

# Angels and the Daughters of Men

*Humans are Unique*

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**Bible Text:** Genesis 6:1-8; Jude 6-7  
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May we pray.

*Lord, please help me to reconstruct this sermon in a way that is profitable, that is clear, that is easily understood and that will be a blessing with practical application. In Jesus' name. Amen.*

Our scripture lesson is taken from Genesis 6, beginning at verse 1,

When man began to multiply on the face of the land and daughters were born to them, 2 the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. 3 Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

## 1. The Hebrew phrase, B'nai Elohim (בְּנֵי־הַאֱלֹהִים), which is found in Genesis 6, always refers to angels in the rest of the Hebrew Bible.

I want to call your attention to several things. First of all, as we look at this, there is an expression that is used in the Hebrew Bible that is translated "sons of God." In Hebrew it is "B'nai Elohim (בְּנֵי־הַאֱלֹהִים)," and while that is an expression in English that's found in the New Testament of believers, in the Old Testament this appears to be only of angels.

So, we find it here in Genesis 6:2, the B'nai Elohim (בְּנֵי־הַאֱלֹהִים); Genesis 6:4, the B'nai Elohim (בְּנֵי־הַאֱלֹהִים). Over in the book of Job we find it in Job 1:6, if you want to look there, Job 1:6 mentions the B'nai Elohim (בְּנֵי־הַאֱלֹהִים) and here's the context:

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them." So those are the B'nai Elohim (בְּנֵי־הַאֱלֹהִים) and then we read over in chapter 2 and verse 1:

“Again there was a day when the sons of God,” the B’nai Elohim (בְּנֵי־הָאֱלֹהִים), “came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.” And then lastly in Job 38:7, again the reference is clearly to angels where he says beginning at verse 6:

“On what were its bases sunk,” speaking of the creation of the world, “or who laid its cornerstone,” verse 7, “when the morning stars sang together and all the sons of God shouted for joy?” That’s the B’nai Elohim (בְּנֵי־הָאֱלֹהִים).

So, the first point I want to make in this message is that the expression “B’nai Elohim (בְּנֵי־הָאֱלֹהִים)” is a reference to angels if we take it the way that it’s used in other places.

## **2. The peculiar offspring of Genesis 6 points to something more than simply godly boys marrying worldly girls.**

The second point I want to make going back to Genesis 6:4, that this union between the B’nai Elohim (בְּנֵי־הָאֱלֹהִים) and the daughters of men results in a monstrous offspring. Looking at Genesis 6:4, “The Nephilim (נְפִלִים) were on the earth in those days, and also afterward, when the B’nai Elohim (בְּנֵי־הָאֱלֹהִים) came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.” The Greek Septuagint uses a Greek word that generally is translated “giants,” (γίγας), and that is a reference in classical Greek to supernatural beings who were on the earth. And so, we see here my second point, which is there was a very unusual offspring produced as a result of this union between the B’nai Elohim (בְּנֵי־הָאֱלֹהִים) and the daughters of men.

## **3. The calling down of divine judgment that destroyed the entire human race, except for eight souls, points to a breaking of divine order unprecedented in history.**

The third point I want to make is that this results in a judgment both of men and of angels unprecedented in human history. In verse 3, “Then the LORD said, ‘My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.’” And then we have the flood of Genesis wiping out the entire animal life on the planet, and every human being except for the eight people on the ark and the animals that were taken on the ark. So, we have an unprecedented divine judgment.

So, three points so far of eight points as we try to understand what this passage means. B’nai Elohim (בְּנֵי־הָאֱלֹהִים) elsewhere in the Hebrew Bible

refers to angels, three times in the book of Job and here in Genesis 6. Then we see that there is a monstrous offspring that is produced. These are not the same types of creatures that we encounter after the flood with a race of people like Goliath who were very, very tall, and these are evidently something quite different and distinct.

4. Why does Peter use a form of the Greek word Tartarus to describe the place of these spirits' confinement when that word refers to the special place of confinement of supernatural non-humans in Classical Greek?

Then point 4 that I would make is that Peter, if we look at 2 Peter 2 and verse 4, and you see that on your handout, 2 Peter 2:4 where he says, "For if God did not spare angels when they sinned, but cast them into hell (ταρταρώσας) and committed them to chains of gloomy darkness to be kept until the judgment." Peter at that point uses the verb form (ταρταρώω) of the Greek word Tartarus (Τάρταρος). In classical Greek, Tartarus was the abode of the defeated Titans. The Titans were defeated by the Olympian gods who consigned them to the lowest part of the abode of the damned, and that abode was called Tartarus.

