

# FALLEN ANGELS

## *Among Us*



*What You Need to Know*

ELIZABETH  
CLARE PROPHET

Author of *Fallen Angels and the Origins of Evil*

FALLEN  
ANGELS  
*Among Us*



ARCHANGEL MICHAEL

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FALLEN ANGELS AMONG US: *What You Need to Know*

by Elizabeth Clare Prophet

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## PRELUDE

### *One of Those Great Moments...*

A timely book for this age, *Fallen Angels Among Us: What You Need to Know* takes a look back in cosmic and planetary history to reveal the forces behind the controllers and manipulators on the world scene today. The goal is to provide the background and context that will allow us to safely navigate the turbulent waters of our time.

This compilation of teachings given by spiritual teacher, mystic and author Elizabeth Clare Prophet is an eye-opening account that will answer many of your questions as to how planet earth has evolved to her perilous state in the twenty-first century.

This book is Mrs. Prophet's sequel to her best-seller, *Fallen Angels and the Origins of Evil: Why Church Fathers Suppressed the Book of Enoch and Its Startling Revelations*. In that book she examines the primordial drama of good and evil, when the first hint of corruption entered our pristine world, earth. Through a detailed analysis of scriptural and scholarly

evidence, she offers compelling proof that two separate falls of angels took place long, long ago. She explains that some fell through pride with Lucifer and that others took human bodies to fulfill their lust for the “daughters of men.” Both groups have reembodied through the ages.

In *Fallen Angels Among Us*, Mrs. Prophet shows that these fallen angels are still among us today and outlines specific strategies and lies that they have used to subjugate the people of earth for millennia. She also offers practical spiritual tools to meet the forces of darkness with the indomitable force of light.

## TWO VIEWS OF THE FUTURE

There are two ways to view the future. First, the future is predestined and therefore happens to us. Second, we can change the future up until the very instant it becomes a reality.

We are at one of those great moments in history when those who have knowledge of earth’s ancient past and their place in it can perceive more clearly the unique role they are to play today. We are at a moment of tremendous opportunity when we can make a difference in our own spiritual destiny as well as in the destiny of our planet and her people.

Our search for who we are, where we came from and where we are going takes us into the distant past, beyond the reckoning of historians—back to the lost continents of Atlantis and Lemuria,<sup>1</sup> back to the time

when angels cast down from heavenly realms arrived on earth.

Planet earth has become home to many different evolutions. Some are loyal to the light and others are committed to darkness. Some are men. Some are fallen angels. Some are angels of light who volunteered to embody in order to assist God's children. Earth is indeed a crossroads in our galaxy. It is a complex tapestry.

### ANCIENT MEMORIES OF PAST GOLDEN AGES

Many of us have a soul memory of Lemuria and Atlantis, an inner awareness of when, under the influence of fallen angels, we compromised the light and left off our spiritual path.

On Lemuria this compromise, along with the abuse of technology, contributed to the sinking of that continent over twelve thousand years ago. All that remains is the Ring of Fire, which traces the boundaries of the Pacific Ocean along the west coast of the Americas and the east coast of Asia. About a thousand years later Atlantis sank. The once-great continents of Lemuria and Atlantis now lie beneath the oceans, their triumphs and their failures covered by the shifting sands of time.

Since then, the ages have rolled by like cars on a great Ferris wheel. Civilizations have risen, flowered, declined and disappeared. And the people of Lemuria and Atlantis have reincarnated again and again—



ATLANTIS

interacting with each other, and with fallen angels—making good and bad karma along the way.

It is against this backdrop that we are about to take our place on the stage of cosmic history and discover our role in making the Aquarian age a golden age.

### A POTENT INDICATOR OF THE FUTURE

Before looking at some of the challenges and opportunities we face in Aquarius, let us take a look at one potent indicator of the future—astrology.

Astrology shows us the effects of causes that we

have set in motion in the past, the return to our doorstep of both our positive and negative karma. On the positive side, Aquarius has been seen as a gateway to the golden age. It has the potential to be an age of freedom, peace, brotherhood and spiritual enlightenment.

On the negative side of the karmic ledger, the cycles of the next decades, even the next two hundred years, portend wars, plagues, political tyranny, economic turmoil, even the sinking of continents. But this need not be. Roger Bacon, the first modern scientist, said the purpose of studying astrology is to avoid its negative portents. Bacon believed that it was possible to avoid wars through the study of astrology. He said that if leaders of the Church had read the astrological warnings—such as the comet of 1264, which preceded the battles that broke out all over Europe—they might have averted the wars of their times.<sup>2</sup>

The birth of the new millennium coincides approximately with the age of Aquarius. What exactly is the Aquarian age? There are twelve astrological ages, each about 2,150 years long. They take their names from the signs of the zodiac. The entire cycle of twelve ages spans about 25,800 years.

Ages are related to the precession of the equinoxes. In astronomy this is the slow movement of the earth's polar axis. As the axis moves, the point of the spring equinox moves through the signs of the zodiac, denoting which age we are in.

No one knows exactly when each age begins or ends, but we do know that we are in the waning days of the age of Pisces. Because of the precession, we move through the ages in reverse order. Prior to the age of Pisces, we were in the age of Aries and before that the age of Taurus, and so on.

In each age, we are destined to assimilate a certain attribute of God and develop it to its fullest potential. The age of Aries, for example, brought the awareness of God as the Father, the Lawgiver. That age was characterized by God's direct communion with Moses. Moses showed us that we, too, could walk and talk with the indwelling Presence, the I AM THAT I AM, the name of God he received on Mount Sinai.

## MOVING FROM PISCES TO AQUARIUS

The opening of each astrological age is often accompanied by the birth of an avatar, or God-man, who embodies the spirit of the age that he inaugurates. The age of Pisces brought the awareness of God as the Son, revealed to us in the universal Christ personified in Jesus the Christ. Jesus' mission for the Piscean age was to be our mentor on the path of self-mastery.\*

The conclusion of Pisces is the hour when, after

---

\*Jesus came to show us how to walk the path of personal Christ-hood so that we could realize the fullness of the Son of God within ourselves. The word *Christ* is from the Greek *Christos*, which means “anointed.” Jesus was referred to as the ‘Christ’ because he was fully anointed with the light of Almighty God. Christianity holds no exclusive right to the universal path of higher consciousness as

two thousand years of Jesus' example, we are intended to display self-mastery over ourselves, our emotions, our thoughts, the environment and all aspects of our lives.

The dawning age of Aquarius brings us the awareness of God as the Holy Spirit and as the Divine Mother. In this age, both man and woman are intended to develop their feminine side—the creative, intuitive, nurturing and compassionate side of their soul. This can be a time of opportunity for renewed wholeness for our souls and for Mother Earth.

Some believe that a golden age will happen no matter what, but this is not the case. People have free will, and they can use it to either choose a path of freedom or to go the way of a civilization corrupted by fallen angels.

### IMMORTAL TEACHERS

Some of us were there in the great golden-age civilizations of Lemuria and Atlantis, when we were guided by masters and advanced adepts. We knew and applied the laws of God, and we enjoyed a quality of life superior to what we have today.

Indelibly inscribed in the records of our own sub-taught and demonstrated by Jesus Christ. John 1:9 gives scriptural confirmation that this is the birthright of every son of God: "That was the true light, which lighteth every man that cometh into the world" (John 1:9). Hence, to be the manifestation of the Christ means to be the light of that universal Christ consciousness, or universal Son of God.

conscious is the memory of an era when we walked and talked with these immortals. Today they are known as the ascended masters. They have been the wayshowers of our souls throughout our many lifetimes and have from the beginning held the vision of epochs of perfection we once knew. They are called ascended masters because they have mastered the circumstances of life, overcome the human ego, fulfilled their life's purpose, graduated from earth's schoolroom and ascended—that is, accelerated in consciousness—to become one with God. In the West we say they have entered heaven. In the East it is said that they have become enlightened or attained parinirvana.

These masters have come from all races and religions. They are the saints and sages of all ages who have risen from every walk of life and from every continent. Included among them are Gautama Buddha, Lao Tzu, Kuan Yin, Confucius and others from the Far East. In the West we have seen Enoch, Moses, Jesus the Christ, Mary the Mother and Saint Thérèse of Lisieux and many others. Included also are countless known and unknown devotees from all walks of life who have ascended after fulfilling lives of service and devotion. All offer perpetual assistance to the people of earth.

