

**“AS IT WAS IN THE DAYS OF NOAH”
A MODERN COSMIC DRAMA, IN 3 ACTS.**

**A Look At The Past, Present, And Coming World Dilemma In The
Light Of Genesis 6:1-8 and other related passages.**

By

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PREFACE

In 1947, at the age of 10, a friend, Dennis Johnson and I were walking east on the street in front of our home in Index, WA. (You remember ‘Harry and the Hendersons’”) It was twilight in June when what to our wandering eyes should appear but a green and orange fireball coming over (just barely) the mountain approx 900-1000 ft. above where we were standing, its path looked very flat (horizontal) it flew faster than anything I’d ever seen. and apparently crashed into the mountain to our left. No sound, no fire, it just disappeared. where it apparently struck the mountainside to our left (North). It was approx. 1/2 mi. from where we were (now/then) standing).

Being quite young, but still able to see quite well (20-10 in both eyes), I would estimate the size of the object to be about 50-60 feet. It appeared like a round ball. It happened so quickly we were unable to get more observational data.

About two weeks later I was awakened. It gets light very early in June around the solstice.

I looked to my left and saw a very large figure 6’8”-7’ tall standing within my bedroom’s open doorway. The figure had no distinct features but looked human, i.e., 2 arms, 2 legs and a head, but its color was grayish and seemed as though it was almost translucent. I yelled “DAD!!!” He was sleeping in the next bedroom. Then I pulled the covers over my head. a few seconds later, I peeked out from under the covers and it was gone.

Did I see a UFO? Did I have a close encounter?? I don’t know. But both events are indelibly pasted in my mind as actual events. Not Dreams.

There have been so-called UFO sightings for a long time in the history of man. The relatively recent one, causing a great deal of alarm occurred near Roswell, NM. (These occurred at two sites; the furthest about 75 miles North West of Roswell, NM, the closer about 30 miles NW of town. The Roswell UFO incident took place in the U.S. in June or early July 1947, when an airborne object crashed and was reported prior to July 8, on a ranch near Roswell, New Mexico. This was reported from the furthest site. This book’s author believes that many of these sightings are real events. My question is not whether they came and are coming, but WHERE IS THEIR ORIGIN!!! This question will be answered positively for those holding to Biblical Faith as their standard and the LORD Jesus The Messiah as their Saviour from Sins eternal penalty. It is hoped that many of the pictures and illustrations might be used in the evangelization process.

We have attempted to show evidence for the existence of UFO’s and occupants, as a means to understand the world system for these last times. The TV programs abound whose titles are, e.g., Ancient Aliens, Hangar 1, etc. These when followed to their conclusions have as do the NEW AGE Folks, an Eschatology that posits a Rapture. {Grk. $\alpha\rho\pi\alpha\zeta\omega$ harpazo: catching up-away; 2 Co 12:2, 4; 1 Th 4:17.} Theirs, however, is that the UFOs will remove believers from the earth so those remaining won’t have to have this negative force to deal with when the earth proceeds to its GOLDEN ERA of WORLD Peace, and Plenty. The problem of these folks Left Behind will be eventually, the second death at the Great White Throne Judgment, where none but the unsaved for all dispensations will appear and all will be cast into the Lake of Fire. Rev 20:11-15.

DEDICATION

To my best friend and beloved wife Pat, of 57+ years, who followed me to Alaska and back on several occasions, often driving herself, and once, pregnant. She worked tirelessly to ensure we remained solvent by using her secretarial and administrative skills in two private corporate businesses and as secretary for the Ground Support Manager for the Boeing Minuteman Project. She also supported the MITRE Corp. and the GRC Corp. Site Managers in Colorado Springs. In her last position, She was secretary to the CEO of the Pikes Peak Auto Hillclimb, where among other duties she became the Operations Director for the Pikes Peak Auto Hillclimb. She also supervised the Hillclimb's pitch and put Golf Course, and its Auto Museum. During the Cold War, my many, often lengthy trips to Clear AK, Thule Greenland, and two extended trips to the Raytheon Corp. for design of two Radar Projects (Pave Paws and BMEWS I), she had to hold things together on the home front. On the BMEWS I job, I wrote the software Req. Specs. for Spacetrack and Communications, and also, some of the other Math Spec. Reqs. This trip included inplant I&T and Site Implementation. This took from May of 1981 to June of 1984. She accompanied me for two years, working at the MITRE Corp. for the two years of the Raytheon inplant (Wayland MA.) work. Our youngest daughter also came back for a stay the summer of 82.

