and their progeny on Earth.

The next question is: How was this information preserved for us? How did the succeeding generation learn these facts? The Book of Enoch supplies the answer:

The Omega Conspiracy

And now, my son Methuselah, I tell thee everything and write it down for thee: I have revealed everything to thee, and handed thee the books which have to do with all these things. My son Methuselah, preserve the books that come from thy father's hand and hand them on to the coming generations of the world.

Enoch was also given a message to deliver to Noah, telling him that the whole Earth was to be destroyed. He was also to instruct Noah in the way of escape, so that his seed be preserved for all generations.

Unquestionably, the Book of Enoch confirms the biblical record that the Earth was defiled and polluted by the incursion of extraterrestrial beings, and particularly by their shameful behavior with the "daughters of men." And as in the Book of Genesis, so in the Book of Enoch, God is incensed with this sexual coupling between celestial and terrestrial beings, and begins to move in an act of terrible judgment. "And the Lord said, I will destroy man whom I have created from the face of the earth" (Genesis 6:7).

THE SONS OF JARED

Other books, like *The Book of Jubilee* add a few more details to this awesome story. It reveals the date when these heavenly Watchers descended to Earth — 461 Annus Mundi, a date which Bishop

The Evidence Mounts

Usher would interpret as 3543 B.C. It also notes that these Watchers were specifically associated with Jared, the fifth in line from Adam.

Interestingly, there is an American organization called "The Sons of Jared." Their publication is called, "The Jaredite Advocate." The aim of this group, as far as one is able to understand it, is to declare war on all the descendants of the Watchers — including notorious kings and dictators, who have tyrannized mankind. A sort of celestial Mafia!

Regarding this association with Jared, the Book of Jubilees tells us:

And in the second week of the tenth jubilee of Mahalelel took unto him a wife Dinah, the daughter of Barakel, the daughter of his brother's brother and she bore him a son in the sixth year and he called his name Jared for in his days the angels of the Lord descended on the earth, those so named the Watchers.⁹

OTHER ANCIENT DOCUMENTS

Another minor source of data is the *Zadokite Document*. This was discovered about a half-century ago in the attic of an old synagogue in Cairo and is thought to be related to the Dead Sea Scrolls. This document also refers to the descent of the Watchers, and to their giant offspring.

Because they walked in the stubbornness of their hearts, the Watchers of heaven fell, yea, they were caught thereby because they kept not the commandments of God. So too their sons whose bodies were as mountains. They also fell.¹⁰

The *Apocalypse of Baruch* is another ancient document which confirms the story of the fallen angels. Written in Syriac, it adds this new concept to the story of the fallen angels: that the source of the corruption was the sinfulness of mankind. It was human sin that caused the angels to fall.

A series of booklets called *The Testament of the Twelve Patriarchs*, purporting to come from the twelve sons of Jacob,¹¹ also refer to the fallen angels. They contain nothing like the detail of the Book of Enoch, but they do make an interesting statement: the women of Earth were the prime movers in alluring and enticing the angels. In this they agree with the *Apocalypse of Baruch*. They also introduce a brand new element, suggesting that the act in which the angels and the women participated was more psychological than physical.

Thus they allured the Watchmen before the flood, for as these continually beheld them, they lusted after them and conceived the act in their mind; for they changed themselves into the shape of men and appeared to them when they were with their husbands; and the women, lusting in their minds after their forms, gave birth to giants.¹²

It appears from this Testament of the Twelve Patriarchs that the "lusting" and the "conceiving" were in the mind. Nonetheless, the results were physical enough — they gave birth to giants!

Jewish documents are not the only ones which refer to fallen angels. The Koran contains a brief reference to two angels, Harut and Marut, who came to Earth. Their fall takes place when a beautiful woman appears before them. These angels had been warned in advance that there were three things they were not to do: admit the existence of other gods; murder; drink intoxicants. It was precisely these three things that the charming woman demanded, if the angels were to enjoy her favors. Finally the angels agreed to drink wine — as the least of the three sins — and their paramour granted their desires.

FOLKLORE AND FABLES

Another source of information is the abundance of myths, legends, folklore and fables that speak of "giants" upon the Earth in ancient times, and how there was sexual union between demigods from Heaven and women from Earth. Many scholars believe that myths emerged from a kernel of historical fact. According to Andrew Tomas, mythology and folklore are "thought-fossils depicting the story of vanished cultures in symbols and allegories." If this is so, do we find anything in myths and legends resembling the bizarre event of Genesis 6? There are indeed numerous such traditions among many nations.

Most people are acquainted with the mythologies of ancient Greece and Rome. The gods or semi-gods in these traditions go under different names, but their behavior has a common denominator. Whether these gods are called Zeus or Jupiter, Poseidon or Neptune, Aphrodite or Venus, Eros or Cupid . . . their sex orgies, promiscuities, cruelties and violence are all of the same cloth. And so are their offspring.

The Genesis story, according to Tom Horner, corresponds precisely to the Age of the Heroes in ancient Greece. These heroes were also "spawned by divine fathers and human mothers. One of them was Hercules."¹⁴

The story of Zeus also is well known. Prometheus was aware of the secret that Zeus had no control over his lusts, and aware also of the names of the women whom he would seduce. Because of this and other reasons, Zeus planned for Prometheus to be chained in the Caucasus, where an eagle would feed on his liver each day. But each night his liver would be renewed. In this way, the torture of Prometheus was endless. Eventually however, he and Zeus were reconciled. But cruelty was not the only distinctive of Zeus. There seemed to be no boundaries or limits to his lust, and numerous women were seduced by him, including Thetis, Europa, Leda, Metis and Dione. Emile Gaverluk says:

Zeus' amorous victories illustrate the actions of uncontrolled spirit-beings lusting after human flesh. The whole story of

Greek mythology is an expanded version of that astonishing verse in the Bible: "The sons of God saw the daughters of men that they were fair; and took them wives of all they chose." (Genesis 6:2) . . . The mythology of the past is a startling revelation of the uncontrolled behavior of both spirit-beings and rebellious man.¹⁵

But the mythologies of Greece and Rome are not the only ones that relate such strange events. Erick Von Däniken has supplied us with a wealth of samples from around the world.¹⁶ We admit that his speculative outbursts frequently outmatch his theological soundness, nevertheless we are indebted to him for bringing to our attention many incontrovertible facts which others had left buried and undisturbed.