Collectively we know these spiritual beings, together with the archangels and the angelic host, as the Great White Brotherhood. This ancient name has nothing to do with race but refers to the one light out

of which all races and religions have come, the white light that can be seen in the aura of the saints.

In this and in every age, the masters have sent their messengers as representatives to deliver their teachings to those who seek to reunite with their Source. These messengers are both spokesmen and scribes; empowered by the Holy Spirit, they speak or write down the master's teachings. Mark L. Prophet and Elizabeth Clare Prophet were messengers for the ascended masters. It is through their teachings that the presence of the fallen angels among us is revealed at this time.

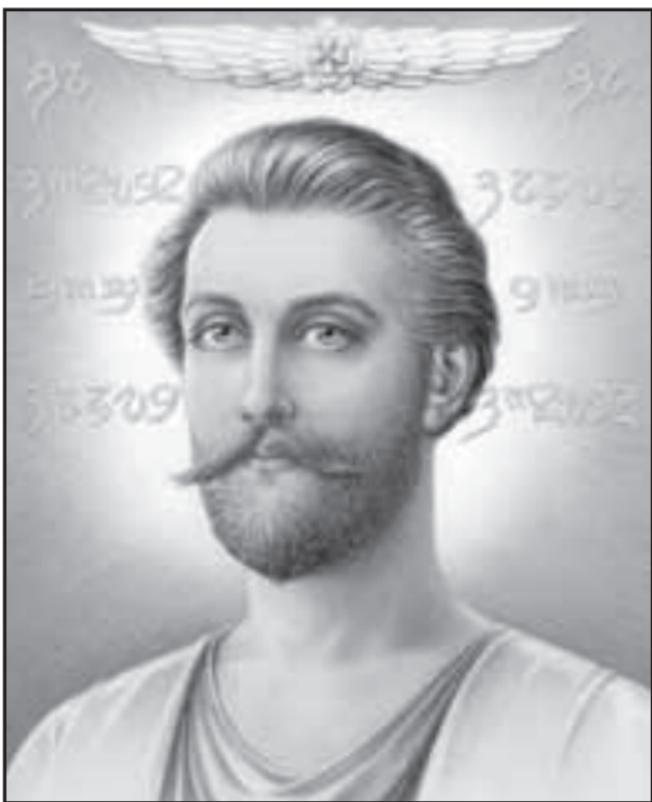
## AN AGE OF ENLIGHTENMENT IS POSSIBLE

As we move from Pisces into Aquarius, we are facing the karma of many past ages. This is a time when we are called to demonstrate our spiritual maturity. The end of the age of Pisces marks the day of personal and planetary reckoning.

The astrological indicators of oncoming karma show the darkness that can ensue if we do nothing. Astrology also shows the magnificent potential for a golden age should we choose to act.

How can we help bring in an age of enlightenment?

The ascended master Saint Germain, sponsor of the Aquarian age, brings a solution to the problem of our very ancient, complex karma. He brings a teaching and a way of life. Of greatest importance, he brings the gift of the violet flame. This spiritual energy, when



SAINT GERMAIN

used in accordance with the laws of alchemy, can transmute karma. (This will be discussed in detail in Part 5.)

It has been said that the best prophet of the future is the past. As we explore the potential for planet earth's future, it is essential to identify the events that have brought us to the present. The philosopher George Santayana said, "Those who cannot remember the past are condemned to repeat it."<sup>3</sup> While that is true, even those

who do remember the past will repeat it if they do not have the awareness and means to transcend it. It is for this reason that *Fallen Angels Among Us: What You Need to Know* is being published at this time.

Stop a moment and ask yourself: “Where have I been for the past twelve thousand years? Who am I? Where have I come from? And where am I going?”

That is exactly what you are about to find out.

THE EDITORS





PART 1

# FALLEN ANGELS AMONG US



OUR FATHER ENOCH

## CHAPTER 1

# FORBIDDEN MYSTERIES OF ENOCH

## THE UNTOLD STORY OF MEN AND ANGELS

With the incredibly fast pace of modern life, most of us don't take a lot of time to think about angels. But it was not always so. Back in the fourth century, for instance, when the warring Visigoths stormed the Roman Empire, when civil disorder and social corruption reached an all-time high, when a regulated economy triggered double-digit inflation—people were thinking about angels.

And it was more than quaint musings about how many angels could fit on the head of a pin. No, they were asking questions that had serious and far-reaching ramifications.

The hottest debate revolved around a single crucial issue: Were angels ever transformed into flesh-and-blood beings in order to perform earthly deeds? Though most of the debate seems to have escaped history's

chronicling pen, we can, and should, reconstruct a few of its questions—for reasons that will soon become clear.

If angels ever did become fleshly beings that looked like ordinary men, what would they be like? How would you pick one out from among your neighbors? Would he be extra good, a sweet cherub of a person? Or extra evil, one of those fiendish fallen angels?

Regarding the latter, what began as a casual curiosity of the cloth has taken on the cloak of a Sherlock Holmes detective story, a probe into ancient cosmological history through fragmentary documents that piece together the missing links of much more than a mere theological dissertation on the nature and origin of evil.

### EVIDENCE OF FALLEN ANGELS IN OUR MIDST

I believe that my investigations of the Book of Enoch, the texts of Origen, related scripture and apocrypha, mythological texts and ancient artifacts, though by no means complete, uncover the key to certain historical facts concerning the evolution of men and angels on this and other systems of worlds. I believe that these facts have been concealed from the children of light for thousands of years by deliberate design and that, once exposed and acted upon by dedicated hearts, they will be the essential ingredient in the turning of worlds toward a new age of peace and enlightenment.

Although space does not permit the full presentation of the facts at hand, it does afford me the opportunity to begin to unravel the forbidden mysteries of Enoch concerning the true nature of the fallen angels known as the Watchers. Enoch passed on these mysteries to his sons and their households to preserve for a far-distant generation.

Based on convincing evidence from a number of sources, our thesis confirms the Book of Enoch—that there are indeed fallen angels, that they have embodied on earth and corrupted the souls of her people, and that they will be judged by the Elect One in the day of the coming of his elect servants. By force of logic, our thesis must also put forth the corollary that these fallen ones (together with the progeny of the Nephilim who were cast out of heaven by Michael the Archangel) have continued to embody on earth without interruption for at least half a million years.

Therefore, I am prepared to prove and document that they are with us today in positions of power in Church and State as prime movers in matters of war and finance, sitting in the banking houses and on policymaking councils that determine the actual fate of mankind by population control and genetic engineering, the control of energy and commodities, education and the media, and by ideological and psychopolitical strategies of divide and conquer on all fronts.

The untold story of men and angels is a crack in the door of the full and final exposé of the manipula-

tors and the manipulated, the oppressors and the oppressed. When I shall have penned the last word of the last volume of my ongoing essay, it will be clear, by the grace of God and his Spirit, that the embodied fallen angels, who are the main subject of Enoch's prophecy, have been from the beginning the spoilers of the dreams of God and man. At every hand, they are turning the best efforts of the noblest hearts to a mockery of the Word incarnate and setting in motion the relentless spirals of degeneration and death in both Western and Eastern civilization.

The question that has become the subject of my research is this: If evil angels used to be around on earth and, as scripture seems to indicate, wore the guise of common men, why couldn't they still be around? Given the state of affairs on planet earth, where would we find them today? Do they manipulate our government? Mismanage the economy?

Who are they anyway?

## THE MATERIALITY OF ANGELS

Fourth-century men had some of the answers, preserved in little-known, hard-to-procure books, some of which have never been translated into English. A little digging into the archives of Christianity's early Church Fathers turns up the intriguing fact that they indeed knew something about the incarnation of angels—knowledge so dangerous it was banned as heresy.

Back in the first few centuries after Christ, the Church Fathers were philosophizing on the origin of evil in God's universe, especially on earth. All agreed that evil was rooted in the angels who fell from heaven, the familiar scriptural account about an archangel's rebellion against the Almighty and the angels who were cast out with him.<sup>1</sup>

Usually these angels were depicted as immaterial winged creatures, dark and shadowy demons tempting man to err, whispering wicked thoughts into his ear. But certain key passages in the holy books indicated that there might be more substance—literally and physically—to the fallen angels.