I don't know too many woman Christian or otherwise who would have allowed their husband to have such an adventuresome life and who, when permitted, would accompany him. She did this from 1961-2004.

I praise God for her faithfulness to her marriage vows and her dedication to the LORD Jesus The Messiah.

To her this book is dedicated.

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INTRODUCTION

This book is written in order to take advantage of information received during the last century about three items.

1. A very large number of unidentified flying objects (UFOs) have been sighted in most of the worlds' countries. Some are reported to have crashed. Alien Life forms have been said to be found aboard, most dead but a few alive. Encounters with these alien life forms have been said to have occurred in several countries. Kidnappings by alien beings have also said to have occurred, with surgical procedures performed and implants, emplaced on some of these 'victims.'
2. A recent seeming increase in demonic activity in the near East, coupled with an increase in the total number of inmates in prisons and especially mental asylums along with a 'dope' infested society^a.
3. A large number of UFO activities have been carefully examined and placed on many websites. Numbers of UFO organizations have been formed, and many books written about UFOs and alien beings.

The intent of this book is an attempt **to correlate the exegesis of particular passages in the Old and New Testaments of the Holy Scriptures with these three items**. In the REFERENCES list will be found many books on Satanism and Demonism, along with lists of grammatical and interpretive works. The information on Demonic and UFO activities comes from an assortment of sources. In particular I'd like to cite works by Drs. Chuck Missler, Tim LaHaye, Merrill F. Unger, Lewis Sperry Chafer, Hal Lindsey, Donald Grey Barnhouse. The two individuals who seem to have reinvigorated the identification of the sons of God, in Gen 6:1-4 and in the book of Job, with created beings; Dr. E. W. Bullinger, and G. H. Pember M. A.. The Gen 6:1-4 sons of God being a certain class of fallen angels who procreated with the daughters of Adam (singular). Although this concept was well known among the Hebrews, and the early Church, the later apologists interpreted the sons of God in the Genesis 6 passage to mean the sons of Seth; and the daughters of Adam to mean the daughters of Cain; entirely ignoring the plain literal meaning of God and Adam. By the time this error crept into the Church, Allegorism was already permeating the Christian (and Jewish) schools of interpretation.¹ It's only been (with very few examples) since the Protestant Reformation that Literal Interpretation was the accepted mode of interpretation. Even now, we still have our: "but, the 'spiritual' meaning is . . .", by some interpreters; which is usually, HOGWASH.

Many modern Archeologists and writers have discovered that as the entropy of our system has been ever increasing, the devolution, sizes of animals, plants, and man have been decreasing. According to the Second Law of Thermodynamics, the entropy of any isolated system, such as the entire universe, never decreases. If the entropy of the universe has a maximum upper bound then when this bound is reached the universe has no thermodynamic free energy to sustain motion or life, that is, the heat death is reached. Stephen Quayle², and Joe Taylor³ have documented that living creatures have been reduced in size from the Pre-Antedilluvian days, on down to the present times⁴.

^a Rev 9:21 and 18:23: Grk. φαρμακεια pharmakeia. 1) the use or the administering of drugs , or 2) sorcery, magical arts, often found in connection with idolatry and fostered by it. 3) metaph. the deceptions and seductions of idolatry. e.g. Satanism & Demonology.