Ancient Sumerian records tell of gods descending from the stars and fertilizing their ancestors. This interbreeding of gods from heaven and women from earth is supposed to have produced the first men upon earth.

The native inhabitants of Malekula, in the New Hebrides believe that the first race of men were direct descendants of the sons of heaven.

The Incas held that they were the descendants of the "sons of the Sun."

The Teutons claimed that their ancestors came with the flying Wanen.

Some of the South Sea islanders trace their ancestry to one of the gods of heaven, who visited them in an enormous gleaming egg.

The Koreans believed that a heavenly king, "Hwanin," sent his son, "Hwanung," to earth,

married an earth woman who gave birth to Tangu Wanggom. It was he who was supposed to have welded all the primitive tribes together into one kingdom.

The ancient tradition Tango-Fudoki in Japan tells the story of the Island Child. The only difference here is that it was a man from earth and a maiden from heaven that came together in marriage, and spent their time together in heaven and not on earth.

From India comes the Mahabharata and other ancient Sanskrit texts, which tell of "gods" begetting children with women of earth, and how these children inherited the "supernatural" skills and learning of their fathers.

A similar mythology is found in the Epic of Gilgamesh, where we read of "watchers" from outer space coming to planet Earth, and producing giants.

An early Persian myth tells that before the coming of Zoroaster, demons had corrupted the Earth, and allied themselves with women.

When these and many other accounts, are all tied together, they amaze us by their common core. Each one refers, with slight variations, to the traffic between "the sons of God" and "the daughters of men"; to the sexual activities in which they engaged; and to the unusual and abnormal offspring they produced. A further convincing element in this string of samples, is that these myths and legends belong to people so far removed from each other by time, space and language that collaboration or conspiracy is out of the question. How then does one explain this phenomenon?

FABLE OR FACT?

Could it be, that at some distant point in time, these bizarre events actually did take place? Rather than being the fertile product of the imagination of primitive man, they were simply man's crude description of what actually happened? Beings from Heaven and beings from Earth did actually come together, did generate children, and did produce the Nephilim.

Later, of course, many of these myths and legends developed an overgrowth of fictional imagery and imaginative fantasy, which clung to them like moss to the mill. There can be little doubt, however, that beneath this dense overgrowth lies the plant of truth. What began as history, ended up as legend.

Above all else, we are convinced that the Bible speaks of these things. The basic message of the apocryphal documents and the various mythologies find corroboration in God's Word. Spirit-beings from outer space did arrive on Earth, and did produce these unnatural offspring. By this cross-breeding, man became more and more absorbed with evil and violence; the human race became tainted and corrupted; and soon the Earth was unsalvageable. These extraterrestrial beings by means of genetic manipulation had succeeded in contaminating God's special creation; so much so, that their destruction, as well as that of man, became a moral necessity.

Notes

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7

Descent into Hell

Calvary must have had an immediate and tremendous effect upon that spirit-world, the full extent and nature of which we may not yet know.

—W. Graham Scroggie.

One would hardly expect the Apostles' Creed, composed in the early Christian era, to refer to the Nephilim. Such a document seems far removed from the events of Genesis 6. But let's take a look.

The Apostles' Creed is a distillation of doctrine, abbreviated down to an "irreducible minimum." Because a creed demands such condensation many a truth has to be omitted, and only major, cardinal truths are included. In the Apostles' Creed, truths about our Lord's teaching, preaching, miracles . . . have been omitted, and so has all reference to the events of Pentecost. Not that these were unimportant; it was that the creed formulators had to be fastidiously selective. A truth had to be absolutely paramount to gain admittance into this Creed.

Where does this lead us? To the all important question of our study: Does the Apostles' Creed contain any reference to Genesis 6, and to the Nephilim? It certainly does. On the surface, it may not be all that apparent, but it is there.

Embedded in the Creed is an article which receives but scant attention from modern preachers and professors. It could well be called "the forgotten article." It reads: "*He descended into hell.*" In the three-day interval between His death and resurrection, Christ went to Hell to fulfill a specific mission.

Admittedly, this particular Article does not appear in the earlier forms of the Apostles' Creed. However, it was an integral part of the Apostles' beliefs, and was later included in the Creed itself. The point we are making is, that the inclusion of this particular Article, "He descended into Hell," had to be of special significance indeed. As special as that of the Virgin Birth, the Cross, the Resurrection, the Second Advent

It is thus all the more surprising that this truth is rarely discussed anymore; rarer still is it preached; and still rarer does anyone sing about it. It was not always so. In the 1641 Prayer Book there is included the Sternhold and Hopkins version of the Psalms, and in it we read:

*His soul did after this descend
Into the lower parts;
A dread unto the wicked spirits,
But joy to faithful hearts.*

The Biblical passage that sheds most light on this Article is 1 Peter 3:18-20.

*For Christ also hath once suffered for sins,
the just for the unjust, that he might bring us to
God, being put to death in the flesh, but
quickened by the Spirit:*

*By which also he went and preached unto
the spirits in prison;*

*Which sometime were disobedient, when
once the long-suffering of God waited in the days
of Noah, while the ark was a preparing,
wherein few, that is, eight souls were saved by
water.*

Interestingly, this is the passage designated in the Prayer Book to be read on Easter Eve, coinciding perfectly with biblical chronology. And for the morning of the same day the designated reading was Zechariah 9, which speaks of the "pit wherein is no water" and of the "prisoners of hope."

INTERPRETATIONS

Numerous and varied attempts have been made to interpret this passage from Peter. It is doubtful if any passage in the Bible has had more interpretations.

- *Some have interpreted it as a warrant for purgatory.*
- *Some as a warrant for universalism, claiming release for all prisoners of all time.*
- *Some as a warrant for the release of those prisoners who were in Hell at that particular time, and referred to as "the harrowing of hell."*
- *Some as a probationary period for immature saints.*

But all of these theories run contrary to the testimony of Scripture. Nowhere are we taught that the saints have to go through a process of purging and purifying before gaining admission to Heaven. Man enters Heaven not by the slow, purifying process of purgatory which he endures, but by being made acceptable to God in the perfection of Christ who endured on his behalf. To argue universalism on the basis of this text is not only to deny the testimony of other passages of Scripture (John 8:24, Hebrews 9:27) but it is to deny the purpose of Christ in coming to the world.