And I want to make a comment in terms of the Bible and its account of events versus how those events are recorded in other pieces of literature. Flood stories take place in many places in ancient times. For example, the Gilgamesh epic is a story of the flood. It's similar to that of Genesis but it's different in some ways. As I read the Bible and understand it, believing that the Bible is the inerrant and infallible word of God, what I see is that wherever biblical events are referred to in other literature, they give a somewhat distorted account of a true event. So, the Bible gives us these true events in an accurate and an infallible way, but other literature records these events in an inaccurate and distorted way.

So, there is a judgment that occurs in certain cultures of supernatural beings who are being judged. Again, in Greek mythology the idea of the Titans who were destroyed ultimately by Zeus and who end up in Tartarus, and Peter uses a verbal form of that, *tartaroo* (ταρταρώω)—he uses that word to describe what was done to these angels who sin. Now that immediately brings us to the question of these angels, and we want to look then at the top of the handout page to Jude verse 6 (Please see the bottom of this page). He says:

"And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day."

So, the book of Jude—written by the half-brother of the Lord Jesus, the full brother of James, the author of the letter of James—Jude is recording for us the same event that’s recorded in 2 Peter 2. And what we immediately have to ask ourselves is what does it mean that they did not stay within their own position of authority or their own domain? And the issue is this: We know that a large number of angels followed Satan in his rebellion against God, and we believe that if we put the biblical evidence together, that the evidence is overwhelming that those fallen angels are what we call demons today. But not all of those fallen angels end up in Tartarus.

For example, I’m going to come back to Jude in a moment. If we were to look at the gospel of Luke 8:30 and 31, Jesus is encountering a man who is demonized.

The Bible doesn’t say demon-possessed in Greek, it uses a verbal form (δαιμονίζομαι) of the word demon (δαιμόνιον), and here it is “having demons” (εἶχεν δαιμόνια). So, we have a demonized man, and Jesus asks this demon, “What is your name?” And it turns out that his name is Legion and Luke’s comment, “for many demons had entered him.” And so, then those demons begin to beg Jesus in Luke 8:31, they begged Jesus not to command them to depart into the abyss (ἄβυσσος).

Now let that sink in for a moment, “not to depart into the abyss.”

### 5. Why are some evil spirits confined in the abyss and others are not?

So, we have demons on earth who are what we might call “free-range” demons who are allowed to work on earth, and they are the ones that tempt people. Of course, people are also tempted by their own sinful natures called the flesh in the Bible, and they’re tempted by worldly ideas. So, we’re tempted by the world and the flesh but also by the devil who works through demons.

So, these demons are alive and well on planet earth. They live among us, though we cannot see them or hear them. They live on earth. They throw thoughts into our minds.

For example, if you’re listening to this now, you may have the thought, “This is the most absurd thing I’ve ever heard.”

Well, bear with me until the very end and think it out with me. And so, these demons put thoughts in people’s minds. We know in “The parable of the Sower,” that when the word is preached, it’s like seed that’s sown, and some of it falls on the path where the ground is very hard from having been walked on many times, and so what happens is that Satan, through his

agents, comes and collects that seed lest it should penetrate the soil and germinate and bear fruit. So, Satan's tactics—and again Satan works through his subordinate spirits—those spirits work when people come to church, when they gather to worship the Lord, when they're trying to pray, all kinds of thoughts intrude themselves in people's minds. When we begin to pray, suddenly we may have a thought like doubt.

I remember years ago that every time I would go to pray, I had all these thoughts of unbelief that would attack me, and then I would go through my knowledge of scripture and my knowledge of philosophy, and I basically would engage in an argument with myself to defend the faith and by the time I finished defending the faith, I didn't have any time to pray. And one day it dawned on me that what I was dealing with was an attack from demon spirits who were attacking me by means of throwing thoughts of unbelief into my mind.

Those are the kinds of fiery darts that St. Paul talks about in Ephesians 6 (Ephesians 6:16). And so, when I came to grips finally and ultimately with the fact that I was dealing with supernatural forces that were attempting to keep me from praying, and they succeeded because it wasn't that they were able to convince me that the Bible wasn't true or that Jesus didn't rise from the dead, or that there wasn't God.

The thing that they did was to consume my time and my energy so that the energy and time I would have put into prayer was put into something else.

So again, demons are alive and well, they're in this church now and they are attempting to distract you and distract me from things that would profit us. What will profit us more than anything else at this particular hour?

What will profit us more than anything else is this: to hear the word of God with a submissive heart, with hearing ears with a desire to know the word and believe the word and apply the word.

But Satan's great mission is to keep us from doing that by means of distracting thoughts, by means of throwing ideas out that would keep us from hearing the word and applying the word and understanding the word—thoughts like, “I wonder how long he's going to go on this morning because my roast may burn. Or I don't want to miss that football game on television this afternoon. Or wonder what the stock market is going to do today or tomorrow, rather. What are we going to do?”