- Ps 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?*
- Ps 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*
- Ps 144:3 LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!*
- Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
- Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. {let...: Gr. run out as leaking vessels}*
- 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*
- 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*
- 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? {gifts: or, distributions}*
- 5 For unto the angels hath he not put in subjection the world to come, whereof we speak.*
- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*
- 7 **Thou madest him a little lower than the angels;** thou crownedst him with glory and honour, and didst set him over the works of thy hands: {lower...: or, while inferior to}*
- 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*
- 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. {for the: or, by the}*
- 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
- 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*
- 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*
- 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

Act 1. What Saith The Scripture Of Fallen Angels And The Nephilim

1.1 An Apology.

An apology must be offered here because of my inability to more clearly describe the issue before us. The Scripture, in several passages in the O.T. is concerned with the expression, **the sons of God**.

{Ge 6:2 That **the sons of God** saw the daughters of men that they were fair; and they took them wives of all which they chose.

Ge 6:4 There were giants in the earth in those days; and also after that, when **the sons of God** came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Job 1:6 Now there was a day when **the sons of God** came to present themselves before the LORD, and Satan came also among them. {Satan: Heb. the adversary} {among: Heb. in the midst of}

Job 2:1 Again there was a day when **the sons of God** came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
, }

I believe the phrase, **the sons of God**, in these four passages, warrant the assignment of evil angels to the term **בְּנֵי-הָאֱלֹהִים** ‘**the sons of God**’. (at least a portion of those mentioned in Job, and all those referred to in Gen 6:2 and 6:4.) It will be shown, also, that the term **בָּנוֹת הָאָדָם** ‘daughters of men’ actually should be translated ‘**the daughters of Adam**’ Singular in the Hebrew. Finally, The Nephilim are the progeny of the illegal union of the sons of God (Fallen angels) and the daughters of Adam which occurred at least two historic times, the first being the Days prior to the flood, the second after the flood when at or just after Abraham and Job were inhabiting the earth. These two intrusions into the life of men seem to have direct relations to Satan’s plan for the elimination of the Messianic Birth as promised in Gen 3:15. Finally, in modern times another group of these sons of God, will inhabit the earth (possibly even now) but clearly in the very near future, The Nation Israel is the fuse for the explosion of Evil. (Rev 12-13) It is God’s Timepiece for endtime events.⁵

The following, Act 1., (Chapter 1) contains a brief exegesis of Genesis 6:1-8 that describes ‘those days of Noah’. The various concepts of the sons of God vs the daughters of men (Adam) are considered with the authors comments in **red italicised text**. The breakdown is verse by verse, with 1. Text, 2. Word Study, and 3. Commentaries and **comments**, for each verse. Especially, when syllogistic^a anomalies are proposed by many of these authors, a **comment** is often made, but the rest is up to the reader.

^a syllogism: a form of reasoning in which two propositions or premises are stated and a ‘logical’ conclusion is drawn from them. Each premise has the subject-predicate form, and each shares a common element called the middle term. An example from arithmetic: a=b and b=c then a=c. For an anomalous syllogism in arithmetic; a=2, b=4, a+b=6. If we are, however, working with a base of 5, then **6 is an anomaly**. The actual answer is a+b=11.

Genesis 06:01-8 - Exegesis**Gen 06:01 - Text**

- 1 (ASV) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (ASV)
- 1 (AV) And it came to pass<1961> (8799), when man <0120> began <02490> (8689) to multiply <07231> (8800) on <05921> the face <06440> of the earth <0127>, and daughters <01323> were born <03205> (8795) unto them, (AV)
- 1 (Darby) And it came to pass when mankind began to multiply on the earth, and daughters were born to them, (Darby)
- 1 (ERV) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (ERV)
- 1 (ESV) When man began to multiply on the face of the land and daughters were born to them, (ESV)
- 1 (HCSB) *{Sons of God and Daughters of Men}* When mankind began to multiply on the earth and daughters were born to them, (HCSB)
- 1 (BHvp) אַ וַיְהִי כִּי-הֵחֵל הָאָדָם, לְרַב עַל-פְּנֵי הָאֲדָמָה; וַבָּנוֹת, יִלְדוּ לָהֶם. (BHvp)
- 1 (NKJV) Now it came to pass <1961> (8799), when man <0120> began <02490> (8689) to multiply <07231> (8800) on <05921> the face <06440> of the earth <0127>, and daughters <01323> were born <03205> (8795) to them, (NKJV)

