

End Time Trends 2012 Footsteps of the Antichrist - 007 and 008

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

1 Peter 3:22

who [Jesus], having gone into heaven, is at the right hand of Elohim, [Angelic] messengers and authorities and powers having been subjected to Him.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." - 2 Timothy 3:13, KJV

Footsteps of the Antichrist

When we last left Alexander he was traveling on a plane to a meeting with members of the Committee of 300 and several other committees from around the world to prepare for an upcoming "request" to appear before the Archon Council. He wasn't certain of the nature of this meeting, but feared it related to a report he had contributed to for Dr. Shearman of the IPCC. He feared that Shearman, and indirectly, Alexander, himself, had overstepped their bounds by advocating for a totalitarian world government to address Climate Change.

This paragraph had troubled him when they discussed it, and he felt then, as now, that it was the kind of pronouncement that should have been vetted by higher committees, perhaps the 300, before they ever let it out in the report. He had the paragraph memorized from the sleepless nights he had been experiencing ever since he received the news about the Archon Council meeting in May:

“Government in the future will be based upon . . . a supreme office of the biosphere. The office will comprise specially trained philosopher/ecologists. These guardians will either rule themselves or advise an authoritarian government of policies based on their ecological training and philosophical sensitivities. These guardians will be specially trained for the task.”

As his flight droned on through the night sky, Alexander tried to force that paragraph out of his head by reading more of the background material and watching the background videos in preparation for his Committee of 300 “Prep meeting”. He unconsciously hoped that one of these other presentations would rescue him, Dr. Shearman and the other members of his Global Warming Information Dissemination Group from his feared reaction of the Archons.

Meanwhile, Jacob, the secretary to the Committee of 300's Intermediary to the Archon Council was busy with his preparations for the upcoming May meeting, but had been told to set that work aside to prepare for an unscheduled meeting with the Archons that was just 2 weeks away. Jacob loved his job, working with the most powerful men in the world, accomplishing the most important things in the world...and, he grinned to himself, enjoying the most decadent lifestyle he could have ever imagined!

Traveling with his boss, The Intermediary, he stayed at the the very best Hotels and estates, ate the finest foods from the finest restaurants, attended the most lavish parties, enjoyed the best wines and spirits, met the most intriguing people - including the most beautiful women, and by association with The Intermediary, everyone did everything they could to please him - almost as much as they did The Intermediary, himself. He again grinned to himself, as much about the lifestyle he had attained, as the awareness that he always referenced his boss as The Intermediary. He had a name, of course, but he would never dare speak it, not to his boss, of course, but not even to others when out of earshot of the boss.

It wouldn't be respectful...and, he feared, The Intermediary (he did it again), would surely not be pleased if he found out that he had mentioned his name. It was never explained to him that he wasn't to use his name, just nobody ever did so. When he was introduced to him, as a teenager, years ago at his father's estate, he was introduced as The Intermediary, as if Jacob should know who that was and what it meant. All he knew was, at that party, everyone, and he meant everyone, deferred to him as if he were a President, a Chancellor, a Prime Minister...in fact, he had met many of these at his father's estate, and none of them seemed as powerful, as respected, as...well, feared, as The Intermediary.

Later, as Jacob attended University, became more and more involved in his father's businesses, and became more and more accepted into his father's circle of friends and associates, he began to see the charismatic side of The Intermediary. When, at first, he was in awe and in fear of such a man, he gradually grew, as he was around him more, to add admiration to the awe and respect to the fear. As he thought about it, he hadn't replaced the awe and fear with these - they were still a major factor in his relationship with The Intermediary - he had just added these other estimations to his list of feelings about him.

"Speaking of awe and fear," he thought, "it was if I were 'star-struck' like a teenager with their favorite music star!" "No, that couldn't even describe it - it was much more cerebral than that, and more enamoring, too." It was as if he had an instant attachment to The Intermediary, a mysterious attraction that went beyond anything he had ever experienced as a child or as a teenager...sort of like the relationship with his father and mother, sort of like his relationship with his favorite teachers in school, sort of like...well, being in love with a girlfriend - all of them wrapped up in one person, and 10 times, no, a hundred times, more intense than all of these relationship and feelings put together."

"And," he thought, "that was even before I knew who he really was and what he did! I always thought that someone so powerful had to be a politician, a business tycoon, some sort of world leader, like Secretary-General of the UN, President of the EU, or something." Only later, as he became more and more included in the social sphere of The Intermediary, did he begin to grasp his importance and power; and even then it took several years before he realized even a portion of that power and importance.

Gradually, as he grew more socially connected, he began to feel that The Intermediary had come to appreciate him and that their relationship was growing.