Obviously these theories do not interpret the text. What, then, is its meaning? What does the Bible mean when it declares that Christ descended to preach "unto the spirits in prison?" (1 Peter 3:19). Here again we are presented with a variety of interpretations, even among Evangelicals.

- Calvin dismisses the passage with a general comment that Christ descended into Hell in order to complete His vicarious suffering. By going there He endured for a few brief hours the torments of the lost. It was a part of what Calvin called the "*horribiles angustiae*." But this interpretation sheds no light on the reference to Noah, nor on why should Christ preach in Hell.
- Some interpret the passage as meaning that Christ went to preach to all the Old Testament dead; and that those who were disobedient in Noah's day were repre-

sentative of all the others. But the passage simply does not say this.

- Some suggest that Christ actually preached in the days of Noah to the spirits who were afterwards confined to prison. Again, conjecture.
- Augustine's theory was somewhat similar. He stated that Christ preached **in the spirit** in the days of Noah, just as He preached in the flesh in the days of Galilee. But if such were the case, it still does not shed light on the descent into Hell.
- In the same vein others theorize that the reference has nothing at all to do with the Lord's action between His death and resurrection. Nor, as a matter of fact, does it refer to the days of Noah. Rather it refers to the preaching of the apostles after the resurrection of Christ. Frankly, we fail to see the connection.

It is obvious that all these so-called "explanations" leave a lot of questions to be answered. Who are these spirits in prison? Why were they there? Why specifically those of Noah's day? What exactly did Christ preach to them?

PETER'S MOTIVES

Before beginning to answer each question

individually, it is essential to know what were the motives of Peter in writing this letter. We know that he refers to Christ preaching unto the spirits in prison, but how does this fit in with the total message of the letter?

Fortunately, Peter's message and motive is crystal clear. It is to encourage the saints who were suffering persecution for their faith. The letter abounds with references to them. They are the elect of God "scattered" by a terrible persecution unleashed upon them by the Roman Emperor. They had become targeted for special treatment during the reign of Nero in 64-68 A.D. It proved to be one of the fiercest and cruelest persecutions in the history of the church.

Peter is concerned about the saints who had been dispersed and scattered throughout the empire, and writes this letter to encourage their hearts and strengthen their faith. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7). "Beloved, think it not strange the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, in as much as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12-13).

REIGN OF TERROR

There is no doubt about the "fiery" element.

This is exactly what awaited some of the saints at the hands of Nero. He used them as flaming torches to illuminate his gardens at night — referred to by Roman historians as the "flammati."

Tacitus records: "Their sufferings at the execution were aggravated by insult and mockery: for some were disguised in the skins of wild beasts and worried by dogs; some were crucified; and others were wrapped in pitched shirts and set on fire when the day closed, that they might serve as lights to illuminate the night."¹

Juvenal writes in the same vein: "Burning in their own flame and smoke, their head being held up by a stake fixed to their chin till they made a long stream (of blood and sulphur) on the ground."²

Peter underscores the same message in chapter 3 of his letter. He tells them not to be afraid of this terror, but to rejoice because they are suffering for righteousness sake. After all, it is better to suffer for well-doing than for evil-doing (1 Peter 3:17). Then he reminds them of what happened to the Savior Himself. He, too, suffered, "the just for the unjust." And then comes the thrust of his whole message: *note what happened to Jesus afterwards*. After He suffered and was put to death in the flesh, He was quickened by the Spirit (King James) or in the Spirit (New American Standard) (1 Peter 3:18). He exchanged the "flesh" by which alone He could suffer, for a glorious, spiritual body which could neither suffer nor die. Then came the descent into hell, followed by the resurrection and then the ascension. Christ is now "gone into

heaven, and is on the right hand of God" (1 Peter 3:22). The same thing will happen to His followers who are suffering and even being martyred for their faith. They, too, have been begotten "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . ." (1 Peter 1:3-4).

This is the whole purpose for Peter's letter: to comfort and encourage the persecuted saints by depicting the glory to come. There is a resurrection awaiting them. Their death will issue in victory and triumph just as it did in the case of Jesus. As for Jesus, he tells them, His triumph was such that he went and announced it to "the spirits in prison."

To understand what exactly is meant by this statement "preaching unto the spirits in prison" it is necessary to examine the three major words used by Peter in this text: "preach," "spirits," "prison".

Preach: we normally associate preaching with proclaiming the gospel. But actually this is to put a limitation on the word which it does not have in the original. The Greek word for "preach" here is *kerusso*, and means to herald, to publish, to proclaim. It does not tell us what is to be heralded, published, or proclaimed. There is another Greek word that does that, and it is *evangelizo*. That word means specifically to preach the gospel or preach the Good News. But *kerusso* is different; by itself it tells nothing of the message to be proclaimed.

Kenneth S. Wuest in his *Word Studies* tells us that the word (*kerusso*) in itself gives no indication of the content of the message. A qualifying phrase must be added for that purpose.

This is why when the word *kerusso* is used in the New Testament there is usually added to it a word like "gospel" or "God." "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom . . ." (Matthew 4:23). "We preached unto you the gospel of God" (1 Thessalonians 2:9). The bottom line is: when the word *kerusso* is used alone as in 1 Peter 3:19 without any reference to the terms of the proclamation, then in no sense is the gospel or salvation a necessary part of its meaning. Thus when Jesus went and preached unto the spirits in prison, it did not necessarily mean that He went to preach the gospel to them. It simply meant that He went and *announced something* to them. What that something was, will become evident as we proceed. It is sufficient to say at this juncture that it was not the gospel but something of a judgmental nature. Anyway, angels were never included among those for whom the Lord died. Preaching the gospel has no relevance for a congregation of angels.

Spirits: Just as the word *preach* has been invariably associated in our thinking with preaching the gospel, so the word *spirits* has been invariably associated with the spirits of men. But again this is to assume an association that does not exist. In the original, when the word *spirits* stands alone it never signifies men. When it does signify men there is always added to it a further

definition, like a qualifying word or clause, e.g. "A certain damsel possessed with the spirit of *divination*" (Acts 16:16). "The spirits of *just men made perfect*" (Hebrews 12:23). The word *spirits* (pneumata) by itself, without any qualifying description, is always used of *supernatural beings*, higher than man and lower than God. Beings that have no corporeal garb of "flesh and blood," or "flesh and bones."