Gen 06:01 - Word Study

0120 אָדָם 'adam *aw-dawm*' from **0119**; n m; *{See TWOT on 25 @@ "25a"}*

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

אָדָם 'adam *aw-dawm*'; from **0119**; ruddy i.e. a human being (an individual or the species, mankind, etc.): — X another, + hypocrite, + common sort, X low, man (mean, of low degree), person.

0127 אֲדָמָה 'adamah *ad-aw-maw*' from **0119**; n f; *{See TWOT on 25 @@ "25b"}*

AV-land(s) 125, earth 53, ground 43, country 1, husbandman 2, husbandry 1; 225

1) ground, land

1a) ground (as general, tilled, yielding sustenance)

1b) piece of ground, a specific plot of land

1c) earth substance (for building or constructing)

1d) ground as earth's visible surface

1e) land, territory, country

1f) whole inhabited earth

1g) city in Naphtali

01323 בַּת *bath* *bath* from **01129** and **01121**; *{See TWOT on 254 @@ "254b"}*

AV-daughter 526, town 32, village 12, owl + **03284** 8, first 3, apple 1, branches 1, children 1, company 1, daughter + **08676** 1, eye 1, old 1; 588

n f

1) daughter

1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin

1a1) as polite address

1a2) as designation of women of a particular place

1a3) as personification

1a4) daughter-villages

1a5) description of character

n pr f

2) young women, women

1961 הָיָה *haw-yah*; verb. Primitive root; to exist, i.e., be or become, come to pass (always emphatic, and not a mere copula or auxiliary): etc

Here, the verb appears with an attached conjunction ׀ and. the construction הָיָה׀: may be translated“and it came to pass”. The parse of the verb is Kal, Imperfect, 3 MS.

02490 חָלַל *chalal* *khaw-lal'* a primitive root *compare 02470*; v; *{See TWOT on 660} {See TWOT on 661}*

AV-begin 52, profane 36, pollute 23, defile 9, break 4, wounded 3, eat 2, slay 2, first 1, gather grapes 1, inheritance 1, began men 1, piped 1, players 1, prostitute 1, sorrow 1, stain 1, eat as common things 1; 141

1) to profane, defile, pollute, desecrate, begin

1a) (Niphal)

1a1) to profane oneself, defile oneself, pollute oneself

1a1a) ritually

1a1b) sexually

1a2) to be polluted, be defiled

1b) (Piel)

1b1) to profane, make common, defile, pollute

1b2) to violate the honour of, dishonour

1b3) to violate (a covenant)

1b4) to treat as common

1c) (Pual) to profane (name of God)

1d) (Hiphil)

1d1) to let be profaned

1d2) to begin

1e) (Hophal) to be begun

2) to wound (fatally), bore through, pierce, bore

2a) (Qal) to pierce

2b) (Pual) to be slain

2c) (Poel) to wound, pierce

2d) (Poal) to be wounded

3) (Piel) to play the flute or pipe

03205 יָלַד *yalad* *yaw-lad'* a primitive root; v; *{See TWOT on 867}*

AV-beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498

1) to bear, bring forth, beget, gender, travail

1a) (Qal)

- 1a1) to bear, bring forth
 - 1a1a) of child birth
 - 1a1b) of distress (simile)
 - 1a1c) of wicked (behaviour)
- 1a2) to beget
- 1b) (Niphal) to be born
- 1c) (Piel)
 - 1c1) to cause or help to bring forth
 - 1c2) to assist or tend as a midwife
 - 1c3) midwife (participle)
- 1d) (Pual) to be born
- 1e) (Hiphil)
 - 1e1) to beget or to father (a child)
 - 1e2) to bear (fig. -of wicked bringing forth iniquity)
- 1f) (Hophal) day of birth, birthday (infinitive)
- 1g) (Hithpael) to declare one's birth (pedigree)