The Intermediary had followed his progress at University and later at Cambridge and had encouraged him in his direction of studies and had advised him in his personal life - always to remain subdued, never to party, to stay out of the press, unlike so many other aristocratic children of his day. He hadn't realized it at the time, but now he could see that all the while he was being groomed to become The Intermediary's secretary.

First, he was brought into one of the many smaller offices around the world - smaller offices with non-descript names, such as the one he started at, the Chancery Lane Center in The City.

Footnote:

The **City of London** is a small area within Greater London, England. It is the historic core of London around which the modern conurbation grew and has held city status since time immemorial. The City's boundaries have remained almost unchanged since the Middle Ages, and it is now only a tiny part of the metropolis of London, though it remains a notable part of central London. It is often referred to as **the City** (often written on maps as "City") or the **Square Mile**, as it is just over one square mile (1.12 sq mi (2.9 km²)) in area. These terms are also often used as metonyms for the United Kingdom's financial services industry, which continues a notable history of being based in the City.

In the medieval period, the City was the full extent of London. The term London now refers to a much larger conurbation roughly corresponding to Greater London, a local government area which includes 32 London boroughs including the City of Westminster as well as the City of London. The local authority for the City, the City of London Corporation, is unique in the United Kingdom, and has some unusual responsibilities for a local authority in Britain, such as being the police authority for the City. It also has responsibilities and ownerships beyond the City's boundaries. The Corporation is headed by the Lord Mayor of the City of London, an office separate from (and much older than) the Mayor of London.

The City is today a major business and financial centre, ranking above New York City as the leading centre of global finance; throughout the 19th century, the City served as the world's primary business centre, and continues to be a major meeting point for businesses to this day. London came top in the Worldwide Centres of Commerce Index, published in 2008. The other major financial district in London is Canary Wharf, 2.5 miles (4 km) to the east.

The City has a resident population of a little over 11,000, but around 330,000 people work there, mainly in the financial services sector. The legal profession forms a major component of the western side of the City, especially in the Temple and Chancery Lane areas; these are where the Inns of Court are located, of which two — Inner Temple and Middle Temple — fall within the City of London boundary.

Later, he became more involved in the offices more related to the direct affairs of The Intermediary, and ultimately, was asked to be The Secretary. "The Secretary" being almost a title like "The Intermediary", he had often thought, because that was how everyone referred to him as soon as he took the position. He shook himself back to the issue at hand - the meeting with The Archons coming up in a few weeks. He didn't know why he always had that little extra feeling of anxiety about his responsibilities when a meeting with The Archons was coming up - perhaps he just hadn't overcome the fascination of who The Archons were and where they were from.

He had heard about how it all started some time ago when he was briefed on his actual duties and finally fully informed of the full identity and mission of The Intermediary, and had always been intrigued with how it all transpired - the Roswell story, the "Dancing UFO's over the White House" and, subsequently, the Eisenhower meetings at Holloman Air Force Base in 1954. That was the official beginning of the Revelation of the Archons.

Footnote:

According to a former Pentagon consultant and prominent author and lecturer, President Eisenhower met with aliens on at least one occasion during his presidency. Timothy Good, who worked with the Eisenhower administration, made this claim on a recent BBC program.

Good's story centers around a meeting between Eisenhower and some "Nordic-looking" aliens while the president was vacationing in Palm Springs, CA in 1954.

Footnote:

According to Good, “Aliens have made both formal and informal contact with thousands of people throughout the world from all walks of life.”

In 2010, a similar story surfaced publicly when retired New Hampshire state representative Henry McElroy Jr. videotaped a statement that he had seen a secret brief meant for Eisenhower that contained confirmation of the existence of alien life forms on Earth. He said, “To the best of my memory, this brief was pervaded with a sense of hope, and it informed President Eisenhower of the continued presence of extraterrestrial beings here in the United States of America.”

Footnote:

This is not the first time rumors of Eisenhower/alien summits have surfaced — in fact, stories of meetings between the president and extraterrestrials have circulated throughout the UFO community for years. This most recent statement is, however, the first time that a prominent scientist and someone so close to the Eisenhower administration has discussed these meetings publicly.

The Fallen Angels - Clarence Larkin

In 2 Pet. 2:4–5, we read—

“God spared not the **angels that sinned**, but cast them down to hell (Tartarus), and delivered them into **chains of darkness**, to be **reserved unto judgment**: and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, **bringing in the Flood** upon the world of the ungodly.”

“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. (The Great White Throne Judgment.)

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to **fornication**, and going after **STRANGE FLESH**, are set forth as an example, suffering the vengeance of Eternal Fire.” Jude 6–7.

Who are these angels?