Used without a qualifying addition, spirits mean supernatural beings. E.g. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Spirits here obviously mean demons. "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick" (Matthew 8:16). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).

It is clear that when the word *spirits* is used alone it invariably refers to supernatural beings. Sometimes good angels, sometimes fallen angels. There is a specific reference in Psalm 104:4: "who maketh His angels spirits." And the same truth with even greater clarity is found in Acts 8:26-39. In verse 26 God's messenger is referred to as "the angel of the Lord;" but in verse 29 as "the spirit." And in verse 39 again as "the spirit of the Lord." The words *angel* and *spirit* are obviously used interchangeably. Revelation 1:4 speaks of the

seven spirits which are before the throne of God; and Revelation 4:5 of the "seven spirits of God." These were seven angelic beings standing in a special relationship with the Lord. Even more conclusive is the fact that the two words come together in Acts 23:8. The Sadducees, we are told, believe in "neither angel nor spirit."*

Let one more Scripture suffice. Paul in a famous passage in 1 Timothy 3:16 writes: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, *seen of angels*" A superior translation would be: "beheld by angels" (New American Standard) or "seen by angels" (New International Version). But when was He seen by angels? During the three days when He preached to the spirits in prison.

In answer to the question "Who are these spirits?" Kenneth S. Wuest says: "They cannot be human beings The word *pneuma* is used as a designation of just two classes of free moral agents in the New Testament, of angels (Hebrews 1:7, 14) and of demons (Matthew 8:16, Luke 10:17, 20)."³

It is interesting to observe how the apostles complement each other. The Apostle Paul tells us that Christ appeared to angels (1 Timothy 3:16); the Apostle Peter, why and where Christ appeared to angels (1 Peter 3:19; 2 Peter 2:4); and the Apostle Jude why the angels were there in the first place (Jude 6, 7).

*Bullinger differentiates between *angel* and *spirit* by stating that one defines the office and the other denotes the nature.

It is obvious that not all the fallen angels have been incarcerated in prison, or else there would be no demons free today to afflict the human race. God incarcerated only those angels who had been "disobedient in the days of Noah," i.e. those angels who had sinned with the women of Earth and by so doing had corrupted and tainted the human seed. In other words, the clue to the meaning of the Article in the Apostles' Creed is 1 Peter 3:19, and the clue to 1 Peter 3:19 is Genesis 6.

Prison: One author has drawn attention to the fact that the word *prison* receives emphatic prominence in the original structure of this verse. Coming at the end it signifies: "*even to the spirits in prison*," as if it were a news event of unusual significance that Christ should have made this proclamation in the prison itself. *Even there!*⁴

Do we have any information as to the location of this prison? Peter in 2 Peter 2:4 uses the Greek word *Tartarus* — the only time it is used in Scripture. And used, let it be noted, with reference to fallen angels and not fallen men. The word has been variously translated in our English versions: the N.E.B. gives us "the dark pits of hell"; the R.V. "pits of darkness"; the N.I.V. "gloomy dungeons." One translator renders it, "the vilest province of hell." In all these translations, depth and darkness are the distinctives of Tartarus.

When Homer used the word he gave it the meaning of *subterranean*. Hades was the place where the souls of departed men awaited the coming judgment, but Tartarus was a much deeper and darker abyss and reserved specifically

for fallen angels. One is reminded of the lines of Milton:

*And in the lowest deep, a lower deep,
Still threatening to devour me opens wide.*⁵

Similarly, the Book of Enoch (22.2) reserves Tartarus for these same fallen angels.

In view of all this, how does one interpret 1 Peter 3:19? It is obvious that we cannot adopt the popular but erroneous interpretation declaring Christ went to Hades to preach the gospel to the spirits of men who had sinned in the days of Noah, intending to extend them another chance. This view in no way fits the purpose of the letter, which was to encourage the saints to endure persecution for the Lord's sake. Bullinger states it eloquently:

Note the incongruity and inconsequence of the popular explanation, which is to this effect: "Christ also suffered, and after He died, He went and preached the Gospel to the greatest evil-doers the world has ever seen: so great that their sins brought down the judgment of the Flood!" We ask, What has this to do with the argument of the Holy Spirit in the context? What reason is this, why is it good to suffer for the Lord's sake? What encouragement is there in this for them, or for us to suffer for well doing? Apart from the inexplicable supposition that these greatest of sinners are singled out for special mercy, this interpretation is really at variance with the argument! It would be, indeed, rather an argument for evil doing rather than for well doing! For why should we suffer for well doing when,

even if we do evil, Christ Himself gives us hope of salvation after death.⁶

It seems clear that such an interpretation of 1 Peter 3:19 does injustice to the meaning of the text, is contrary to the purpose of the letter, and is unscriptural as regards the doctrine it proposes.

THE TRIUMPHANT DESCENT

The only interpretation that does justice to all three categories — the meaning of the text, the purpose of the letter and the doctrine of Scripture — is the one that describes Christ going down to the deepest dungeons of Hell, not to preach salvation to lost men, but to proclaim His victory to the fallen angels. That victory had been completed at the Cross, and thus the judgment of the angels had been sealed. So complete was that victory that Christ went down even to Tartarus to announce it. So complete was His victory that "having spoiled principalities and powers, He made a shew of them, openly, triumphing over them in it" (Colossians 2:15). So complete that "angels and authorities and powers" have been made "subject unto Him." So complete that things in Heaven, things in Earth, and even things under the Earth, may know for evermore that He is Lord of all.

This view has the additional merit of keeping in sequence the whole series of Christ's actions between His death and His ascension. The chronological order is perfect: "put to death in the flesh"; "went"; "preached"; "resurrected"; "gone into heaven" (1 Peter 3:18-22).

But to return to our original quest, the position is this: down in the dark dungeons of Hell are certain fallen angels, incarcerated there for a sin they committed back in the days before the Flood. Their sin was specifically that of leaving their own habitation; giving themselves over to fornication; and going after strange flesh. In other words, these extraterrestrial beings had lusted after carnal relations with inhabitants of Earth.