The materiality of angels seems to have been an age-old belief. There was the angel with whom Jacob wrestled—physical enough to cripple him at least temporarily, if not for life. So tangible was this angel that the author of the Book of Genesis calls him a man, although elsewhere scripture reveals that he was an angel.<sup>2</sup> The “angel” said to Jacob, “Let me go, for the day breaketh.” How could Jacob have had hold upon an incorporeal angel?

The angels who came to visit Sodom had to be bolted indoors in Lot's house in order to protect them from an intended sexual assault by local townspeople, Sodomites who wanted to get to “know” the angels.<sup>3</sup> And Manoah offered to cook dinner for his guest—presumed to be an ordinary man until he ascended to heaven in the fire Manoah had lit. Only then did



JACOB WRESTLING WITH THE  
ANGEL OF THE LORD

Manoah know that the “man of God” was “an angel of the Lord.”<sup>4</sup>

The bad angels, the fallen ones, were no less physical, according to certain religious scriptures of the world. Zarathustra, the great Persian prophet, reportedly dashed the angels’ bodies to pieces because they had used them to wreak evil. The angels (according to the story) had instigated illicit love affairs with earthly women—hard to accomplish without physical bodies,

especially since the tale attributed offspring to them.<sup>5</sup> The story of corporeal angels, despite its questionability, at least made sense of scripture and legend.

## THE BOOK OF ENOCH

And then there was the Book of Enoch. Once cherished by Jews and Christians alike, this book later fell into disfavor with powerful theologians—precisely because of its controversial statements on the nature and deeds of the fallen angels.

Its theme so infuriated the later Church Fathers that one, Filastrius, actually condemned it as heresy.<sup>6</sup> Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it.<sup>7</sup>

So the book was denounced, banned, cursed and no doubt burned—and last but not least, lost (and conveniently forgotten) for a thousand years. But with an uncanny persistence, the Book of Enoch found its way back into circulation two centuries ago.

In 1773, rumors of a surviving copy of the book drew Scottish explorer James Bruce to distant Ethiopia. True to hearsay, the Book of Enoch had been preserved by the Ethiopic church, which put it right alongside the other books of the Bible.

Bruce secured not one, but three Ethiopic copies of the precious book and brought them back to Europe and Britain. When in 1821 Dr. Richard Laurence, a

Hebrew professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of Enoch.<sup>8</sup>

The Book of Enoch speaks from that obscure realm where history and mythology overlap. Privy to those unfathomable founts of ancient lore, its author draws for the reader a brimming cup of secret wisdom.

A primordial drama of good and evil, light and dark, unfolds. The book tracks Enoch's footsteps back to antiquity's timelessness—back to the first hint of corruption upon a pristine world: earth.

### THE FALL AND DESTRUCTION OF THE WATCHERS

The trouble began, according to the Book of Enoch, when the heavenly angels and their leader named Samyaza developed an insatiable lust for the “daughters of men” upon earth and an irrepressible desire to beget children by these women. Samyaza feared to descend alone to the daughters of men, and so he convinced two hundred angels called Watchers to accompany him on his mission of pleasure.

Then the angels took oaths and bound themselves to the undertaking by “mutual execrations”—curses. Once such a pact was sealed, betrayal was punishable by unnamed horrors.

In their gang-inspired bravado, the angels descended and took wives from among the daughters of men. They taught the women sorcery, incantations,

and divination—twisted versions of the secrets of heaven.

The plot thickens like a science-fiction thriller, easier to take as fantasy than as fact. The women conceive children from these angels—evil giants. The giants devour all the food that the men of earth can produce. Nothing satiates their hunger. They kill and eat birds, beasts, reptiles and fish. To their gargantuan appetites, nothing is sacrosanct. Soon even Homo sapiens becomes a delicacy. (En. 7:1–15)

As the story goes, one spiteful angel named Azaziel taught men every species of iniquity, including the means for making swords, knives, shields, breastplates and other instruments of war. Thus, millennia ago, someone explained war not as a man-invented or God-sent plague, but as a vengeful act of a fallen angel barred from the planes of God's power. The implication is that man, through one form of manipulation or another, latched on to the war games of the fallen angels and allowed himself to commit genocide in defense of their archrivalries.

But there is more to Enoch's account of the Watchers. When the men of earth cry out against the atrocities heaped upon them, heaven hears their plea. The mighty archangels—Michael, Gabriel, Raphael, Suryal and Uriel—appeal on behalf of earth's people before the Most High, the King of kings. (En. 9:1–14)

The LORD orders Raphael to bind Azaziel hand and foot. Gabriel is sent to destroy the “children of

fornication,” the offspring of the Watchers, by inciting them to their own self-destruction in mutual slaughter. Michael is then authorized to bind Samyaza and his wicked offspring “for seventy generations underneath the earth, even to the day of judgment.”<sup>9</sup> And God sends the Great Flood to wipe out the evil giants, the children of the Watchers.

### RETURN OF THE WATCHERS

In succeeding generations, after the sinking of the continent of Atlantis, the giants return once again to haunt mankind. Likewise it seems that the Watchers will hold power over man (in some curiously undefined way) until the final judgment of these angels comes, which, the author implies, is long overdue.

There is also a most significant passage near the end of the Book of Enoch that speaks of the latter days upon earth:

In those days will the angels return and hurl themselves upon the East,... to stir up the kings and provoke in them a spirit of unrest....

And they will march up to and tread under foot the land of His elect ones....

They will begin to fight amongst themselves... till the number of corpses through their slaughter is beyond count, and their punishment be no idle one.<sup>10</sup>

This seems a chilling prophecy of our own time—with wars and rumors of wars in “the East” and the countless corpses in a holy land. There is no date

stamped on the prediction, but a few word changes in the right places would make it duplicate today's headlines.

The main theme of the Book of Enoch is the final judgment of these fallen angels, the Watchers, and their progeny, the evil spirits.<sup>11</sup>

### **ENOCH'S INFLUENCE ON JESUS**

Most scholars say that the present form of the story in the Book of Enoch was penned sometime during the second century B.C. and was popular for at least five hundred years. The earliest Ethiopic text was apparently made from a Greek manuscript of the Book of Enoch, which itself was a copy of an earlier text. The original was apparently written in a Semitic language, now thought to be Aramaic.

Though it was once believed to be post-Christian (the similarities to Christian terminology and teachings are striking), discoveries of copies of the book among the Dead Sea Scrolls found at Qumran prove that the book was in existence before the time of Jesus Christ. But the date of the original writing upon which the Qumran copies of the second century B.C. were based is shrouded in obscurity. It is, in a word, old.

It has largely been the opinion of historians that the book does not really contain the authentic words of the ancient biblical patriarch Enoch, since he would have lived (according to the chronologies in the Book of Genesis) several thousand years earlier than the first

known appearance of the book attributed to him.

But, of course, the contemporary historians' knowledge of Judaic scriptural history is by no means complete. As time progresses, new discoveries may help clarify the picture painted by the rabbinical tradition in the Zohar, which implies that Enoch's writings were passed faithfully from generation to generation.<sup>12</sup>

Despite its unknown origins, Christians once accepted the words of this Book of Enoch as authentic scripture, especially the part about the fallen angels and their prophesied judgment. In fact, many of the key concepts used by Jesus Christ himself seem directly connected to terms and ideas in the Book of Enoch.

Thus, it is hard to avoid the conclusion that Jesus had not only studied the book, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming kingdom and its theme of inevitable judgment descending upon "the wicked," the term most often used in the Old Testament to describe the Watchers.<sup>13</sup>

There is abundant proof that Christ approved of the Book of Enoch. Over a hundred phrases in the New Testament find precedents in the Book of Enoch. Our Lord's beatitude "Blessed are the meek: for they shall inherit the earth"<sup>14</sup> perhaps renders Enoch 6:9, "The elect shall possess light, joy, and peace; and they shall inherit the earth."

Likewise, Jesus' scolding "Woe unto that man by whom the Son of man is betrayed! it had been good for

that man if he had not been born”<sup>15</sup> is reminiscent of Enoch’s “Where [will be] the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.”<sup>16</sup>

And the “woe unto you that are rich”<sup>17</sup> of Jesus Christ is found almost verbatim in Enoch: “Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed; because you have not remembered the Most High in the days of your prosperity.”<sup>18</sup>

### ENOCH AND THE EPISTLE OF JUDE

There is other dramatic evidence of the early Christian acceptance of the Book of Enoch. The Epistle of Jude clearly discusses the content of the Book of Enoch, noting that

there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness....