They are not Satan’s angels, for his angels are free, and like him roam about, but these angels are in “**prison**,” “**in darkness**,” and “**reserved in chains**” for judgment. The place of their confinement is not Hell, but Tartarus.

What was their sin? It was “**fornication,**” and fornication of an abnormal character, the unlawful sexual intercourse of angelic beings with “**STRANGE FLESH,**” that is with beings of a different nature. When was this sin committed? The text says in the “Days of Noah,” and that it was the cause of the Flood. For the details we must go back to the time before the Flood. In Gen. 6:1–4 we read—

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the **‘SONS OF GOD’** saw the **‘Daughters of Men’** that they were fair (beautiful); and they took them **wives** of all which they chose ... 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.”

the flood

Who were these “**SONS OF GOD**”? Some claim that they were the Sons of “**SETH**,” and that the “Daughters of **MEN**” were the daughters of “**CAIN**,” and that what is meant is that the Sons of the supposedly godly line of Seth, intermarried with the godless daughters of Cain, the result being a godless race. That the “Sons of God” were the descendants of Seth is based on the assumption that the descendants of Seth lived apart from the descendants of Cain up to a time shortly before the Flood, and that they were a pure and holy race, while the descendants of Cain were ungodly, and their women irreligious and carnal minded, and possessed of physical attractions that were foreign to the women of the tribe of Seth.

Such an assumption has no foundation in Scripture. Be sure it says in Gen. 4:26, that after the birth of Enos, a son of Seth, that men began to call upon the Lord, but it does not follow that those men were limited to the descendants of Seth, nor that all the descendants of Seth from that time were righteous. As in the early days of the race it was necessary that brothers and sisters and near relatives should marry, it was very unlikely that the descendants of Seth and Cain did not intermarry until some time before the Flood, and stranger still that when they did marry their offspring would be a race of “giants” or “Mighty Men.”

It is worthy of note that nothing is said of giantesses, or “Mighty Women,” which would have been the case if it were simply a union of the sons of Seth, and the daughters of Cain. As both the descendants of Seth (except 8 persons) and of Cain were destroyed in the Flood, it is evident that they were not separate tribes at that time and were equally sinners in the sight of God.

If the sons of Seth and the daughters of Cain were meant why did not Moses, who wrote the Pentateuch, say so? It is not sufficient to say that the men of Moses' time knew what he meant.

The Scriptures are supposed to mean what they say. When **MEN**, we are told, began to multiply on the face of the earth, and daughters were born unto them, the "Sons of God" saw the "daughters of **MEN**."

The use of the word **MEN** signifies the whole Adamic race, and not simply the descendants of Cain, thus distinguishing the "Sons of God" from the descendants of Adam.

There is no suggestion of contrast if the "Sons of God" were also **men**.

Four names are used in Gen. 6:1–4. “**Bne-Ha-Elohim,**” rendered “Sons of God”; “**Bnoth-Ha-Adam,**” “daughters of men”; “**Hans-Nephilim,**” “giants”; “**Hog-Gibborim,**” “Mighty Men.” The title “Bne-Ha-Elohim,” “**Sons of God,**” has not the same meaning in the Old Testament that it has in the New. In the New Testament it applies to those who have become the “Sons of God” by the **New Birth.** John 1:12; Rom. 8:14–16; Gal. 4:6; 1 John 3:1–2. In the Old Testament it applies exclusively to the **angels,** and is so used five times. Twice in Genesis (Gen. 6:2–4) and three times in Job, where Satan, an angelic being, is classed with the “Sons of God.” Job 1:6, 2:1, 38:7.

A “Son of God” denotes a being brought into existence by a **creative act** of God.

Such were the angels, and such was Adam, and he is so called in Luke 3:38.

Adam’s natural descendants are not the special creation of God.

Adam was created in the “**likeness of God**” (Gen. 5:1), but his descendants were born in **his likeness**, for we read in Gen. 5:3, that Adam “**begat** a son in. **HIS OWN LIKENESS, AFTER HIS IMAGE.**”

Therefore all men born of Adam and his descendants by **natural generation** are the “**SONS OF MEN,**” and it is only by being “**BORN AGAIN**” (John 3:3–7), which is a “**NEW CREATION,**” that they can become the “**SONS OF GOD**” in the New Testament sense.

That the “Sons of God” of Gen. 6:1–4 were **ANGELS** was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of Christ, and by the Christian Church up until the Fourth Century, when the interpretation was changed to “sons of Seth” for two reasons.

First, because the worship of angels had been set up, and if the “Sons of God” of Gen. 6:1–4 were angels and fell, then angels might fall again, and that possibility would affect the worship of angels.

The second reason was, that Celibacy had become an institution of the Church, and if it was taught that the angels in heaven did not marry, and yet that some of them seduced by the beauty of womanhood came down from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the “earthly angels” (Celebrates) might be the more readily excused.