DEMONIC INBREEDING

This specific sin of which these extraterrestrials were guilty, must be classified as the most repugnant and repulsive that one can meet anywhere in the annals of the human race. It is such an abomination in the sight of the Lord that it called forth the ultimate in judgment. No sin ever moved the Sovereign Lord of the universe to such unmatched anger and unmitigated wrath. And no sin was ever punished like this one. Its magnitude was such that both parties suffered in the most unusual and devastating manner — humans by being nearly exterminated in the Flood and angels by being committed to "everlasting chains." And what is of frightening import to us is that this same sin may well be committed again in the last days of Planet Earth. "And as it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17: 26).

But however black this evil was in itself, it was also indicative of an even blacker transgres-

sion. It signified nothing less than the total disarray and derangement of the Divine Plan for the redemption of the human race. If Satan had succeeded in his conspiracy, it would have made the Incarnation of Jesus and the Atonement of Jesus impossible. If the human race had become a hybrid mixture of angelic and human, then Christ would not have been able to answer in His humanity to the humanity of man. What is more, God had no plan, and has no plan, for the redemption of angels (Hebrews 2:16). God's plan was for "the seed of Abraham." God by-passed the fallen angels, leaving them chained in Tartarus, but in infinite mercy He did plan the salvation of fallen man through the vicarious sacrifice of His own Son. But this whole plan would have been in jeopardy if the human race had become permanently polluted by the inbreeding of demonic agencies from Hell.

Notes

1. Ann, XV, 44.
2. Sat. i. 155.
3. Kenneth Wuest, *Word Studies in the Greek New Testament* (Grand Rapids: William Eerdmans Publishing Co., 1966), p. 98-99.
4. Joseph B. Rotherham, *New Testament Critically Emphasized* (Grand Rapids: Kregel, 1959).
5. John Milton, *Paradise Lost*, 6K iv, 1.73.
6. *Ibid.*, pp. 159-160.

8 Who Are The Nephilim?

... climax at the beginning.

—Arthur Custance.

Of all the imaginable phenomena on Earth, the progeny of this union between extraterrestrials and humans is the most bizarre. Man has paid little attention to them until now, for the fact of their existence has been shrouded in legend. But can they be dismissed as myth any longer? In this end time hour many strange phenomena are occurring. Jesus said, "As the days of Noah were, so shall also the coming of the Son of man be" (Matthew 24:37). It was the wickedness of humanity and the abominable union of the supernatural with the natural that moved God to judge the world. We are fast approaching a new period of God's wrath. The return of these super creatures may even now be a threat to us.

THE NEPHILIM: ETYMOLOGICAL EVIDENCE

Who are these beings? A clue to their identity is found in their name — Nephilim. The word

itself is Hebrew, and it is first used in Genesis 6:4.

There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Nephilim is translated "giants" in the Authorized King James Version, but "giants" is in no way a complete description.

Commentators like Lange trace the word "Nephilim" to the root "Niphal" meaning "distinguished ones." This corresponds perfectly with the "men of renown" at the end of Genesis 6:4, nevertheless it is not a generally accepted translation.

Others have sought the root of the word in the Hebrew consonants "npl" as found in Psalm 58:8. Here it means "miscarriage." Accepting this theory, the Nephilim would be those superhuman beings that resulted from miscarriages. Genesis Rabbah (26:7) seems to confirm this translation when it states:

Nephilim denotes that they hurled the word down, themselves fell (naflu) from the world, and filled the world with abortions (nephilim) through their immorality.¹

Most scholars, however, reject both these interpretations and trace the word "Nephilim" to the Hebrew root "Naphal" meaning "to fall." The

Nephilim are the "fallen ones." A direct reference to the fallen angels who sired them.*

Because of some uncertainty in the translation of the Hebrew word, more and more Bible versions are now leaving the original word untranslated. Thus the New International Version renders the passage: "The Nephilim were on the earth in those days ..." (Genesis 6:4). This also does justice to the fact that the definite article precedes the word in the original. "The Nephilim were on the earth ..." The same definite article is also found in the other biblical passage where the word "Nephilim" occurs, namely, Numbers 13:33. "We saw *the* Nephilim there ..."

Interpreting the Nephilim as "the fallen ones" dismisses the suggestion of one modern author that belief in the Nephilim could lead to racism. He fears that people would boast of having celestial blood in their veins and consider themselves superior to those of ordinary, human ancestry. To claim descent from stellar explorers could lead to a class distinction surpassing anything ever seen in society, but he need have no such qualms! If the Nephilim are stellar, they are also infernal. To claim descent from such beings would be to admit an ancestry from Hell.

Although there is no etymological evidence to justify "giants" as an accurate translation for "Nephilim," such a translation is not without merit. In more senses than one, Nephilim were giants.

*Some writers such as Ben Adam believe the word "Nephilim" refers to the fallen angels themselves and not to their offspring.

GIANTS IN SIZE

For one thing, they were giants in *size* and *strength*. Much documentation of the exceptional physical stature and super-human strength of the Nephilim exists, and this is not in the least surprising, knowing that they were "fathered" by angels. Angels as already stated, do "excel in strength" (Psalm 103:20). They are greater "in power and might" than men of earth (2 Peter 2:11).

What applies to holy angels, applies equally to rebellious angels. Their moral fall does not seem to have reduced their physical prowess. The Book of Enoch states that their "height was like the tallness of cedars and whose bodies were like mountains."

A modern author describes them in the following terms:

*Perverted power and strength are (thus) conspicuous attributes of fallen angels. This titanic energy is displayed in the supernatural strength demons can impart to the human body when they enter it and possess it.*²

The New Testament supplies many such examples. One of the most noted is that of the Gadarene demoniac, who by his super-human strength could snap fetters and break chains.

The Roman Catholic Church confirms this attribute of fallen angels when it demands the presence of super-human strength before it will diagnose a person as being demon-possessed.