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.<sup>19</sup>

Jude actually quotes Enoch directly and refers to him by name, saying:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.<sup>20</sup>

Note that the entire premise and conclusion of the Book of Enoch—i.e., the judgment of the Watchers as the key to the liberation of the souls of light and as a necessary planetary purge prior to the LORD’s kingdom come—is predicated to occur “in a generation which is to succeed at a distant period, on account of the elect.” (En. 1:2)

Who are the elect? We define the elect as those who elect to be instruments of God’s will, according to their calling from the Father and the Son to be bearers of the light of the Elect One.

We take Enoch 1:2 to mean that the judgment is a direct and inevitable consequence of the coming of the Elect One—the incarnate Word—and his chosen in this and succeeding centuries.

The judgment prophesied by Enoch will come through the Christ light that the Son has ignited in the hearts of his own. The light is of the “inner man,”

known to Paul as “Christ in you, the hope of glory.”<sup>21</sup>

Enoch’s prophecy on the judgment is quoted by Jude as acceptable scriptural evidence of “the ungodly.” Jude based his entire epistle upon this Enochian theme. But when Enoch’s book was later questioned, Jude himself also became suspect, his letter barely remaining among the canonical books of the Bible.

Another remarkable bit of evidence for the early Christians’ acceptance of the Book of Enoch was for many years buried under the King James Bible’s mis-translation of Luke 9:35, describing the transfiguration of Christ: “And there came a voice out of the cloud, saying, This is my beloved Son: hear him.” Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke’s verse in the original Greek reads: “This is my Son, the Elect One.<sup>22</sup> Hear him.”

The Book of Enoch was also much loved by the Essenes, the new-age community that had a large monastery at Qumran on the Dead Sea at the time of Jesus Christ. “The motif of the fallen angels,” Dr. Charles Francis Potter notes, “was a favorite legend among the Essenes.”<sup>23</sup>

Fragments of ten Enoch manuscripts were found among the Dead Sea Scrolls. The famous scrolls actually comprise only one part of the total findings at Qumran. Much of the rest was Enochian literature, copies of the Book of Enoch, and other apocryphal works in the Enochian tradition, like the Book of Jubilees.

The Essenes were waiting for the coming Messiah to deliver them from the persecution they suffered, which they attributed to the “sons of Belial”<sup>24</sup>—undoubtedly the fallen angels. They awaited the coming of the Elect One; for as the Book of Enoch had prophesied, “You shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Azazel [Azazyel], all his associates, and all his hosts.”<sup>25</sup>

In this same tradition, Jesus himself said, “Now is the judgment of this world [the world system of the Watchers]: now shall the prince of this world be cast out.”<sup>26</sup>

Certainly his listeners, well versed as they were in the teachings of the Book of Enoch, would have caught Jesus’ clear inference: that he came to implement the judgment of the fallen angels prophesied in the Book of Enoch.

In essence, Jesus revealed himself as the Messiah, the Elect One of the Book of Enoch, who came not only to fulfill the prophecies of the Old Testament but also to fulfill one very special prophecy in the Book of Enoch—namely, the judgment of the Watchers and their offspring.

### **LATER CHURCH FATHERS CHALLENGE THE BOOK OF ENOCH**

Everybody loved and respected the Book of Enoch, at least for a time. The turning point of opinions came in the fourth century, during the era of the Church

Fathers. These highly respected interpreters of Christ's theology were the prominent leaders and teachers of the Christian Church who thrived from the first to the eighth centuries A.D.

At first the Fathers devoted much attention to the subject of the fall of the angel whom they knew as the biblical Satan. They also addressed the subject of the personalities of other fallen angels, the modus operandi of wicked spirits, and the nature of evil itself. Convincing that these ancient wicked ones were still quite active in the world, the early Fathers often quoted the Book of Enoch to make their case for good against evil.

Now let us examine how the later Church Fathers turned away from the concept of embodied angels and the Book of Enoch, thus playing into the hands of the fallen angels.

The later Church Fathers did indeed have difficulty with the Enoch viewpoint and sought another explanation for the fall of the angels. Perhaps they were uncomfortable with the implications of the story of some among us who are not of us—men who are not men but fallen angels. So they looked to the record of Lucifer's fall in Isaiah 14:12–15, which reads:

How art thou fallen from heaven, O Lucifer,  
son of the morning! how art thou cut down to the  
ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend  
into heaven, I will exalt my throne above the stars

of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds;  
I will be like the most High. Yet thou shalt be  
brought down to hell, to the sides of the pit.

Some Church Fathers saw in these verses of Isaiah the story of the fall of an archangel and subsequently that of his underlings, drawing by “his tail,” according to Revelation 12:4, “the third part of the stars [angels] of heaven.” They saw the fall as being through pride rather than through lust, as in the Enoch account.

The Fathers, it seems, came up with an idea—an easy way to avoid the troublesome tale of embodied evil angels. They unanimously chose the version of the fall of the angels through pride instead of the Enochian version of the fall through lust, making it an either/or equation.

The question is: Was their motivation in challenging the Book of Enoch to avoid the controversial doctrine of the corporeality of the wicked angels and their bodily presence upon earth? And if so, why?

Perhaps we can reconstruct the logic of their argument. If the angels fell through lust, they must have had (or gotten) physical bodies to outplay their physical desires. But if the angels merely fell through pride, a corruption of mind and heart, they need not have had bodies to consummate their sin. They could simply be those bat-winged demons that whisper into men’s ears,

inciting them to vanity of vanities.

The latter explanation was, in theological terms, less problematical. And to this very day—though the Genghis Khans, et al., have made their grandiose entrances and exits, parading their superhuman or sub-human vileness, as the case may be—that belief prevails.

I for one do not believe that the sin of pride does not require a physical body to outplay itself. The culture these fallen angels have created today, as I will show, is based in materialism and the pride of the eye, from all manner of fixations on the body to an obsession with fashion. They have created a civilization that is rooted in both pride and lust, that has become the proving ground for fallen egos vying for attention and acclaim through the success cult.

In fact, the sin of lust itself technically does not require a physical body to stain the soul and life record of men or angels. For did not Jesus teach that the sin of lust could be carried out mentally and spiritually through an impure heart? “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”<sup>27</sup>

It would seem that to dwell upon the flesh-and-blood aspects of sin should cause a digression from the fact that the state of sinfulness or virtue is a condition of the soul which may be carried to its logical conclusion in contempt of the Almighty on any plane of habitation by either men or angels, whether clothed with bodies earthly, astral or ethereal.<sup>28</sup>

## THE INCARNATION OF FALLEN ANGELS

Notwithstanding, the Church Fathers who grasped at a few verses of Isaiah as salvation from their Enochian dilemma overlooked the most astounding story of all. The narrative, after detailing the fall of the archangel Lucifer, outlines the contemptuous deeds, the earthly deeds, of this ambitious “son of the morning,” calling him outright “the man that made the earth to tremble.”

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

All the kings of the nations, even all of them, lie in glory, every one in his own house.

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.<sup>29</sup>

Isaiah called Lucifer a man—giving strong indication that he believed that the “cast down one” had walked the earth in the flesh, had moved among mortals as one of them.<sup>30</sup>

Cyprian, a third-century bishop of Carthage, noted the specific use of the word *man* and used it as proof that the Antichrist—Lucifer—would someday come as a

man. Aphrahat, a fourth-century Christian theologian from Persia, believed that Lucifer had already incarnated—as Nebuchadnezzar, king of ancient Babylon.<sup>31</sup>

But this phenomenal piece of evidence for the incarnation of fallen angels was brushed aside by the other Church Fathers—if they ever recognized it for what it was—who instead used the Isaiah passage to launch another debate: the pride-versus-lust controversy.

Christian writer Julius Africanus (200–245) first opposed the traditional story of the fall of the angels through lust. He even tackled Genesis 6, verses 1–4, about the “sons of God,” traditionally interpreted to be the Watchers, and the “daughters of men,” i.e., the descendants of Cain—a parallel to the Book of Enoch in approved scripture. The pivotal verses 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; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

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.