In the Eighteenth Century the “Angelic Interpretation” was revived, and is now largely held by Biblical scholars.

The objection to the “Angelic Interpretation” is based on the words of Jesus as to the marriage relation of the redeemed in Heaven, when He said—“They neither marry, nor are given in marriage, but are as the angels of God in Heaven.” Matt. 22:30, Mark 12:25, Luke 20:35–36.

The legitimate conclusion from this statement is, that the Angels do not marry, but it does not therefore follow that they are “**sexless.**”

It says they do not marry **in Heaven**, not that they do not have the power of procreation, but that it is not the nature of “Holy Angels” to seek such a relationship.

But it does not follow that if they have the power they will not exercise it in a fallen state.

What these passages teach is that angels do not multiply by procreation.

Angels as far as we know were created “en masse,” and as they are immortal, and never die, there is no necessity for marriage among them.

Marriage is a human institution to prevent the extinction of the race by death.

If the bodies of the dead are to be resurrected, as the Scriptures clearly teach, the inference is that those bodies will be male and female.

To teach otherwise is to declare that such a relationship as husband and wife and sister and brother will be unknown in Heaven.

As the bodies of the Righteous dead after they have been resurrected and glorified are immortal, and shall never die again, there will be no necessity for the Righteous in Heaven to marry, and therefore the marriage relation will be discontinued, but it does not follow husbands and wives will not know each other “as such” in the other world.

Another fact worthy of note is, that the angels are always spoken of as of the masculine gender.

We meet with “Bne-Ha-Elohim,” “sons of Elohim” (God), but never with “Bnoth-Ha-Elohim,” “daughters of Elohim” (God).

The inference is that all the angels are of the masculine gender, that is are males.

If this be true, the reason why they do not marry in Heaven is because there are no female angels to marry.

But it does not follow that they do not have male generative organs and cannot cohabit with females of the human race.

It is highly improbable that angels by sinking lower in the scale of being could acquire sexual power of which they had previously been destitute, and yet they have such power if we are to believe the statement of Gen. 6:1–4.

The whole thing hinges on the correspondence between the bodies of angels and the bodies of human beings.

Angels and human beings are members of the great family of God, and this “kinship” between them implies a relationship that under certain conditions might result in a fruitful marriage union.

Angels are “Spirit Beings” clothed in celestial bodies. These bodies are not ethereal in the sense that they are mere “ether,” for they have a materialistic form and can fly (Dan. 9:21, Rev. 14:6–7) and assume the form of a man, and could eat of Abraham’s calf (Gen. 18:1–8), and of Lot’s unleavened bread (Gen. 19:1–3).

Man is also a “Spirit Being” clothed in a material body of flesh, and hereafter, as a redeemed man, is to have a “Spirit body” like unto the angels.

As someone has said man is now “half-beast” and “half-angel,” but some day will be all angel.

“As we have borne the image of the earthy, we shall also bear the image of the Heavenly.” 1 Cor. 15:49.

Are men and angels then so dissimilar that under certain conditions there could not be a union between them?

Man was made in the “Image of God,” not only spiritually, but in a sense physically. While God is a “Spirit,” because a “Spiritual Being,” it is not to be supposed that He has no form. We cannot conceive of a being that has eyes, and ears, and can speak, but what has a form. And the inference from the Scriptures is that all the “Higher Intelligences” of the Heavenly World, as the Seraphim, Cherubim, Angels, Archangels, Satan, etc., are patterned after the “Image” of God, and that that pattern is that of the human body, for man structurally is the “Masterpiece” of the Almighty. Psa. 8:3–9.

The fact that when angels appeared to men they always appeared in the form of a man, and not in the form of an animal, or bird, is inferential evidence that angels are men.

The statement in Gen. 3:1, “Now the ‘**Serpent**’ was more subtle than any **BEAST** of the field,” and the title of “**DRAGON**” given to Satan in Rev. 12:7–9, implies that Satan when it suits his purpose takes the form of a **beast**, but he is generally spoken of as appearing as an “**ANGEL OF LIGHT.**” 2 Cor. 11:14.

If man was made in the “**IMAGE OF GOD,**” and after His “**LIKENESS**” (Gen. 1:26–27), it stands to reason that when God would manifest Himself to men, it would be in the form of a man.

The assumption then of the human form by Jesus at His Incarnation was the necessary law of His being.

He could not have appeared in any other form and been **GODLIKE.**

When the Apostle speaks of Jesus as being in the “**form of God,**” and taking upon Himself the “**form of a servant**” and being made in the “**LIKENESS OF MEN**” (Phil. 2:5–8), he simply means that Jesus took upon Himself human nature and subjected Himself to its limitations.