Those kinds of distracting thoughts keep us from profiting from the word because the word does not profit us unless we engraft it in our hearts by faith (James 1:21).

So again, we have demons on earth, Luke 8:31, who are not in the abyss. The abyss is the bottomless pit. The abyss is the abode of fallen angels who did not keep their own estate (Cf. Romans 10:7; Revelation 9:1, 11; 11:7; 17:8; 20:1, 3).

And they're demons on earth who were terrified that they're going to be thrown there, because the demons that are in the abyss, the demons that are locked up in Tartarus, are those that are being kept in chains going back to Jude verse 6, the angels who did not stay within their own position of authority but left their proper dwelling.

This is not simply a reference to every demon spirit or every fallen angel. This is specifically of angels who did not stay within their own position of authority but left their proper dwelling. These angels—not ordinary demons on earth—God has kept in eternal chains under gloomy darkness until the judgment of the great day. So it is that their fate has been sealed. Of course, that's true of every fallen angel: Their fate is sealed, but some are enjoying freedom. We might compare them to people who are out on bail, whereas others there is no bail, they're locked up and won't get out until the judgment of the great day when they won't get out either, but they will then be consigned to hell along with the devil because hell was prepared for the devil and his angels (Matthew 25:41). But as I say, other demons are free. They're not in the abyss. They're not in Tartarus. They're not in the bottomless pit. And so, these particular angels are being kept in eternal chains in Jude 6.

## 6. Why does Jude compare the sin of the angels with that of the Cities of the Plain?

Now there's another point I would make, and this is point 5, that he compares these angels to Sodom and Gomorrah in the very next verse. Verse 7, "Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire." (Jude 7)

Now, that is a very interesting thing to note because what happens in Genesis 6 is here said to be, by Jude, an example of sexual perversion, an example of immorality, of going after strange flesh. And so, Sodom and Gomorrah and the surrounding cities were characterized by, not only homosexuality and lesbianism, but by bestiality, that is, cross species

sexuality. And so, he's saying that the angels, going back to verse 6, who did not stay within their own position of authority but left their proper dwelling he has kept in eternal chains under gloomy darkness until the judgment of the great day, just as Sodom and Gomorrah and the surrounding cities which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a permanent punishment of eternal fire. And the sad thing is that all of the people who perished in the cities of Sodom and Gomorrah and the other cities of the plain, which became later part of the Dead Sea, that they were killed by fire and then went to a place of fiery torment just as these angels did.

7. Though it is contrary to their estate to marry, the Bible does not indicate that angels are genderless. Why is it that the two angels who ate with Abraham were objects of lust to the male population of Sodom? (Genesis 19:4-7)

And so, then we want to consider my seventh point is a consideration of the fact that Jesus says that the angels in heaven do not marry. But what does that mean? If we look at Genesis 19, we discover something interesting. Genesis 19 and this is, of course, after the Lord has met with Abraham and shared with him what he's going to do, and the Lord has sent two angels on to visit Lot in Sodom in Genesis 19.

And so here come the angels into the place—and angels, by the way, ordinary angels, according to what we read in the Bible, don't appear to have wings. Ordinary angels appear to be indistinguishable from ordinary human beings.

Now, there's a special class of angel called the cherubs and the seraphs who do have wings, and Satan evidently was one of them and he fell. So, we have winged creatures, winged angels, the cherubs and the seraphs, *cherubim* and *seraphim*, because “*im*” (ם) is the plural form in Hebrew (שָׂרָף כְּרֻבִים כְּרוּבִים שָׂרָפִים). But ordinary angels don't appear to have wings. They are able to move without flying with wings.

So, they arrive, and they are taken into Lot's house, and he's very concerned as these angels, Genesis 19:1:

“The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth and said, ‘My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way.’ They said, ‘No; we will spend the night in the town square.’ But he pressed them strongly; so, they turned aside to him

and entered his house. And he made them a feast and baked unleavened bread, and they ate.”

Now that’s interesting, Lot knew the nature of the city where he went. He knew what the men of that city were like. So, in verse 4, Genesis 19:4:

“But before they lay down, the men of the city, the men of Sodom,” notice, “both young and old, all the people to the last man, surrounded the house.

“And they called to Lot, ‘Where are the men who came to you tonight? Bring them out to us, that we may know them.’” And that is simply a way of saying that they want to have sex with these men.

So, angels do have sexuality. Angels can be very attractive and probably most are. We don’t know anything of the nature of angels, whether there are female angels as distinct from male angels, not every question that we might have is answered in the Bible, but clearly these angels are male and look like males and are attractive males, and the men of Sodom, the young and the old, all the men, all the people to the last man, want to rape these angels.