Julius Africanus preferred to believe that the “sons of God” in Genesis 6:2 who “saw the daughters of men” and “took them wives” didn’t refer at all to angels, despite the fact that certain translations of the Bible in his day explicitly read “angels of God” rather than “sons of God.”<sup>32</sup>

Julius Africanus thought that the verse referred instead to the righteous sons of Seth who “fell” (in the moral sense) by taking wives of the inferior daughters of Cain.<sup>33</sup> He formed his opinion in spite of the fact that both the Book of Enoch and the Book of Jude refer to angels who left their first (heavenly) estate,<sup>34</sup> which Julius should have known, and also in spite of the fact that the term “sons of God” is elsewhere used in the Old Testament to indicate angels,<sup>35</sup> which Julius also should have known.

The opinions of the Church Fathers soon flocked to this interpretation. In the early fourth century, the Syrian authority Ephraem also declared that Genesis 6 referred to the Sethites and Cainites—and therefore not to the fall of angels through lust.<sup>36</sup>

The controversy continued to rage among Church Fathers and scholars until finally Enoch was declared heresy.

And so the words of Enoch faded from the source books of civilization. It might not be irrelevant or irreverent to ask, Who made the deletions—men or angels? Who so wanted to keep the presence of fallen ones upon earth a guarded secret?

In the guise and garb of Christian and Jew, they—the fallen angels and those whom they had influenced—denounced and suppressed the Book of Enoch’s record of the fall of angels through the lusts of the flesh. Their verdicts of heresy and blasphemy rested against Enoch for over fifteen hundred years.

## WHICH CAME FIRST, GENESIS OR ENOCH?

The twentieth-century discovery of several Aramaic Enoch texts among the Dead Sea Scrolls prompted Catholic scholar J. T. Milik to compile a complete history of the Enoch legends, including translations of the Aramaic manuscripts.

Milik’s 400-page book, published in 1976 by Oxford,<sup>37</sup> is a milestone in Enochian scholarship, and Milik himself is no doubt one of the world’s finest experts on the subject. His opinions, based as they are on years of in-depth research, are highly respected.

Milik notes the obviously close interdependence of the story of the fallen angels in Enoch and the story of the “sons of God” in the Book of Genesis. But he does not draw the same conclusion as the Church Fathers, namely that the Book of Enoch misinterpreted the earlier Genesis account and was therefore irrelevant.

Milik, rather, arrives at a surprising yet well-justified conclusion: that not only is the history of the fallen angels in Enoch older than Genesis 6, but Genesis 6 is in fact a direct summary of the earlier Enoch account.<sup>38</sup>

This is what Milik calls the “ineluctable solution”: It is Genesis 6 that is based on Enoch and not the other way around. Milik thinks that the text of Genesis 6, by its abridged and allusive formulation and direct quoting of two or three phrases of Enoch, must be the later of the two, making the Enoch legend earlier than the definitive chapters in Genesis.<sup>39</sup>

Milik has thus deftly turned the tables on the late Church Fathers who banned the records of fallen angels mating with daughters of men and who labeled Enoch’s teaching a heretical misinterpretation of Genesis 6. For if Genesis 6 was really based on the Book of Enoch, then obviously Genesis 6 is retelling the same event as Enoch: the lustng of the fallen angels after the daughters of men. Enoch’s account was in the Bible, right in the approved text of Genesis, all along.

If Milik is right—and the evidence leans in his favor—then the criteria upon which the Fathers based their judgments against the Book of Enoch are fully invalidated and their testimony against Enoch is refuted. Their arguments have no ground. Enoch’s case must be reopened and retried.

## TWO FALLS OF ANGELS

But the astute reader will ask, If Genesis 6 tells of the fall of the angels through lust, what about the other biblical fall of the archangel through pride, as told in Isaiah and as noted (or rather, used) by the later Church Fathers long ago? Here again, twentieth-century scholar-

ship provides an answer that was unavailable in the patristic era.

In an unparalleled and detailed probing into the specific meaning of the passage, Hebrew scholar Julian Morgenstern discovered that tied up in the Genesis verses are traces of “two distinct and originally entirely unrelated myths dealing with gods or angels.”<sup>40</sup>

In his remarkable exegesis (Hebrew Union College, 1939), Morgenstern proves that originally two accounts of separate falls of the angels were known: one, that of the archangel’s rebellion against the authority of God and his subsequent fall through pride, in which he was followed by a multitude of lesser angels, biblically called the Nephilim (the “fallen ones”); and two, the other account, recorded faithfully in the Book of Enoch—the later fall of the angels, called Watchers, through inordinate lust for the daughters of men.<sup>41</sup> And so, Morgenstern concludes, the angels fell not once but twice.

Morgenstern explains that the very construction of Genesis 6:4, one of the most intricate and obscure Old Testament verses, implies that it is a synthesis of two different stories. In the literal English of the Jerusalem Bible, this verse reads:

The Nephilim were on the earth at that time (and even afterward) when the sons of God resorted to the daughters of man, and had children by them.<sup>42</sup>

The text specifically sets side by side two facts: one, there used to be beings called Nephilim on earth; and two, they were still around when the sons of God came down and mated with the daughters of men. Clearly, says Morgenstern, the Nephilim are fallen angels who were already on the earth when the sons of God—the other angels which Enoch depicted—also fell through their own lust.

But how did the Nephilim fallen angels get to earth in the first place? That, states Morgenstern, is where the rebellious archangel and the fall through pride fits in. That is the earlier of two entirely separate celestial events.<sup>43</sup>

### VALIDATION FOR ENOCH

The seeming contradiction between two falls of angels, eventually used by the Fathers against Enoch, disappears if there are separate stories of two falls.

Enoch's book, then, is a trustworthy preservation of the one fall, the one through lust, that would otherwise have been lost to posterity but for a few other brief apocryphal references.

The later Church Fathers' denial of the Book of Enoch thus clouded man's understanding of the fallen angels for centuries. Furthermore, the statements of the later Church Fathers against the idea of physical incarnation of angels are far from authoritative. Linguistic proof supports the theory that the Jews of ancient times

believed the fallen angels physically incarnated in flesh bodies.

Morgenstern also hints that for the early Jews, the fallen angels were quite physical, noting that the crime of the “sons of God” was one which was characteristic of the human level of existence. He shows that God’s punishment of these angels was that they take on the nature and quality of the human women with whom they had associated themselves carnally and that they become mortal. Morgenstern says, “No other conclusion is possible.”<sup>44</sup> Sentenced to an earthly life, the angels thereafter became as mortal men.

One by one the arguments against the Book of Enoch fade away. The day may soon arrive when the final complaints about the Book of Enoch’s lack of historicity and “late date” are also silenced by new evidence of the book’s real antiquity.

Not only could the book be authentically the ancient story of the real Enoch; it could also be the answer to the philosophers’ conundrum of the origin of evil in God’s universe. According to Harvard’s Dr. Paul D. Hanson, the myth of the fallen angels “offers an etiology of evil in the world: all of the evil in the world stems from a heavenly event, the rebellion of certain divine beings, and more immediately, from the resulting generation of their pernicious offspring in the world.”<sup>45</sup>



## CHAPTER 2

# THE FALL OF LUCIFER, OF MAN AND THE COMING OF THE LAGGARDS

**T**oday we look around at the confusion on the planet and wonder where it all started and how we got into this realm of twilight, of absence of vision and unity among people and nations. It wasn't always this way. Looking back in cosmic history, we find that the compromise began during the time of the biblical Adam and Eve, when the fallen angels entered the picture. Let's look at how and why these angels were in the Garden of Eden.

Among the angelic evolutions is the higher order of archangels. Many people today are familiar with Archangels Michael, Gabriel and Raphael. But there is one whom we might not recognize as an archangel, and that one is Lucifer, who was an archangel of great stature before he rebelled against God. His rebellion was prompted by his refusal to serve God's offspring—man.