For the form of a servant is the same as the form of his master, though his knowledge may be less.

When Jesus ascended He ascended as a **MAN**, and He is now in Heaven the “**MAN CHRIST JESUS.**” 1 Tim. 2:5.

And as a **MAN** John had a vision of Him in the midst of the “Seven Lampstands.” Rev. 1:10–20.

If the human body is not made after the pattern of the Heavenly, then Jesus in the form of a **MAN** in Heaven is out of harmony with His environment, and we have the anomalous condition of the second person in the Trinity now being different in form from the Father and the Holy Spirit.

If Jesus came to **reveal** the Father, then what did He mean when He said—“He that hath seen **ME**, hath **SEEN THE FATHER**” (John 14:8–11), if He was not a revelation of God in His **person** as well as in His works?

As no mortal being in the flesh can look on the person of God and live (Ex. 33:18–23), it was necessary that Jesus should veil His Deity in human flesh, but the veil of the flesh became transparent on the Mount of Transfiguration, and three of His Disciples beheld His Glorious Heavenly Form, that of a Man. Matt. 17:1–2. John 1:14. 2 Pet. 1:16–18.

We know from the first three chapters of Genesis that God visited the “Garden of Eden” and talked with Adam.

We also know that Satan, a “Fallen Angel,” also was a visitor to the Garden, for it was there that he tempted the first pair.

May it not have been true that Adam and Eve had other angelic visitors, because of the “kinship” between them?

It would be interesting to know what would have been the relation between the Adamic and Angelic races if Adam had not fallen.

Is not the difference between them, caused by the Fall, more of a spiritual than a physical one, and, if so, where does the impossibility of physical intercourse come in?

What effect the Fall had upon the physical state of Adam and Eve is an interesting question.

We are told that as a result of the Fall their eyes were opened, and they knew that they were naked. Gen. 3:7.

Why did they not know that before?

Is it true, as some have supposed, that before the Fall a sort of "Halo" acted as a veil to hide their nakedness, and by the Fall they lost this?

While the first pair were told to be fruitful, and multiply, and **replenish** the earth (Gen. 1:28), showing that it had been inhabited before, the inference is that that union would have been of the most pure and chaste character, but the Fall so changed the human heart as to cause man to fall below the brute creation in yielding to lust, and if this be true of fallen man, why not true of "Fallen Angels"? As the Fall of man did not sever completely the communication of angelic beings with the race, we see no reason why fallen angelic beings could not be attracted by the beauty and comeliness of the females of a race, inferior, but not so far removed from them, and desire to have intimate companionship with them.

In Rev. 12:7–12, we read that when Satan and his angels are cast out of the Heavens onto the earth there will be great **“woe.”**

As this will be in the midst of the “Tribulation Period,” and as we read—“As it was in the days of Noah, so shall it be also in the Days of the Son of Man” (Luke 17:26–27), it may be that this new invasion of the earth by “Fallen Angels” will be attended with like conduct on their part as that of the Fallen Angels of Noah’s day.

There is a statement in Gen. 3:15, that seems to throw considerable light on the subject we are discussing. It reads —“I will put enmity between thee (Satan) and the woman (Eve), and between **THY SEED** (Anti-Christ) and **HER SEED** (Christ): **IT** (Christ) shall bruise thy head, and thou shalt bruise His heel.”

From this it seems clear that Satan has the power of procreation, and that he will beget a son—“**THE ANTI-CHRIST,**” called in 2 Thess. 2:3, the “**SON OF PERDITION.**” While “**Perdition**” is a **PLACE** (Rev. 17:8, 11), and also a “**condition**” into which men may fall (1 Tim. 6:9; Heb. 10:39), the author of it is **SATAN**, and “Antichrist” in the above passage is called the “**SON OF PERDITION**” because he is the son of the author of “**Perdition,**” or **SATAN.**

As Christ was born of a “**virgin**” by the Holy Spirit without the instrumentality of a human father, so it would appear that Antichrist, in imitation of the birth of Christ, is to be born of a **woman** (not necessarily a virgin) with Satan as his father.

This is no new view, but has been held by many of God’s spiritually minded children since the days of the Apostle John.

If Satan then has the power of procreation, why not his and other Fallen Angels?

As further evidence as to the possibility of angelic beings having intercourse with human beings it might be well to cite the treatment of the angels that came to Sodom, by the men of Sodom, which incident is connected with the account of the “Fallen Angels” in 2 Pet. 2:4–6, and Jude 6–7.

From the account in Gen. 19:1–11, it is clear that the men of Sodom sought to seize the two angels that came to Lot that they might commit the unnatural vice of Sodomy with them, as described in Rom. 1:26–27, thus revealing that the angels had the generative organs of men.