Do they know they’re angels? I don’t think so, but they looked special to them and extremely attractive. So, while angels are not permitted to marry, and that’s the point of this series about “Humans Are Unique,” angels are not permitted to marry, and we know the angels in heaven do not marry, yet there are certain angels who rebelled against this, left heaven, and came to earth and engaged in sex in Genesis 6 with the daughters of men.

And so, while angels in heaven are not permitted to marry and do not marry, these angels were not content with that, and they came to earth. So that’s the seventh point, while angels in heaven do not marry, that doesn’t mean that angels are asexual.

#### 8. Why does Jude cite the Pseudepigraphal book of Enoch, especially in light of the extensive description of angel-human coitus and its effects found in that book?

Now my eighth point and this is very, very important and this has to do with the book of Jude once again. If you look on your handout (Attached below), Jude verses 14 and 15 contains these words.

‘14 It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, 15 to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an



ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”

Now if you will turn the page to the other side and you look there at the book of Enoch and we go down to Enoch, chapter 1, verse 9, you read those words:

“And, behold, he cometh with 10 thousands of his holy ones to execute judgment upon all, and to destroy all the ungodly, and convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him”—that is against God.

Now I want you to let that sink in for a moment.

Jude is quoting from a document called Enoch and he is telling us that Enoch actually said these words, “Enoch the seventh from Adam,” he says, looking back at Jude.

Now what is the book of Enoch? And you’ll notice on the handout I have two all capital letter words, APOCRYPHA and PSEUDEPIGRAPHA.

The Apocryphal books are the books that you will find in the King James version of the Bible as it was originally printed in 1611, that are books found in the Greek Septuagint, which is the Greek translation of the Hebrew scriptures, that were not in the original Hebrew Bible.

And you need to understand something: the Bible that you hold in your hand here in this church, its Old Testament is identical to the Jewish Old Testament. Jews don’t call the Old Testament, the Old Testament, because they don’t believe there’s a distinction, Old Testament, New Testament. They don’t believe in the New Testament, but they believe in what we call the Old Testament. Jewish people called the Old Testament the *Tanach*.

It comes from the first letter of the three main divisions of the Hebrew Bible, the Torah (תּוֹרָה), the law; the Nevi’im (נְבִיאִים), or the prophets; and the Ketuvim (כְּתוּבִים), or the writings. And the most important book in the Ketuvim is the book of Psalms.

And so, in Luke 24, Jesus makes a reference to the things that are written about him in the law and the prophets and the Psalms (Luke 24:44, “All things must be fulfilled that were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.”).

Now, the Hebrew Bible is identical to our English Bibles except in one point: While it has all of the same books and verses that we have in ours, the

order of those books is a little different, and so the very last book in the Hebrew Bible is 2 Chronicles, whereas, in our Bibles, the last book is the book of Malachi.

So the Apocrypha refers to those books that are not found in the Hebrew scriptures, but that were in the Greek Septuagint, because the Greek Septuagint contains not only the Greek translation that the ancient rabbis did because their people were no longer understanding Hebrew the way that they needed to, and they wanted to produce a document that could be read by Jews throughout the Roman Empire, and so they translated the Hebrew Bible into Greek, but they also added other books that would help the Jewish people understand their history.

For example, what happens after Malachi? And if we look at the books that we call the Apocrypha, and some denominations call Deuterocanonical, meaning they are secondary standard to believers, but they offer us information that helps us without being God's infallible word.

So those Deuterocanonical books are the books that the rabbis included along with their translation of the Hebrew scriptures. Those are books like 1 and 2 Maccabees that describe the terrible persecutions that were visited on the Jewish people by the Greeks. And so, it's an invaluable resource to understand Jewish history up until the time of Christ. That's the Apocrypha.

Now, there's a second thing that we need to understand and that is the Pseudepigrapha. The book of Enoch is what we would call Pseudepigrapha. This is a definition out of *The Oxford English English Dictionary*: "a collective term for books or writings bearing a false title or ascribed to another than the true author; spurious writings specifically applied to certain Jewish writings composed about the beginning of the Christian era but ascribed to various patriarchs and prophets of the Old Testament."

So, people would refer to the book of Enoch as part of the Pseudepigrapha. It would be a little bit as if I were, living here in 2019, to write a book *The secret correspondence of George Washington with King George III of England*, and I wrote it in 2019, and I attributed it to George Washington and King George III.

That would be what we might call Pseudepigrapha, but the problem in understanding the book of Enoch that way is that Enoch gives the prophecy, the book of Enoch gives a prophecy, and that prophecy is quoted by the infallible author of the book of Jude where he refers to this situation of the Lord coming with ten thousands of his saints to punish the ungodly.

So, what do we do with that? What we do with that is this: We will accept that by the inspiration of the Holy Spirit, the apostle Jude supernaturally had special revelation to understand that Enoch actually wrote those words. As we think about that for a moment, we discover that there actually was a book that was around during the time that the New Testament was written, and that book is called the book of Enoch.