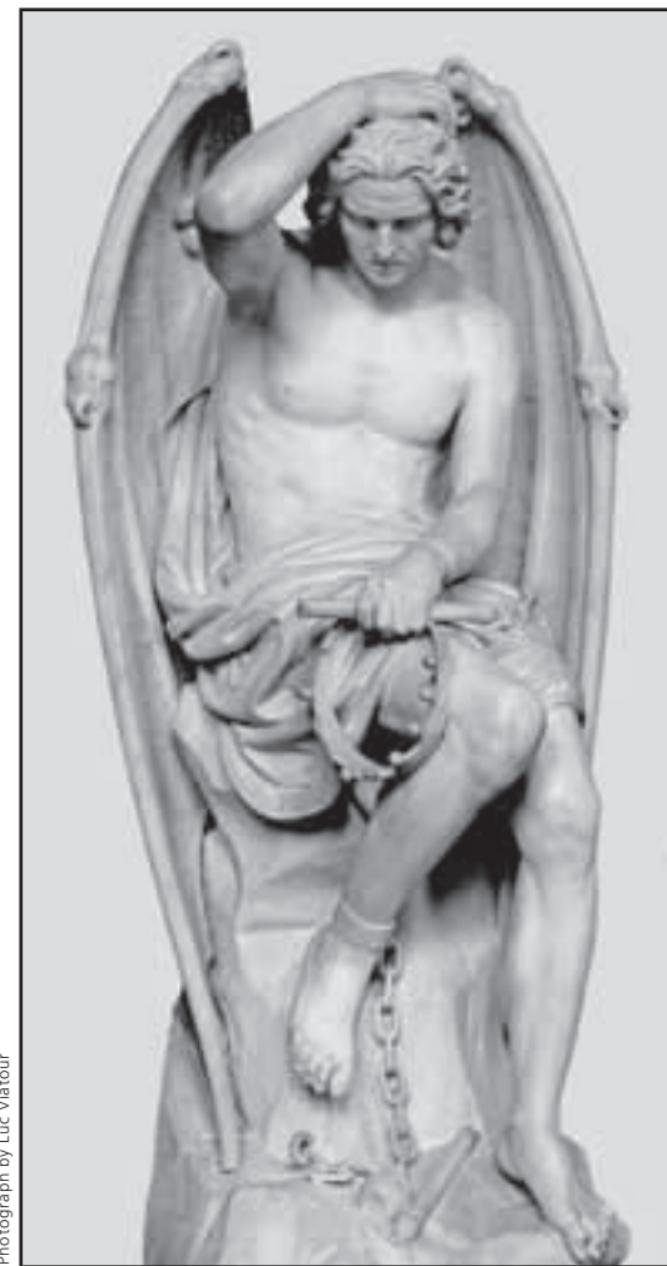
## THE FALL OF LUCIFER

There is a story in the apocrypha of the New Testament—religious writings that have been handed down from the early Christians but which have not become a part of our Bible—that when God created mankind in his image and likeness, he created sons and daughters. He sent forth Christed ones and said to his angels: “I have formed man out of my own image, out of my own likeness. This image is myself incarnate. Now, therefore, worship the image of God.” Thus we see that in the hierarchy of the kingdoms of God, the angels occupy a position as ministering servants to the sons of God.

You might say that Lucifer became jealous that the LORD God did not require that the creation worship him, for he had been with God in the very creation of his offspring. And so he would not bow before the light of the offspring of the Most High.

The apocryphal Gospel of Bartholomew elaborates upon the reason for the archangel's fall, explaining that Lucifer revealed his pride when he refused to bend the knee before the Christ within the man made by the LORD: “I am fire of fire,” boasts the archangel. “I was the first angel formed, and shall I worship clay and matter?”<sup>1</sup> His refusal to worship the Son of God within man was the beginning of the Great Rebellion.

It is sometimes difficult to understand how one so close to the heart of God, one who was such an exalted



Photograph by Luc Viatour

FALLEN LUCIFER

being—one who was called son of the morning and Lucifer (meaning “lightbearer”—could rebel. I see Lucifer’s pride and egocentrism, the marks of his fall, as an intellectual rationale that is devoid of God in the center, an attitude of self-sufficiency that claims: “I don’t need God because I can do better than God.”

When all of this took place in the consciousness of Lucifer, he still had great light; and that great light was the result of his momentum before his fall. So great was his light that millions of angels were in his service, and when he made the decision to separate from the fiery core of God’s being, the angelic hosts, so accustomed to obedience to their leader, followed after him.

We read in the twelfth chapter of the Book of Revelation:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Having put themselves out of harmony with their point of origin, these rebellious angels were no longer able to dwell in the higher realms of God’s kingdom. “Cast down into the earth” meant that they were cast into the physical plane to take on physical bodies, such

as we wear, and that they would thereafter be subject to the laws of karma and reincarnation.

The Devil (also called Lucifer) and his angels did not want to be cast down. They wanted to have their rebellion and remain in heaven. It took a heavenly battle, a galactic Armageddon, for Archangel Michael



ANGELS CAST DOWN FROM HEAVEN

to force these angels out of heaven into the planes of the earth. Thus began the fallen angels' sojourn on earth.

One name listed in Revelation 12:9 for the "great dragon" is Satan. Let us understand who Satan is and what he represents. The word *satan* means "adversary." We speak of one devil named Satan, but in fact there is a band of fallen angels, called Satans [pronounced Seh-'tanz], who were cast out of heaven along with Lucifer and his angels. Satan is the original progenitor, or the highest ranking, of the Satans. We refer to them collectively as Satan and his seed.

Before the Great Rebellion, the Satans served as initiators who instructed and tested souls, assisting them to attain greater God-mastery. After their fall, the Satans became tempters, and their focus shifted to attempting to lure the sons of God into breaking their vows and violating God's laws.

The Book of Job describes Satan as an initiator, a tester. The first chapter records "a day when the sons of God came to present themselves before the LORD, and Satan came also among them." God spoke to Satan of Job's goodness, saying "there is none like him in the earth, a perfect and an upright man." Satan replied, "Doth Job fear God for nought?"

The LORD gave Satan permission to prove, or test, Job to see how intense and how great his love for God would be if he were stripped of all his worldly possessions and his family. Throughout Satan's testing of



FALLEN SATAN YIELDS  
TO THE ANGELS OF THE LORD

him, Job remained steadfast in his love and worship of God.

After the Satans were cast into physical embodiment on earth, they began to intermarry and procreate. And to this day the seed of Satan are in embodiment among us. We see these spoilers in the media and

other arenas, including the churches and other religious bodies. Wherever they go, they take an adversarial position to God and his people, opposing the light and the truth.

### THE FIRST ROOT RACES

Thousands and hundreds of thousands of years before the fall of Lucifer and the subsequent fall of the Watchers, the children of God on earth had enjoyed a long history of purity and perfection in several golden-age civilizations. The earliest of these civilizations existed on the continents of Africa, Asia and South America and in other areas now buried beneath oceans and desert sands. These golden ages antedated the more recent golden ages on Atlantis and Lemuria.

Just as we see great variety in the races of man today, so there is also great diversity in the origin and soul evolution of the lifewaves who have been, and still are, working out their destiny on earth. According to esoteric tradition, seven primary groups of souls—the first to seventh root races—are to embody on this planet.

A root race is a lifewave, an evolution of souls that comes forth from the heart of God in a certain epoch in cosmic history to ensoul a particular aspect of God's consciousness. The members of each root race share a unique archetypal pattern, divine plan and mission to fulfill on earth.

The first three root races lived in harmony with

each other and with the laws of God in three golden ages before the Fall of Adam and Eve. Like us, they had free will. Unlike us, they used it only to do the will of God. They had spiritual teachers from whom they received a knowledge of evil (*the energy veil*) and a forewarning of the consequences of choosing to experience evil directly. They never fell for the rationale that you have to experience evil in order to understand it, in order to distinguish it, in order to choose. For them, the analysis in the laboratory of the soul was enough.

Thus, the members of those first three root races did not depart from the ideal consciousness of constantly beholding the absolute perfection of God. They never experienced what has been called the Fall—the descent in consciousness from the planes of Spirit to the planes of Matter, the descent from the fiery core of God's consciousness to the plane of duality, of relative good and evil. Living as one and in harmony with God and nature, their bodies were far less dense, less physical than ours are today. At the conclusion of their cycles on earth, they reunited with God in Spirit without ever experiencing sin.

### THE FALL OF MAN ON LEMURIA

It was during the time of the fourth root race that the allegorical Fall of man took place under the influence of the band of fallen angels known as Serpent. The biblical Adam and Eve were symbolic of man and

woman living on the continent of Lemuria during that epoch, some tens of thousands of years ago.

Unlike those of the first three root races, an impersonal knowledge of evil did not satisfy the members of the fourth root race. Succumbing to the temptations and lies of the fallen angels, they decided to experiment with the energy veil firsthand, partaking of the forbidden fruit of the tree of knowledge of good and evil. This decision marked their departure from innocence and their descent into the world of duality—of unreality, or maya, as the Hindus call it.