When Moses sent the twelve spies into Canaan (Num. 13:1–33), they reported on their return—“And there we saw the **‘giants’** (Nephilim), the sons of Anak, which come of the Giants (Nephilim); and we were in our own sight as **grasshoppers**, and so we were in their sight.” Where did these giants, called “Nephilim,” the same as the “Giants” of Gen. 6:1–4, come from?

They did not come from the other side of the Flood, unless there was such blood in Noah and his sons and their wives, which we must believe that God prevented, for the purpose of the Flood was to destroy such contamination of the race.

Does it not look as if even after the Flood there were some sporadic cases of angelic intercourse with the daughters of men, and was not this the reason why God called for the extermination of the Canaanites that He might blot out the descendants of the Nephilim? This interpretation is confirmed by the words of Gen. 6:4—“There were giants (Nephilim) in the earth in those days (the days before the Flood), and also **AFTER THAT.**”

That is, after the Flood.

The statement that the sin of the “Fallen Angels” was that they left their “**First Estate,**” the “**Kingdom of the Air,**” to descend to the earth for the purpose of going after “**STRANGE FLESH,**” ought to forever settle the character of that sin to every one who believes the word of God.

Lastly, the monstrous character of the “offspring” of the “Sons of God” and the “daughters of men” is proof that the “Sons of God” were not **men.**

Their offspring were “Giants”—“Mighty Men,” who were so **wicked** that it is said of them, that “**every imagination of the thoughts of their heart was only evil continually.**” Gen. 6:5.

Godly men have married ungodly women, but their offspring have never been such **“monstrosities”** as the offspring of the **“Sons of God”** and the **“Daughters of Men”** of Noah’s day.

The word translated **“giant”** means the **“FALLEN ONES,”** which is further proof that the “giants” of those days were sons of “Fallen Angels.”

The “sons of Seth” and the “daughters of Cain” had doubtless often intermarried before that time, but no such children were born to them or they would have appeared before.

Why do not “Mighty Men” spring from the union of “godly men” and “godless women” today?

Is it not a fact that the offspring of such persons are not as a rule above the average size of mankind?
But we would expect the offspring of angelic and human beings to be out of the ordinary, and would be surprised if they were not.
We would expect them not only to be great in size, but in mentality, whereas in modern times “giants” are not conspicuous for mentality.

As the older nations of the earth have traditions, and in some cases records of the Flood, showing that they can trace their origin back to that catastrophe, we have in these traditions the source or origin whence the classic writers of antiquity obtained their conception of the "Gods" and "Demi-Gods" whose loves for members of the human race led to the birth of beings half human and half divine.

Thus the writers of antiquity, who must have had some basis for their stories, indirectly confirm our contention that the “Sons of God” of Gen. 6:1–4, whose descendants are described as “Mighty Men,” were more than human, that they were of heavenly origin.

The Spirits in Prison

Those who teach the Doctrine of a “**SECOND CHANCE**,” base it on what Peter says about —“Preaching to the Spirits in Prison.” The passage reads thus—

“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 (Holy Spirit): by which (the H. S.) also He went and **PREACHED TO THE ‘SPIRITS IN PRISON’**; which sometime (aforetime) were disobedient; when once the longsuffering of God waited (**120** years) in the ‘**Days of Noah**,’ while the Ark was a preparing, wherein few, that is, eight souls were saved by water.” 1 Pet. 3:18–20.

Who were these **“Spirits in Prison”**?

The word “spirits” by itself without any qualifying word, as “unclean spirits,” “evil spirits,” “spirits of just men” (Heb. 12:23), etc., always means in the Scriptures supernatural beings, therefore these “spirits” could not have been the spirits of **dead men**.

When were these “spirits” disobedient?

We are told that it was in the **“Days of Noah.”**

This clearly points back to the time of the “Flood.”

Were there any “Supernatural Beings” on the earth at the time of the Flood?

We turn to 2 Pet. 2:4–5, and read—

*“For if God spared not the **ANGELS THAT SINNED**, but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be reserved unto Judgment: and spared **NOAH** ... bringing in the **FLOOD** upon the world of the ungodly,”* etc.

Here we are told that in the “Days of Noah” there were some “**ANGELS**” who sinned, and that their sin caused the “Flood.”

These “Angels” were not Satan’s Angels, for they are at liberty, and when they are mentioned Satan is always mentioned with them (Matt. 25:41. Rev. 12:7–9), but these “Angels” are in a dark “prison house,” and confined in chains, and according to Jude 6–7, their sin was in leaving their “**First Estate**,” the Heavens, and committing fornication with “**Strange Flesh**,” that is with the “**Daughters of Men**.” Gen. 6:1–4.