And if you look at the front page there right under the word Pseudepigrapha, that's not a treasure map, that is a fragment from the Dead Sea Scrolls, and it's written in the Hebrew. If you look at it closely, if you happen to read Hebrew, it's written in Hebrew.

So, while our full copy of the book of Enoch is found only in Greek, it was preserved in Hebrew in the Dead Sea Scrolls.

What are the Dead Sea Scrolls and where do they come from? Well, around 1948 there was a shepherd boy by the name of Mohammed the Wolf, and as he was tending his sheep, he did what other shepherd boys tend to do, he decided to amuse himself, and in this case he was trying to throw rocks and see if he could get a rock inside of a cave that was very close to him. And so, he's pitching rocks there, when all of a sudden he hears a sound of pottery breaking, and so he goes and investigates, and inside that cave there were a number of clay jars that contained manuscripts, and those manuscripts contained the oldest copies of the Hebrew Bible.

And so we begin to look at those things, and we discover something that's profoundly true, the Dead Sea Scrolls support the Hebrew scriptures as we have them in the oldest manuscript that we knew of, which came from about 1,000 years ago, *Codex Leningradensis*—that refers to Leningrad where this document was preserved in Russia—today St. Petersburg again—but that is a document that goes back only about 1,000 years. But the Dead Sea Scrolls go back 2,000 years, and they preserve the Hebrew text. And we discover an amazing correspondence between this most ancient form of the Hebrew Bible with the copies that we have that dated back only 1,000 years.

But there's something else, in addition to the Hebrew Bible there were documents that were written because this was a group of Jewish people who fled the corruption of Jerusalem and wanted to keep themselves pure, and so they had other documents that they had written out, and they're preserved there as well, and they preserve a Hebrew copy of the book of Enoch.

So, Enoch, this document of the book of Enoch was in existence at the time of the Dead Sea community at Qumran, and it was respected highly by the

Jewish people. So, it's important we understand that while we only have full copies of the Greek of Enoch, there really did exist a Hebrew copy.

Now, what is my point here in my eighth point?

When Jude cites the book of Enoch there in Jude verse 14 and verse 15, and it's quoted from Enoch, chapter 2, verse 9, that immediately opens up the issue of Enoch, chapter 6. So on the very bottom of the second page, we have Enoch chapter 6, and I'm going to read it to you.

“And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’ And Semjâzâ, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations,’—that’s the fancy word for curses—“by mutual imprecations not to abandon this plan but to do this thing.” Enoch 6:5, “Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.”

Now what have we just read?

We've read that the interpretation of Genesis 6 that I have said to you is the one that fits in with the whole of scripture. Why?

Because let's go back over the points.

The word that's used there, B'nai Elohim (בְּנֵי־אֱלֹהִים), is not a reference to believers. It is a reference as it's used in the rest of the Hebrew scriptures to angels, and we see that both in Genesis 6:2 and Genesis 6:4, as well as in the three places in the book of Job that it's found, Job 1:6, Job 2:1, and Job 38:7.

Secondly, there is a monstrous offspring that is produced that is said there in Genesis 6:4. And then there is a terrible divine judgment. If we look at the Genesis flood and we think only of human beings, we wonder, “Well, why are only human beings judged?” But the reality is when we take into consideration what Jude tells us, and what Peter tells us in 2 Peter 2, and the interpretation that's found in the book of Enoch, we discover that not only did God judge humankind, but he judged those angels who did this. And again, if we think about it, we discover that there are angels on earth, excuse

me, fallen angels on earth who have not been punished in this way and have not yet undergone punishment, and that's why they begged Jesus in Luke 8:31, not to command them to depart into the abyss or the bottomless pit or Tartarus.

So, these angels are severely punished, as we see in 2 Peter 2:4 in Tartarus, and as we see it also in the book of Jude verses 6 and 7, and so there is unprecedented judgment.

We've also considered the fact that while angels in heaven do not marry, there are angels who left their proper domain and came to earth and involved in immorality, and then the sin of those angels is compared to the sin of Sodom and Gomorrah and the surrounding cities which indulged in sexual immorality and pursued unnatural desire.

And then again, we look, and we see this, we see this interpretation that is preserved in a book that the Lord's half-brother, the author of the book of Jude, tells us, is giving us authoritative information.

Does that mean that everything that we might discover in the book of Enoch is God's word? And the answer to that is, "No."

In fact, if we analyze the Canon of the New Testament, we discover that there are probably many letters that were written by the apostles that never were included in the Canon of the New Testament.

What does the word "Canon" mean in that context? The word "Canon" (κανών) refers at that point to a measuring rod or a ruler. It's a standard of truth, and so the Canon of the New Testament is accurate, and it contains only those writings that the Lord intended to preserve.