We understand from this allegory that the knowledge of good and evil is not knowledge at all in the divine sense of the word, but the belief in an existence apart from God. It is the belief that God and man are two instead of one. This so-called knowledge immediately lowered the consciousness of man from the plane of oneness in God, or Spirit (the etheric plane), to that of duality in dense form (the physical plane). This knowledge produced, therefore, the synthetic image in place of the image of absolute perfection.

Originally, man's inclination was to outpicture only good; having been made in the image of God, he was inherently good. God had forbidden man to eat of the fruit of the tree of knowledge of good and evil because he knew that once man partook of duality, it would become an integral part of his self-awareness and he would lose the standard of absolute good, or oneness with God.

Prior to his descent into the consciousness of duality, man's attention and energies were God-centered: His life was God's life, and by the intelligent use of free will he dedicated God's energies to the lowering of the patterns made in the heavens into the patterns made in the earth.<sup>2</sup> The covenants between God and man had



ADAM AND EVE IN THE GARDEN

not been broken; therefore, as man surrendered his all to God, God surrendered his All to man.

As long as Adam and Eve communed with God face to face in the Garden in the cool of the day, as long as they were aware of the reality of only God, there was no sense of separation for them. It was when they could no longer commune with God that the Garden was closed to them. Thus, once they had entertained the idea of themselves as being outside of the consciousness of their Source—the divine image in which they were created—they felt naked and alone. Recognizing this, they symbolically clothed themselves with fig leaves, but to no avail, because it is the soul and not the flesh that suffers the pangs of a lost identity. That point of contact with the Infinite can only be found by returning to the unity of the eternal God Presence.

God had given man the freedom to choose from among the infinite virtues of good, but man used his freedom to choose from among the finite manifestations of the energy veil. He did not heed God's warning: "In the day that thou eatest thereof thou [the discriminating consciousness of good] shalt surely die."<sup>3</sup> He simply would not believe that his ability to distinguish between the Real (absolute good) and the unreal (relative good and evil) would be lost once his pure consciousness had absorbed the impure substance of the veil. Such was man's unfortunate misconception of free will.

Those who had succumbed to the influence of the

fallen angels became subject to mortality. When their reference point became dual and finite, they were no longer exempt from death, for death is the consequence of finitude. As Genesis tells the story, once man had partaken of the fruit, his creative powers were curtailed. He was driven out of paradise and denied



ADAM AND EVE BEING CAST OUT OF THE GARDEN

access to the fruit of the Tree of Life—this fruit being the essence of God's power, which endows both the being and the creation of those who partake of it with the infinite, creative energies of immortal life.

Just as Lucifer had been cast out of heaven into a state of mortality, so Adam and Eve, by their freewill choice, were excluded from an ongoing communion with God in a heavenly paradise, where only the laws of perfection had previously been outpictured by the first three root races.

### REVENGE OF LUCIFER

From the hour of his fall, Lucifer was cut off from God, from the energies of his Source. He still had at his command, however, the energies of his prior momentum of attainment in God as well as the energies of the angels who were cast down with him. The same is true of all the angels who fell, including the Watchers at the time of their descent to earth.

In order to sustain that energy, the fallen angels have sought to seduce the children of light and tear them from their God Source, as the story of the Garden of Eden reveals. Since then, the fallen angels have positioned themselves everywhere among God's people in order to control them and thereby live off their light.

With the power and allure of their former attainment, these fallen angels have often seemed to the innocent ones of earth to be true interpreters of God's law, his universe, his hierarchical order and his divine

plan. And so mankind have been led astray and become entangled with the fallen ones for the countless centuries since the Fall. Karmically bound to each other, the children of light and the fallen angels have continued to reembody side by side to the present hour.

Although Archangel Michael won the war in heaven, the war is now being fought on earth. And ever since, earth has been the scene of the epic battle that we are seeing played out to this very day.

Not only did earth become the new home of these fallen ones, but when the planet was further compromised by the Fall of man, it became host to other lifewaves from other systems of worlds.

### COMING OF THE LAGGARDS

The interruption of God's plan for the root races that resulted from the fall of the fourth root race on Lemuria is well-known by students of the hidden mysteries. As man consented to the serpentine lies projected into his thought and feeling processes by the fallen Luciferians, there was a tearing of the veils of innocence that had formerly insulated his world with sheaths of light.

The first to fall were the high priests on Lemuria, whose subtle sense of superiority over the people yielded to spiritual pride. Once the high priests began to be influenced by the prideful rebellion of the Luciferians, wedges of darkness were driven into the consciousness

of the people, separating them from their Source. Agitation and inharmony broke down the protection that is always sustained when people express true brotherhood to one another. Fear and doubt widened the gap between man and man, and man and God.

Once mankind had shown themselves vulnerable to the illusions of duality, the entire planet lost the protective sheath that had sealed the virgin consciousness from intruding evil and man lost his protection. As like attracts like, so the level to which man's consciousness had descended became a magnet for any interplanetary consciousness vibrating at the same level.

And therefore the laggards came, those who had been influenced by fallen ones on other planetary bodies and had failed to fulfill their divine plan on schedule on their home star. They are called laggards because they have lagged behind in their spiritual progress wherever they have embodied.

In the case of the planet Maldek (a former planet in our solar system), the fall of these individuals was so great, and their rebellion was so complete, that war ensued. The devastating use of atomic energy resulted in total destruction—the blowing up of the planet.

The asteroid belt between Mars and Jupiter, the remains of Maldek, is a stark reminder of what can happen when a people forsake their God. We have a clear physical record, then, right within our own solar system, of the consequence of the misuse of free will.

As a penalty for waging war and bringing about total nuclear annihilation of their planetary home, two-thirds of the evolutions of Maldek—those who had totally denied God—went through what is referred to in Revelation as the second death,<sup>4</sup> the death of the soul.

The remaining third, a remnant of souls considered salvageable because they had taken a stand against the evil ways of their brethren, were allowed by heavenly councils to embody on earth. Heaven's hope was that these individuals would work out their karma and once more walk in the ways of righteousness and truth. For in the far-distant past they too had known the Edenic state; they too had come from God; they too had departed from innocence. Among them were humanitarians, philanthropists, scientists and talented artists and artisans who had resisted war and inharmony but whose peaceful and constructive efforts had been drowned out by the din of their more warlike and destructive brethren.

### THE CAIN CIVILIZATION

The laggard remnant that incarnated on earth had been given the opportunity to choose good and shun evil. But instead of being drawn into perfection by the members of the fourth root race embodied on Lemuria, very few—even among the most spiritually evolved laggards—were ultimately inclined to choose the path of light, despite their past attainment from prior golden ages.

The majority of these laggards, although highly advanced materially and scientifically, had willfully rebelled against God. They refused to use their talents and their free will to glorify God and to execute his plan on Maldek. On earth, they continued in the ways that had caused the destruction of their planetary home. Those who persisted in their rebelliousness thus contributed to the tearing down of the virtue of the fourth root race.

The ascended masters tell us that Cain, the first-born son of Adam and Eve, was one of the laggards from Maldek who incarnated on earth. Cain, though born of the seed of Adam, was conceived through the uniting of Eve's consciousness with that of the Serpent, the Liar who told her that she would not surely die if she ate from the tree in the Garden.

So Cain, whose name means "hollow root," contained within him the seeds of his rebellion, which he had outplayed in his prior incarnations on Maldek. In the Genesis account of Adam and Eve, Cain's brother, Abel, a shepherd, brought his offering to the LORD and it was accepted. When Cain, a tiller of the ground, brought his offering to the LORD and it was not found worthy, Cain rose up in anger and slew Abel.<sup>5</sup> The willful Cain wanted to please God in his own way, in the way of the ego, the way of the pride and ambition of the Serpent, who had sired his consciousness—not in God's way.

Cain and his descendant Tubal-cain, an "instructer



THE KILLING OF RIGHTEOUS ABEL

of every artificer in brass and iron,”<sup>6</sup> taught their arts to those among the fourth root race, as did laggard scientists. The laggards had learned the manipulation and mastery of material substance in previous embodiments on Maldek and on other planets, and they taught this knowledge to the less experienced evolutions of earth.