(See the Chapter on “The Fallen Angels.”)

Then we must note that these “Angels” were not cast down to “Hell,” but to a “prison house” called **TARTARUS**, which, while it is in the “Underworld,” is a separate place from the “Hell Section” of Hades.

Again we must not forget that, as that preaching was to those who were **disobedient** in the “**DAYS OF NOAH,**” it was preaching to a “**special class,**” the “Spirits” who are now in prison, and was not a proclamation to the wicked dead in general. And though they were “Angels” they will be judged like men in the flesh for the deeds done in their bodies when they cohabited with the “Daughters of Men,” and after judgment shall survive in their “Spirit bodies.”

A psalm of Asaph.

1 God (*elohim*) stands in the divine council (literally, *council of El*); among the gods (*elohim*) He pronounces judgment.

2 How long will you (plural) judge unjustly, showing favor to the wicked? Selah.

3 Judge the wretched and the orphan, vindicate the lowly and the poor, 4rescue the wretched and the needy; save them from the hand of the wicked.

5 They neither know nor understand, they go about in darkness; all the foundations of the earth totter.

6 I said, “you (plural) gods (*elohim*), sons of the Most High (*beney Elyon*), all of you (plural);
7but you (plural) shall die as men do, fall like any prince.
8 Arise (the command is singular), O God (*elohim*), judge (the command is singular) the earth, for you (singular) shall inherit all the nations.

From The Divine Council by Michael Heiser
Despite the fact that it makes people uncomfortable, the text means what it says.⁴ In Psalm 82:1, the first *elohim* must be singular, since the Hebrew grammar has the word as the subject of a singular verb. The second *elohim* must be plural, since the preposition in front of it (“in the midst of”) requires more than one. You can’t be “in the *midst* of” *one* person. And according to Psalm 82:1, the singular God (*elohim*) of Israel presides over an assembly or council of other gods (*elohim*).⁵

Verse six makes it perfectly clear that these other *elohim* are the sons of the God of Israel.

In that verse God himself is speaking (“I said”) to the other *elohim* of that divine council, and he addresses them with the plural “you.”

He says point-blank: “you are gods (*elohim*), all of you.”

The fact that he is speaking to a group (plural *elohim*) is made certain even in the English, since God also calls them “sons of the Most High.”

I made the observation above that the Hebrew word for angels is *mal’akim* (literally, “messengers”), an entirely different term than occurs for the sons of God.

If one still insisted against the inspired textual evidence that the two should be identified, you'd still need to explain why angels are called gods in light of Psalm 82:6.

Some who object to the obvious meaning of the text may assert that this psalm is actually describing God the Father speaking to the other members of the Trinity. This view results in heresy here, in some very obvious ways.

First, not all the members of the Trinity are "sons." The Holy Spirit is not the Son of God or a son of God. Second, if the passage has the Trinity in mind, then God is charging them with corruption!

Verses 2-5 are quite clear that God is displeased with these other *elohim* in his council and has indicted them for their wicked rule.

Third, this view would also have the Trinity sentenced to death!

They would die like mortals (“as men do”).

This can't refer to the death of Christ for three reasons:

(a) the death sentence isn't restricted to just *one* son of God;

(b) the death sentence is for personal guilt and corruption;

(c) the Son (note the capitalization) who is God's own essence and uncreated, is superior to the other sons of God (more on that in a moment).

Fourth, it is evident from the last verse that the judgment of the sons of God, these other *elohim*, has something to do with God's reclamation of the nations of the earth.

The implication is that the sons of God have been ruling the earth and doing it wickedly, and so they must be removed for God's rule to come to full fruition.

In other words, they are an impediment or a nuisance (or at best a disappointment).

Certainly not the way we'd want to (or can) look at the Trinity.

But what about the view that the *elohim* upon whom God has placed a death sentence are human rulers? This, too, is incoherent.

Ask yourself some questions of the text.

What is the scriptural basis for the idea that God presides over a council of *humans* that governs the nations of the earth?

Some commentators who reject the face-value meaning of Psalm 82 like to argue that Israel's council of seventy elders is in view here— that God is judging Israel's judges or elders for their corruption.

This makes little sense, since at no time in the Scriptures did Israel's elders ever have jurisdiction over all the nations of the earth.

In fact, as we'll see in the next chapter, the situation is exactly opposite—Israel was *separated* from the nations to be God's own possession and focus of his rule. Moreover, since when do the corrupt decisions of a group of humans make the foundations of the earth totter (v. 5)? Lastly, if these *elohim* are humans, why are they sentenced to die "like humans"? This is nonsensical, and is defeated by the grammar and structure of the Hebrew text.⁶

It would be akin to sentencing a child to grow up, or a dog to bark, or a human being to breathe.