If we analyze carefully 1 and 2 Corinthians, we realize that there were probably four letters written by Paul to the church at Corinth, and can we imagine that the Apostle Peter only wrote two letters in all of his long ministry?

So that the New Testament contains God's inerrant, infallible word and every part of it is inerrant and infallible, but it only contains those writings that the Holy Spirit saw fit to preserve for the church in all ages and all places.

That being said then, we have to do with this interpretation in the book of Enoch that fits in very well with those points. B'nai Elohim (בְּנֵי־אֱלֹהִים) angels. The gigantic monstrous offspring that's there in Genesis 6:4. The unprecedented divine judgment in Genesis 6:3.

These angels being cast into Tartarus, committed unto chains of gloomy darkness awaiting the final judgment (2 Peter 2:4), and very similarly Jude, verse 6, that they are kept in eternal chains under gloomy darkness under the judgment of the great day—and how they differ then from other fallen angels that are mentioned in Luke 8, who are begging Jesus not to send them into the abyss, the bottomless pit, Tartarus.

So, if we put all of that together and the fact that Jude cites from the book of Enoch, I believe those eight points make it absolutely clear that what we're dealing with in Genesis 6 is *coitus*, that is, sexual intercourse between fallen angels and human women with the result of bizarre offspring.

Now I know that raises many questions for people, and I've had people ask me, "Why did you choose to preach on this?"

Well, the reason is, first of all, it's part of God's inerrant, infallible word and the apostles could say, as Paul could say when meeting with the Ephesian elders in Acts 20, "I have not withheld from you anything that is profitable" (Acts 20:27).

So you may ask, "Well, how is this profitable for me aside from the fact that it's part of God's inerrant, infallible word and apart from the fact that it's clearly talked about in the book of Jude and in the book of 2 Peter?"

**What is the practical application of these eight truths from God's word?**

It has profound implications, particularly for human females, and that means that when we come to worship, if we think about a passage such as 1 Corinthians 11, when women come to worship, they need to be covered in a particular way because they have a vulnerability that men do not have. And I'm not saying that men aren't vulnerable. Men certainly are vulnerable, but if we were to look for a moment at 1 Corinthians 11 we read these words. He says, that's page 958, 1 Corinthians 11:2:

"Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you." Verse 3, "But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God."

So, what is he saying? He's saying there's an order in Christ of protection. Jesus, as the God-man, submitted himself to God the Father. So, God the Father is the head of the Lord Jesus, the God-man, even though **in their essential being as God, they are absolutely equal**, yet the Son as the God-man subordinates himself to the Father.

And then he says the head of every man is Christ. That is, if I want as a man to live a protected life, I have to walk in submission to the Lord Jesus Christ. And then he says that the head of the woman is the man.

Now if we want to be protected in this world, we will be under proper authority. God the Father, God the Son, the male human being, the female human being.

Now how is that laid out in verse 4?

“Every man who prays or prophesies with his head covered dishonors his head.” In other words, when I come to pray, I am to pray bareheaded. I am to worship God with my head bare. I am not to have a ball cap on turned backwards or sideways or whatever.

I am to keep my head uncovered in the presence of God because that is symbolically saying, not only to men, but to angels, “I am submissive to my head, the Lord Jesus Christ.”

And then he goes on and he says in verse 5, “But every wife,” (or every woman) “who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.” And what is he saying?

He’s saying here that women may pray, and he’s saying here that women may prophecy. What does that mean?

To prophecy is to state the will of God, and it isn’t simply foretelling the future, it’s telling people what God says. It’s being able to quote the scriptures and apply the scriptures to people. So, do I believe that a woman can speak in church? I think he’s clearly saying that a woman can present what the Bible says and ask people to consider it. That’s prophesying.

And you know that Philip had four virgin daughters. In other words, they lived with their father, with their father as their head, and those four virgin daughters prophesied (Acts 21:8-9). They were prophetesses, in a sense.

Again, we’re not talking about fortunetelling or talking about the future and prophesying in that sense. We’re talking about giving a word of edification, a word to build up the people of God and to encourage them. But notice what he says, when a woman prays or prophesies with her head uncovered, she’s dishonoring her head. What does that mean?

It means that she is dishonoring her husband, because her husband is her protection. Her husband is her authority and that means that when a woman stands up in a meeting of other believers and says, “This is what the Bible

says and here's how it applies to us,"—If she is not under the control, if she is not submissive to her husband—she is putting herself at great risk and great danger.

Reading on further and he says if a woman will come into church and not cover her head, it's as if she had her hair cut way off or even had it shaved, and he says it's the same as if her head were shaven in verse 6:

“For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.”

Now the hair is a blessing to women and the hair is the glory and the beauty of a woman, but that doesn't mean that the hair is sufficient to be a covering for the woman.