Actually a person under investigation must reveal the presence of *three* phenomena before the Roman Catholic Church will categorize him as "possessed." First, he must be able to speak in a language unknown to him. Second, he must have knowledge of secret facts, previously unknown to him. Third, he must possess unnatural strength beyond his age and ability.³

Dr. Kurt Koch, from his vast experience and extensive research into occultism, has discovered that even children or delicately built women can offer effective resistance to three or four strong men when demon possessed.⁴

Similarly, Professor Oesterreich cites a number of examples from his research, demonstrating the same super-human strength in demon-possessed people. One example he gives is of a ten-year-old boy who could be scarcely held down by three adults. Another is of a young girl who could barely be controlled by two men.⁵

In a similar vein, Robert Pearson wrote from Borneo in 1967 concerning the Dyak uprising:

Evidences of demonic power were witnessed at Andjungan. Dyaks used their fists and feet to break display cases with glass flying all over the place. Some actually danced on it with bare feet but no one was injured. One missionary watched Dyaks step into pans of acid used to coagulate rubber. Undiluted, this acid can normally burn the flesh to the bone, but these men were unharmed. Others struck locked and barred doors with their bare hands, breaking

them down so easily as if they had been rammed by a truck These things are hard to understand, but we know that Satan is powerful and . . . able to endow men with his power when it suits his purpose.⁶

John Wesley in his journal entry for May 2, 1739, writes of a certain John Haydon, a respectable person, present in one of his meetings, and who "fell off his chair and began screaming terribly and beating himself against the ground Two or three men were holding him as well as they could. The man then roared out, 'O thou devil! thou cursed devil! Yea, thou legion of devils! thou canst not stay! Christ will cast thee out!'" Fortunately, after prayer, Wesley reports that "both his body and soul were set at liberty."

These and countless similar examples are reminiscent of what happened to the seven sons of Sceva in Acts 19. A demonized man out-numbered seven to one, was able to overcome all seven by a phenomenal show of strength. The Bible states that they were fortunate to escape from the house naked and wounded.

A SECOND INCURSION

In Genesis 6, where the word "Nephilim" is first used, we are told that the Nephilim appeared on the Earth just before the Flood, and that their appearance was the main reason for the Flood. There followed another incursion of these fallen

angels at a later date. We read in Genesis 6:4, "The Nephilim were on the earth in those days — and also afterward . . ." (N.I.V.). This data is found in Numbers 13:33: "We saw the Nephilim there (the descendants of Anak come from the Nephilim)" (N.I.V.).

This second eruption was probably on a more limited and restricted scale than the first. Nevertheless, God ordered their complete destruction.

One has often wondered at the severe and extreme measures that God asked Joshua to put into effect once he entered the land of Canaan. God commanded him to "utterly destroy them." We have found it difficult to reconcile this with the character of God. One can only surmise that God had a special reason to issue such a command. Could it be that God knew the heritage of these Nephilim?

God was aware that the Canaanites and their neighbors manifested the whole gamut of demonical practices, and that they were a threat to the character and destiny of His chosen people, who were entering the land at that time. This is why He warned the Israelites not to imitate the occult practices of these people whom they dispossessed. With the same unmatched anger that He had displayed in Genesis 6, God orders the complete extermination of the inhabitants of Canaan. "But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee" (Deuteronomy 20:17). However, Israel, as so often in her

history, failed to obey God, and there is reason to believe that some of the Nephilim survived (Joshua 13:13, 16:10; Judges 1:28-34).

The progeny of these Nephilim went under various names. We read of the Anakim, descended from Anak (Numbers 13:28); the Rephaim, descended from Rapha; the Zamzummims, the Emims, the Avims, etc. All shared the characteristics of being huge, tall and strong. Rabbi Bahya ben Asher, a Spanish Cabalist, claimed the Nephilim were heads of the family called "sons of God." They were so called because terror fell on those who saw them. As the virility of the stock declined, they were called Anakim and later Rephaim.⁷ Here is an Old Testament description of the Emim:

The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakim; which also were accounted giants, as the Anakim; but the Moabites called them Emims.

(Deuteronomy 2:10, 11).

These men were such giants that the Israelite spies who went in to reconnoiter the land, cowered before them.

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

(Numbers 13:33).

Flavius Josephus, the noted Jewish historian of the first century A.D., described these giants as

having "bodies so large and countenances so entirely different from other men that they were surprising to the sight and terrible to the hearing."⁸ And he adds that in his day, the bones of the giants were still on display!

Deuteronomy 3:11 describes one of these giants in more detail:

For only Og king of Bashan remained of the remnant of giants: behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

A super king-sized bed! In modern measurements it was 18 feet, 6 inches long, and 8 feet, 4 inches wide!

Some of these giants carried spears that weighed from ten to twenty-five pounds. One carried a spear whose staff was "like a weaver's beam" (II Samuel 21:19). Goliath wore a coat of armour that weighed 196 pounds, and he was said to be about nine feet tall. Some of these giants had six fingers on each hand and six toes on each foot.

EVIDENCE FROM OUTSIDE THE MIDDLE EAST

These giants were not confined to the Middle East. Two dozen human footprints of abnormal

size have been found in the Paluxi riverbed, Texas, some of them measuring eighteen inches long. Other giant markings have been discovered in such diverse places as Colorado, New Mexico, Arizona and California. In the Mt. Vernon area of Ohio, Dr. Wilbur G. Burroughs of the Geological Division of the Berea College, Kentucky, reported finds of human foot prints 23.75 cm. long and 10.25 wide! Near Antelope Springs, Utah, William Meister discovered in 1968 two human footprints 32.5 cm. long and 11.25 wide.

Similar giant footprints have been discovered in other countries especially in the Mt. Victoria region of Australia.

Not only do we have footprints of giants but actual skeletons as well. In 1936 Larson Kohl, the German paleontologist and anthropologist, found the bones of gigantic men on the shore of Lake Elyasi in Central Africa. Other giant skeletons were later found in Hava, the Transvaal and China. The evidence for the existence of giants is incontrovertible. "A scientifically assured fact," says Dr. Louis Burkhalter.⁹

GIANTS IN KNOWLEDGE

The Nephilim also were giants in *knowledge*. According to the Book of Enoch, God was incensed against the fallen angels partly because they disclosed certain classified information to humans. The ancient world associated demons with

special esoteric knowledge and with superior intelligence. The word "demon" in Greek (*daimon*) comes from the root meaning "knowledge" or "intelligence." The Scriptures also testify to the fact that demons have access to knowledge and information denied to ordinary mortals. We read in the Gospels how they recognized and acknowledged the deity of Christ when humans seemed totally blind to the fact. When the Gaderene demoniac saw Jesus, he fell down before him, and cried out, "What have I to do with thee, Jesus, thou Son of God most high?" (Luke 8:28). These demons recognized Jesus at the beginning of His ministry, way ahead of His own disciples.