The point of verse 6 is that, in response to the corruption of the *elohim*, they will be stripped of their immortality at God's discretion and die like humans die. A clear contrast is set up in the text.

The real problem with the human view, though, is twofold.

This view cannot be reconciled with:

(1) other references in the Hebrew Old Testament that refer to a divine council and other *elohim*;

(2) other passages in the Hebrew Bible speak of an act of God to divide the nations of the earth among the sons of God as a punishment for their rebellion—before there was a nation of Israel.

Once you understand the texts we'll examine below, Psalm 82 becomes completely coherent—and frankly brings most of the entirety of the Old Testament into proper focus.

For the remainder of this chapter we'll focus on the first issue: references to a heavenly council that make it clear that the council of Psalm 82 is comprised of God and other supernatural beings.

We'll tackle council functions and related concepts in the chapters that follow.

There are several other places in the Hebrew Bible that speak of plural *elohim* and a heavenly council. Perhaps the most familiar passages where the sons of God show up are the first two chapters of Job:

Job 1:1ff.

1 There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil. 2 Seven sons and three daughters were born to him; 3 his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she- asses, and a very large household. That man was wealthier than anyone in the East.

4It was the custom of his sons to hold feasts, each on his set day in his own home. They would invite their three sisters to eat and drink with them. 5When a round of feast days was over, Job would send word to them to sanctify themselves, and, rising early in the morning, he would make burnt offerings, one for each of them; for Job thought, "Perhaps my children have sinned and blasphemed God in their thoughts." This is what Job always used to do.

. 6 And it came to pass, when the sons of God presented themselves before the LORD, Satan came along with them. 7The LORD said to Satan, "Where have you been?" Satan answered the LORD, "I have been roaming all over the earth." 8The LORD said to Satan, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil!"

Job 2:1ff.

1 Once again the sons of God presented themselves before the LORD. Satan came along with them to present himself before the LORD. 2 The LORD said to Satan, "Where have you been?" Satan answered the LORD, "I have been roaming all over the earth." 3 The LORD said to Satan, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil. He still keeps his integrity; so you have incited Me against him to destroy him for no good reason." 4 Satan answered the LORD, "Skin for skin—all that a man has he will give up for his life. 5 But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face." 6 So the LORD said to Satan, "See, he is in your power; only spare his life."

In both these passages the Hebrew phrase translated, “the sons of God” is *beney ha-elohim*. Although I have the familiar “Satan” in this passage, the Hebrew word here (sat[an) is best translated “The Adversary” since it has the definite article prefixed to it (hassat[an). Hebrew does not prefix proper names with the article, and neither does English (I am not “the Mike”). In the Intertestamental period and the New Testament era, sat [an became a proper name for God’s arch enemy. The word as used here actually refers to a being who exercises a prosecutorial function—one who accuses or indicts another person.

In the ancient Near East, to which the Old Testament culturally belongs, this was a specific role within the divine council (see Zechariah 3:1-7 for perhaps the classic passage on this function).

The picture here is that the divine council is meeting for business, and The Adversary has a role in that meeting. The Hebrew text is ambiguous as to whether he is a member of the council or one of the sons of God.⁷ He may simply be an “officer” of the council at its meetings.⁸

One also encounters the sons of God (*beney ha-elohim*) in Deuteronomy 32:8 (in the Dead Sea Scrolls material; see the next chapter for this passage) and Genesis 6:1-4 (see Chapter 6). Before moving on, take note of how the human view of the sons of God fails hopelessly here. There is simply no way that the sons of God could be human beings in Job 1-2. One encounters the sons of God in the slightly variant spelling *beney elim* in two biblical passages.

In Psalm 29:1, a verse that has suffered greatly at the hands of translators, the other *elohim* are commanded to worship Yahweh:

Ascribe to the LORD, O sons of God (*beney elim*),
ascribe to the LORD glory and strength!

It is quite clear from this text that Yahweh is to be worshipped by other *elohim*, not the other way around. The God of Israel is qualitatively superior.

Psalm 89:5-7 (Hebrew, vv. 6-8) echoes the same thought, and specifically references the divine council:

5 Let the heavens praise your wonders, O LORD, your faithfulness in the assembly of the holy ones!

6 For who in the skies can equal the LORD, Who can compare with the LORD among the sons of God (*beney elim*),

7 a God greatly dreaded in the council of the holy ones, held in awe by all around Him?

I naturally underlined the phrase “sons of God” and obvious references to the divine council to draw your attention to their existence in the biblical text, but I also underlined “in the skies” and “all around him.” The reason is to emphasize that these sons of God are *in heaven and around God’s throne*.

They are not a human council of judges.