So, he goes on and he says there that she should cover her head, that is cover her hair. Verse 7:

“For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man.”

Verse 8, “For man was not made from woman, but woman from man.”

Verse 9, “Neither was man created for woman, but woman for man.”

Verse 10, “That is why a wife ought to have a symbol of authority on her head, because of the angels.”

Whoa, what's that doing there—because of the angels? You know, that just seems like an odd thing for St. Paul to write unless we understand Genesis 6 in light of those eight points, the B'nai Elohim (בְּנֵי־הָאֱלֹהִים) or angels, the product of this wicked sexual union produced monstrous offspring, it resulted in terrible judgment on humanity as well as judgment of the angels, and while angels are not permitted to marry and those in heaven do not marry, yet some angels left their proper abode and they ended up being locked up in a holding tank, called Tartarus by St. Peter, until the judgment of the great day.

Angels have sexuality, certainly that's the case in the lust of Genesis 19 from the people of Sodom and Gomorrah, and we see that some angels are still alive on earth.

We're talking about fallen angels or demon spirits.

But he also, I think Paul is saying something here when he speaks of the angels, that he isn't speaking necessarily of fallen angels, but of all angels,



so that a woman is to exhibit, when she participates in public worship, she is to exhibit submission to her husband, who is to exhibit submission to Christ, who is to exhibit submission to God the Father. And this is God's order in worship.

And then he says something very interesting in verse 11.

“Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God.”

Then he says, “Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.”

Now some Bible commentators would say, “Well, if a woman has long hair then she doesn't have to wear covering over it,” but that's contrary to the whole thing that's being taught here, and that's a nice, interesting thing, but what's happened is, as women ceased to cover their hair, women also began to cut their hair short and today, in many quarters, it's very hard to distinguish from a distance a man for a woman, because not only do women no longer cover their hair, but they also have chopped their hair short.

So he's saying here in 14, “Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.”

Then he says in verse 16, “If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.”

And I have to add this comment. If you think back some of you in your own lifetime when you were a child, did women ever think of coming into church bareheaded? No.

Women dressed up to come to church and they covered their heads with a hat or some other thing, a scarf. And if you travel in other countries, in conservative churches you discover in Europe, as Sandy and I traveled to Russia, we had to buy a scarf for her when we went into churches that were active churches in Russia, as over against simply museums.

Why? Because the rest of the Christian world understands that when women worship, they need to cover their hair. And again, why is this, this last point of application. Why that is, is because of the angels, because when the

church on earth worships, and we read this in Hebrews 12, the church in heaven worships, an innumerable company of angels (Hebrews 12:22-24).

And so we do not want the kind of situation that's talked about in the book of Enoch, where we read these words in Enoch, chapter 6, verse 2, "And the angels, the children of heaven, saw and lusted after them, and said to one another, 'Come, let us choose wives from among the children of men, and begets us children.'"

Should we live in fear? Of course not. Our God is sovereign. Satan and his demons can only do what God permits, and not simply by bare permission, because God has ordained that whatever happens works for the good of those who love him (Romans 8:28-29). So rather than this message being one that would excite you to fear, it should be a message that encourages you to follow biblical standards of worship, and that it encourages you to understand that when you are, whether man or woman, under proper authority, you are protected, you are covered. That is a wonderful biblical truth.

May we pray.

*Lord, please bless this message which has a measure of artificiality to it because the church is empty except for one person besides me. Bless this message that those who hear it may profit. We pray in Jesus' name. Amen.*

## APPENDIX

### 1. The Hebrew phrase, B'nai Elohim, which is found in Genesis 6, always refers to angels in the rest of the Hebrew Bible.

Gen. 6:2 וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:  
Gen. 6:4 הַנְּפִלְאִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַגִּבּוֹרִים אֲשֶׁר מְעֹלָם אֲנָשֵׁי הַשָּׁמַיִם: פ  
Job 1:6 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹאוּ גַם־הַשָּׁטָן בְּתוֹכָם:  
Job 2:1 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹאוּ גַם־הַשָּׁטָן בְּתוֹכָם לְהִתְיַצֵּב עַל־יְהוָה:  
Job 38:7 בְּרוֹן־יָחַד כּוֹכְבֵי בָקָר וַיִּרְיֵעוּ כָּל־בְּנֵי אֱלֹהִים:  
Ps. 29:1 מִזְמוֹר לְדָוִד הִבּוֹ לַיהוָה בְּנֵי אֱלֹהִים הִבּוֹ לַיהוָה כְּבוֹד וָעֹז:

### 2. The peculiar offspring of Genesis 6 points to something more than simply "godly" boys marrying "worldly" girls.

Genesis 6:4 הַנְּפִלְאִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַגִּבּוֹרִים אֲשֶׁר מְעֹלָם אֲנָשֵׁי הַשָּׁמַיִם: פ