In the Book of Acts, with the same supernatural knowledge, demons recognized the mission and message of the Apostle Paul. The possessed damsel at Philippi cried, "These men are the servants of the most high God, which shew unto us the way of salvation" (Acts 16:17). This happened at a time when the people of Philippi had no idea who Paul was, nor did they know the nature of his mission. We cannot but note that every recorded statement made by demons in the New Testament concerning Christ or Paul was one-hundred percent accurate.

Clement of Alexandria suggested an interesting reason for this superior knowledge of demons:

It is evident, since they are demoniac spirits, that they know some things more quickly

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and more perfectly than men, for they are not retarded in learning by the heaviness of a body.

Examples of this trait in demons is supplied by various missionary organizations. They tell us how people possessed by evil spirits acquire superior knowledge, far above that of their brethren. In an editorial in *Christian Life Magazine* we find these words concerning the murder of five young American missionaries in the jungles of Ecuador in 1956:

Indians at Arajuno mission base knew in a few hours what had happened when five missionaries deep in Ecuador's Auca territory in 1956 failed to make radio contact with anxiously waiting fellow missionaries. How? They asked a local witch doctor. He obliged by falling into a trance, calling up his favorite demons and asking them to tell him where the missing missionaries were. According to the friendly Indians, they heard demons leave the scene and, in a short time, returned with the message that the missionaries were in the Curaray River with Auca lances in them.

John L. Nevius, a medical missionary in China at the end of the last century gathered a significant compendium of data on this subject. After sending a detailed questionnaire to Protestant missionaries all over China, he gleaned a vast amount of information about the symptoms of demonism. One characteristic he found again and again was the prevalence of superior knowledge

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and intelligence in the possessed person — even on subject matters of which the person had no prior knowledge.

PROGRAMMED FROM SPACE

This may well supply the key to the great knowledge and expertise that characterized certain men in ancient times. As already seen, such knowledge and expertise by "primitive" men continue to defy explanation. P. J. Wiseman admits to this mysterious factor:

It was expected that the more ancient the period, the more primitive would excavators find it to be, until traces of civilization ceased altogether and aboriginal man appeared. Neither in Babylonia, nor Egypt, the land of the oldest known habitations of man, has this been the case.¹⁰

Arthur Custance pertinently states this strange sequence right at the beginning of human history:

... an unbelievably long time with almost no growth; a sudden spurt leading within a very few centuries to a remarkably high culture; a gradual slowing up, and decay, followed only much later by recovery of lost arts and by development of new ones leading ultimately to the cre-

ation of our modern world. What was the agency which operated for that short period of time to so greatly accelerate the process of cultural development and produce such remarkable results?¹¹

Could this agency be the Nephilim? Could this expertise have been imparted by beings from outer space? And could this explain the mysteries surrounding Stonehenge, the Mayan Caracol, Tiahuanaco, the Bay of Pisco, and particularly the Great Pyramid? Did the knowledge necessary to construct these monolithic structures come from the Nephilim? Were they the ones responsible for what Custance calls the "climax at the beginning"?¹²

As for the Great Pyramid, many scientists suggest a date back in the generations preceeding the Flood. If so, those happen to be the very times of the Nephilim, the generations of the "giants" and of the "men of renown." But what if it could be proven that the Great Pyramid was not built until *after* the Flood? There is still no problem.

Could not Noah and his family have carried this information with them into the Ark, and transmitted it later to their descendants? According to the Babylonian version of the Flood, the "Chaldean" Noah was made to bury his books before the Flood, and then disentomb them after emerging from the Ark. But there is still another possibility: Could this knowledge have come from the second eruption of the Nephilim, which occurred *after* the Flood?

"TREE OF KNOWLEDGE"

If we go further back, could one find a linkage between this esoteric knowledge and the "tree of knowledge" found in the Garden of Eden? We know that this was the one tree whose fruit Adam and Eve were forbidden to eat, or even touch (Genesis 2:17, 3:3). Why was this tree so named? Few commentators have shed any light on its meaning. Many dismiss the account as mere symbolism, without even telling us what the symbolism is supposed to represent. Others look upon the passage as poetry, conveniently forgetting poetry is often the truest history. It not only relates facts but interprets them as well. Poetry has been described as "history written from the inside rather than from the outside, and therefore incomparably truer."¹³ Or in the words of British author Graham Green, "Poetry is the photography of the invisible."

Supposing we applied this principle to the "tree of knowledge." If it is a symbol, then obviously it must be a symbol of something. Or if poetry, then it must convey some inner truth. But why should one speculate and search for cryptic meanings when the truth may well be on the surface. Obviously, the "tree of knowledge" must have something to do with *knowledge*, or why should it be so named? It undoubtedly contained the key to certain divinely classified material that God did not want early man to possess. But somehow, and it could well be by means of the Nephilim, early man did come to possess that knowledge — at least a part of it.

This was knowledge that primitive man could never have discovered on his own. Indeed, it was knowledge beyond the capacity of modern man! Kelly Segraves reminds us:

With all our intelligences, we cannot figure out how pyramids were constructed.¹⁴

We ask again, could this intelligence have been transmitted by the "sons of God"?

Egypt is not the only country that has pyramids. A whole network of them can be found around the planet — in Cambodia, Shen Shi, China, Thailand, Mexico, Nazca, Yucatan, Alaska How does one account for such advanced scientific technology, on such a universal scale, and in such prehistoric times?

Could the answer be man's longevity at that time? The average age span before the Flood was close to nine hundred years—thirteen times the proverbial "three score and ten." This, of course, provided exceptional opportunity for learning, research, experimentation and the accumulation of knowledge. If only modern-day scientists could live that long! But longevity alone could never account for the specialized knowledge that our forefathers possessed. Their awesome expertise indicates a source outside of themselves. No other viable explanation can be offered except that mankind was preprogrammed from the depths of space.

The Bible not only supplies the key to the source of this knowledge, but to the way it was

transmitted — space-beings called "fallen-angels." As we have seen, such extraterrestrials possess superior knowledge. This they transmitted to man in direct contradiction to God's wishes.