The techniques they taught included how to split the atom and harness nuclear power for peaceful as well as destructive purposes, how to create various forms of life in a test tube, and how to use ultrasonic waves, laser beams and astral rays as implements of healing and conquest. Their advancements in aeronautics, space travel and many other branches of science were far ahead of those of today's scientists.

Thus, the generations of Cain injected into earth's future civilizations the know-how to use these sciences, even the manipulation of DNA of both the highest and lowest evolutions, to further their evil designs. These rebels managed to perpetuate themselves and their lineage for thousands of years, and therefore they were there as civilizations rose and fell through the ages.

Because of their greater development and longer experience in the physical plane, when the laggards took embodiment on Atlantis they gained complete control of the materialistic society they built there. They held key positions in government, religion, science, the economy, the arts and the media, which they dominated with their recalcitrant consciousness. Then and now, they have sought after wealth and power as an end in itself rather than as the means to exalt the spiritual nature of man and life. Ultimately, they are materialists. They have no desire to love and serve God but rather to amass wealth and comfort.

By their efficiency in material things, the laggards reinforced the Luciferian lie that man does not need

God because he can do all things for himself. Thus, many children of the light who desired to return to their lost estate (including certain Maldekians who had retained their allegiance to God) soon fell under the almost total domination of the more advanced life-waves. Every effort of these more advanced laggards, no matter how socially progressive it might have appeared, was intended to preserve the status quo and to prevent the spiritual enlightenment of the race.

The most rebellious among them were determined to reverse the upward course of golden-age civilizations. They sought to deprive mankind of the higher spiritual teachings and the mysteries of the Christ, thereby attempting to ensure, as centuries passed and the dust covered the records of man's devotion to God, that no one would be able to ascend.

Why, you might ask, would God allow these laggards to incarnate through the fourth root race, knowing the risk that was involved? The masters have said there were two reasons: There were already seeds of the laggard consciousness here (meaning the people of earth had a karmic receptivity), and the people of earth had volunteered at inner levels to give bodies to these souls and to assist in training them to live a higher way of life.

Yet the laggards, having already evolved for millions of years before coming to earth, were older and more experienced souls than those who had more recently come forth from the heart of God in the

fourth root race or who were to come later in the fifth and sixth root races. And therefore they have been able to outsmart the innocent ones.

### DESCENDANTS OF SETH

After Cain killed Abel, Adam and Eve gave birth to a third son, Seth—the LORD’s replacement for Abel. Seth’s descendants began once again to “call upon the name of the LORD,”<sup>7</sup> to follow in God’s ways. Through their obedience to God’s laws, the generations of Adam through Seth brought forth great lights in the history of the earth.

However, as recorded in *The Forgotten Books of Eden*,<sup>8</sup> some of Seth’s descendants, the children of Jared, were lured down the holy mountain of God (their dwelling place in a level of higher consciousness) by the children of Cain, who committed all manner of abominations and enticed them with sensual music from the valley below.

As noted in chapter 1, early Christian writer Julius Africanus did not believe that the “sons of God” who “saw the daughters of men” and “took them wives” (as recorded in Genesis) referred to angels but to the sons of Seth, even though the term “sons of God” is used elsewhere in the Old Testament to mean angels.<sup>9</sup>

With the understanding we now have from the Book of Enoch, which is older than Genesis, we know that those who lusted after the daughters of Cain were indeed angels who had descended into material form

from the heavenly order of Watchers. It is possible that some of them incarnated through Seth and then took wives from among the daughters of Cain. The point is, they were angels—whether they came into embodiment through Seth and subsequently fell when tempted by the daughters of Cain or whether they fell directly from heaven and cohabited with them.

When these fallen angels had intercourse with the daughters of Cain, the genes of the sons of God were mingled with the genes of the fallen angels. This is why the Torah prohibited intermarriage among the Jews<sup>10</sup>—to prevent them from diluting their seed of light and from giving it to those who would use it to perpetuate their own existence in a more powerful and evil way.

Nevertheless, the culture of light was defiled, both through intermarriage and through imitation, and we now live in what I call the Cain civilization, a civilization corrupted with everything Cain represented—materialism, debauchery and the compromise of the seed of light.

## A MECHANICAL CREATION

The masters have given us a teaching that is the vital link, the key, to understanding what has transpired in the cosmic history of earth. It is the lost teaching about the fallen ones and their mechanization man in our midst—the teaching that Enoch gave to his sons and that Noah held in his heart for his sons—that we might understand in this day and age the

true nature of the battle of Armageddon.

The Master R,<sup>11</sup> who is Saint Germain's sponsor, identified what he refers to as the Mechanization Concept. He spoke of the coming of the laggards and the darkness that ensued:

Long ago, from a certain system of worlds there came bands who descended to earth, the hordes of shadow who were invited here by mankind (for mankind thought by the power of good example to elevate the consciousness of the laggard bands).

Now, it is not so well known that these laggards were accompanied by some who were not invited. Some of these brought knowledge to mankind and to the earth, and some of this knowledge was degenerative and destructive. In addition, they also brought with them strange creatures of their own creation—seemingly intelligent beings not created by God, however, but by advanced scientists on other systems of worlds.

The extent of the evil of these hordes and that of their mechanical creations has been very great, and the oppression they have wreaked upon mankind has been terrible to behold. The infiltration of the planet by these creatures is indeed a manifestation of human creation, not of the divine creation. God did not create evil; neither did he create destruction nor hatred nor egoism nor any form of vanity whatsoever.<sup>12</sup>

Speaking of the relevance of this knowledge to our lives today, the Master R said:

And so you may consider that these old histories of past civilizations where the powers of both good and evil entered in are relatively unimportant to you today, but this is hardly true.... For it is well that mankind understand the origin of evil, even as they understand the origin of good, in order that they may effectively eliminate the cause and core of "that which seemeth to be but is not."...

...You will recall that Jesus, in his parable of the wheat and tares, announced that an enemy had sown tares among the wheat.<sup>13</sup> These tares are the counterfeit man. Jesus said they were the children of the Wicked One, which exist apart from the original creation of God. And yet, inasmuch as nothing cannot create something, that which was created must have been created by someone who at some time somewhere drew forth the necessary information to so create.

In many cases in the New Testament it is recorded in the life of Jesus that he referred to certain individuals as a "generation of vipers" and as "hypocrites," addressing them in these words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie,

he speaketh of his own: for he is a liar, and the father of it.”<sup>14</sup> This reference obviously does make a distinction between all men and some men.

Let me hasten to assure you, then, that there do exist upon the planet creatures who did not come forth from God—who are the counterfeit of the real manifestation. Many of these are consciously in league with the insipid and insidious purposes of the powers of darkness. They seek through conspiracy and plot to ravish the world of its good, to set brother against brother, to confuse, disturb and destroy harmonies wherever they exist.

These function on the physical plane, utilizing and directing their energies in a concerted effort against the light. They are, however, the pawns of “spiritual wickedness in high places.”<sup>15</sup> And the league of the spiritually negative forces with these embodied wicked individuals has resulted in the slaughter of many noble souls down through the ages.

I am not so interested in identifying and describing these individuals as I am in calling to your attention that they do exist....

In the Bible these soulless beings are referred to throughout as “the wicked,” for they have seen to it that all more specific descriptions of their race have been removed—lest mankind discover them and rise in righteous indignation against their overlords.

The Master R then gave us the perspective, the lens, through which to view and deal with this evil among us:

I do not bring forth this information in order to frighten any, but to warn mankind that there are beings among them who are not the creation of God, who are not possessed with the same beautiful...[spiritual] body with which a manifestation of God is endowed.

I propose no so-called witch-hunt. I propose that no one search out specifically these beings for identification. For your own... [God] Presence is the fullness of all that you desire, and I urge that the result of this release of knowledge shall be that you will turn more and more to God for your supply of every good thing, that you will determine more than ever to be alert to assist the mankind of earth in overthrowing absolutely all that is darkness and shadow and pain upon the earth planet. In order to do this and to break the monstrous plots that the sinister strategies have launched upon mankind, harmony and unity must remain the forte of all who love the light....

The existence upon the earth planet of what we may term “simulated man” is a fact carefully hidden from the masses of mankind. Although it is the knowledge of the few, it may become and perhaps should become the knowledge of the many. Yet great care must be used in the dissemination

of this knowledge, for it is never the desire of the ascended masters to do anything except that which would result in the greatest blessing and the release of mankind from every binding condition.<sup>16</sup>