Genesis 6:4 οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί

### **3. The calling down of divine judgment that destroyed the entire human race except for eight souls points to a breaking of divine order unprecedented in history.**

Genesis 6:3  
וַיֹּאמֶר יְהוָה אֶל-לְוִיִּם וְאֶל-בְּנֵי-אָדָם כִּי יִשְׂאוּ אֲנִי מֵעַל-לְעֵלְמָךְ אֲשֶׁר-בָּרַשְׁתָּ וְהָיוּ יָמֵי מַאָּה וְעֶשְׂרִים  
:הַשָּׁנָה

### **4. Why does Peter use a form of the Greek word Tartarus, a hapax legomenon, to describe the place of these spirits' confinement when that word refers to the special place of confinement of supernatural non-humans in Classical Greek?**

2 Peter 2:4 ¶ For if God did not spare angels when they sinned, but cast them into hell\* and committed them to chains of gloomy darkness to be kept until the judgment. (\*ταρταρόω tartaroō to cast into Tartarus)

<sup>4</sup> Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους

<sup>5</sup> καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμου ἀσεβῶν ἐπάξας (2 Peter 2:4-5)

### **5. Why does Jude compare the sin of the angels with that of the Cities of the Plain?**

Jude 6 And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—

Jude 7 just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,

<sup>7</sup> ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. (Jude 1:6-7)

## 6. Why are some evil spirits confined in the abyss and others are not?

Luke 8:30 Jesus then asked him, “What is your name?” And he said, “Legion,” for many demons had entered him.

Luke 8:31 And they begged him not to command them to depart into the abyss.

<sup>30</sup> ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιών, ὅτι εἰσηλθεν δαιμόνια πολλὰ εἰς αὐτόν.

<sup>31</sup> καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

## 7. Though it is contrary to their estate to marry, the Bible does not indicate that angels are genderless. Why is it that the two angels who ate with Abraham were objects of lust to the male population of Sodom? (Genesis 19:4-7)

## 8. Why does Jude cite the Pseudepigraphal book of Enoch, especially in light of the extensive description of angel-human coitus and its effects found in that book?

Jude 14 ¶ It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones,

Jude 15 to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”

<sup>14</sup> Προεφήτευσεν δὲ καὶ τούτοις ἔβδομος ἀπὸ Ἀδάμ Ἐνὼχ λέγων, ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ

<sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. (Jude 1:14-15)

## APOCRYPHA

A writing or statement of doubtful authorship or authenticity; spec. those books included in the Septuagint and Vulgate versions of the Old Testament, which were not originally written in Hebrew and not counted genuine by the Jews, and which, at the Reformation, were excluded from the Sacred Canon by the Protestant party, as having no well-grounded claim to inspired authorship.

## PSEUDEPIGRAPHIA

pl. A collective term for books or writings bearing a false title, or ascribed to another than the true author; spurious writings; spec. applied to certain Jewish writings composed about the beginning of the Christian era, but ascribed to various patriarchs and prophets of the Old Testament.

Enoch 1:1 ¶ The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed.

Enoch 1:2 And he took up his parable and said ‘Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.

Enoch 1:3 Concerning the elect I said, and took up my parable concerning them: ¶ The Holy Great One will come forth from His dwelling,

Enoch 1:4 ¶ And the eternal God will tread upon the earth, (even) on Mount Sinai,

[And appear from His camp]

And appear in the strength of His might from the heaven of heavens.

Enoch 1:5 And all shall be smitten with fear

And the Watchers shall quake,

And great fear and trembling shall seize them unto the ends of the earth.

Enoch 1:6 And the high mountains shall be shaken,

And the high hills shall be made low,

And shall melt like wax before the flame.

Enoch 1:7 And the earth shall be wholly rent in sunder,

And all that is upon the earth shall perish,

And there shall be a judgement upon all (men).

Enoch 1:8 But with the righteous He will make peace.

And will protect the elect,

And mercy shall be upon them.

And they shall all belong to God,

And they shall be prospered,

And they shall all be blessed.

And He will help them all,

And light shall appear unto them,

And He will make peace with them.

**Enoch 1:9 And behold! He cometh with ten thousands of His holy ones**

**To execute judgement upon all,  
And to destroy all the ungodly:  
And to convict all flesh  
Of all the works of their ungodliness which they have ungodly  
committed,  
And of all the hard things which ungodly sinners have spoken  
against Him.**

Enoch 6:1 ¶ And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

Enoch 6:2 **And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’**

Enoch 6:3 And Semjaza, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’

Enoch 6:4 And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’

Enoch 6:5 Then sware they all together and bound themselves by mutual imprecations upon it.

Enoch 6:6 And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