Satan, the leader of fallen angels, is himself a creature of rare brilliance and inimitable genius. The Latin translation of his name, "Lucifer" (from the Hebrew "Helel"), comes from a root meaning "brilliance" or "magnificence." This is a trait he shares with his cohorts. He and they have access to classified, divine information, and are cognizant of hidden things (See Acts 16:16, 17). According to Professor C. S. Dickerson, "The source of their knowledge is found in their superior created nature and in their vast experience, as they lived through many thousands of years observing and collecting information."¹⁵

John L. Nevius, after surveying demon possession in China, documents the amazing knowledge revealed by the demon-possessed.

Many persons while demon possessed give evidence of knowledge which cannot be accounted for in ordinary ways. They often appear to know of the Lord Jesus as a divine person and show an aversion to, and a fear of Him. They sometimes converse in foreign languages of which in their normal states they are entirely ignorant.¹⁶

BETTY AND BARNEY HILL

Betty and Barney Hill of New Hampshire, while returning home from a vacation in Canada

in 1961, spotted a flying saucer and pulled off the road to watch it land. The engine of their car went dead, but they have no recollection of what happened after that. The next thing they remembered was being close to home . . . sixty miles south! After this bizarre experience, they suffered from nightmares, anxiety syndromes and ulcers. They finally consulted a psychiatrist, the noted Dr. Benjamin Simon of Boston. By the use of hypnosis, he was able to induce from them — quite independently of each other — the story of those missing hours. Both told the same story. Taken aboard the flying saucer, they underwent physical examination by the humanoid occupants. Tape recordings were made of their story (given under hypnosis), and a book was published. Later, an NBC television movie was made of the event.

Stanton T. Friedman, a nuclear physicist, studied these reports and was greatly impressed. But what finally convinced him was the map drawn in 1964 by Betty Hill of a star system unknown to science at the time. Betty claimed that she had been shown this map aboard the UFO, and revealed the details of it under hypnosis. The astronomers who examined the map at that time, dismissed it. But since 1964 new evidence has appeared on the subject — star systems that were invisible in 1964 have now been discovered. And an amazing fact has come to light. Dr. Friedman explains:

Using these new data, a computer came up with a map of the Zeta Reticuli system — faint

stars 220 trillion miles away — which astronomers agree matches Mrs. Hill's precisely.¹⁷

GIANTS IN WICKEDNESS

Giants in wickedness is another distinction of the Nephilim. Sired by demonic beings, their character and activity certainly reveal the nature of the "fallen ones."

Many of the legends surrounding the cross breeding between the natural and the supernatural depict subhuman behavior. To the last one, the semi-gods of mythology—Zeus (the Roman Jupiter), Poseidon (Neptune), Eros (Cupid), Hermes (Mercury)—were violent, wanton, lustful and promiscuous beyond restraint. They constantly engaged in sex orgies and seduction, and produced the strangest of offspring. Emil Gaverluk tells of Zeus:

He disregarded marriage laws and engaged in love affairs with members of both sexes. Zeus married Hera, his sister. One of the loves of Zeus was Europa. He seduced her by becoming a bull and carrying her away. Another was Leda, daughter of Thestios, King of Aetolia and the wife of Tyndereus, King of Sparta. But this did not stop Zeus Athene was the daughter of Metis by Zeus. Metis tried to evade him. He seduced her. She warned him that if he did this again and the child was a male, that child would depose and conquer him. Zeus didn't like the sound of this and took no chances. He swallowed the child whole.

The Omega Conspiracy

Zeus' amorous victories illustrate the actions of uncontrolled spirit-beings lusting after human flesh.¹⁸

This is only one example from Greek mythology of the evil associations between spirit-entities from space and human beings from Earth. But it was not only the spirit-beings who acted this way; they seem to have passed on the trait to their descendants.

The Nephilim, in this respect more than in anything else, were close imitators of their fathers. They reflected the works of their demon ancestry. And just as there are degrees of goodness among the saints, so there are degrees of evil among the demons. Evidence of this is recorded in Matthew 12:43-45. It tells of the unclean spirit returning to occupy the house from which he had been displaced, and returns with "seven other spirits *more wicked than himself*."

Irrespective of the degree of evil, all demons are regarded by God as vile and depraved. A recurring biblical adjective is "unclean" (Matthew 10:1, Mark 1:27, 3:11). These spirits are both morally and spiritually unclean, and the same distinctive applies to their progeny on Earth. What is more, those who traffic with such beings, frequently end up like them. Indeed such is the degree of their degradation that the Lord abandons them to their own depravity. Romans 1:24-32 graphically states that "God gave them up." The depths of their degradation and the infamy of their immoralities, puts them on a level lower than ani-

Who Are The Nephilim?

mals. Abandoned by God to the consequences of their wickedness, and deranged by demonic harassment, people have been driven to insane asylums and even to suicide.

Is it any wonder when incorrigible spirit-beings and rebellious humans cooperated to pollute Earth, to seek genetic control and produce hybrids that threatened the race itself, and even tried to thwart the very plan of God, that God should intervene in a judgment terrible to behold?¹⁹

GIANTS IN PRIDE

The Nephilim were giants in pride also. Lord Acton claimed that power corrupts, and absolute power corrupts absolutely. So does knowledge. With their superior intelligence and knowledge, the Nephilim soon succumbed to the sin that became the downfall of Lucifer — pride (1 Timothy 3:6). Like Lucifer, his followers also dreamed of being gods, desiring to control and rule the Earth. Their advanced knowledge was the desired diet for their egoism. Such knowledge wedded to an already arrogant nature led to self-deification. They craved divine honors and religious worship. This was the ambition of Lucifer, of the Nephilim, and of every fallen creature. They were propelled in all that they did by self-will, self-determination, self-glorification, and ultimately self-deification. No wonder Josephus refers to the Nephilim as "sons who were overbearing and disdainful of every virtue."

Man's fascination with the occult and other-world phenomena is amazingly significant today. At no other time has he been more conditioned to accept the possibility of extraterrestrial life. Having once escaped his Mother Earth, man now strains at his celestial tether, wondering what — or who — lies beyond the final frontier. With this starward look, the stage could be set for the coming of the unwelcome guests from space. The "days of Noah" are again here; perhaps even now agents from another realm are plotting the return of the Nephilim.

Notes

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