05921 על 'al *al* properly, the same as **05920** used as a preposition (in the sing. or pl. often with prefix, or as conjunction with a particle following); ;{See TWOT on 1624 @@ "1624p"}

AV-upon, in, on, over, by, for, both, beyond, through, throughout, against, beside, forth, off, from off; 48

prep

- 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against
 - 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards
 - 1b) above, beyond, over (of excess)
 - 1c) above, over (of elevation or pre-eminence)
 - 1d) upon, to, over to, unto, in addition to, together with, with (of addition)
 - 1e) over (of suspension or extension)
 - 1f) by, adjoining, next, at, over, around (of contiguity or proximity)
 - 1g) down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)
 - 1h) to (as a dative)

conj

- 2) because that, because, notwithstanding, although

06440 פניִם *paniy paw-neem'* pl. (but always as sing.) of an unused noun פנהִם *paneh paw-neh'* from **06437**; n m; ;{See TWOT on 1782 @@ "1782a"}

AV-before 1137, face 390, presence 76, because 67, sight 40, countenance 30, from 27, person 21, upon 20, of 20, ... me 18, against 17, ... him 16, open 13, for 13, toward 9, misc 195; 2109

1) face

- 1a) face, faces
- 1b) presence, person
- 1c) face (of seraphim or cherubim)
- 1d) face (of animals)
- 1e) face, surface (of ground)
- 1f) as adv of loc/temp
 - 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before
- 1g) with prep
 - 1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or front

of, from the presence of, from before, from before the face of

07231 רבב *rabab raw-bab'* a primitive root; v; *{See TWOT on 2099}*

AV-are many 6, are multiplied 3, increased 3, are more 2, manifold 1, ten thousands 1, multiply 1;
17

1) to be or become many, be or become much, be or become great

1a) (Qal)

1a1) to be or become many

1a2) to be or become great

1a3) to be long (of journey)

2) (Pual) ten thousands

Hiphil **08818**, Perfect **08816**, Count: 2675

Pual **08849**, Perfect **08816**, Count: 199

Qal **08851**, Infinitive **08812**, Count: 4888

Gen 06:01 - Commentaries

(barnes)

22. THE GROWTH OF SIN — Genesis 6:1-8

Genesis 6:1-8

Having traced the line of descent from Adam through Sheth, the seed of God, to Noah, the author proceeds to describe the general spread and growth of moral evil in the race of man, and the determination of the Lord to wipe it away from the face of the earth.

Genesis 6:1-4

There are two stages of evil set forth in Genesis 6:1-4—the one contained in the present four verses, and the other in the following. The former refers to the apostasy of the descendants of

Sheth (Heb. שֵׁת) and the cause and consequences of it. When man began to multiply, the separate families of Cain and Sheth would come into contact. The daughters of the stirring Cainites, distinguished by the graces of nature, the embellishments of art, and the charms of music and song, even though destitute of the loftier qualities of likemindedness with God, would attract attention and prompt to unholy alliances. The phrase “sons of God,” means an order of intelligent beings who “retain the purity of moral character” originally communicated, or subsequently restored, by their Creator. They are called the sons of God, because they have his spirit or disposition. The sons of God mentioned in Job 38:7, are an order of rational beings existing before the creation of man, and joining in the symphony of the universe, when the earth and all things were called into being. Then all were holy, for all are styled the sons of God. Such, however, are not meant in the present passage. For they were not created as a race, have no distinction of sex, and therefore no sexual desire; they “neither marry nor are given in marriage.” *{Matthew 22:30}* It is contrary to the law of nature for different species even on earth to cohabit in a carnal way; much more for those in the body, and those who have not a body of flesh. Moreover, we are here in the region of humanity, and not in the sphere of superhuman spirits; and the historian has not given the slightest intimation of the existence of spiritual beings different from man. *{Thou hast not taken into account the Devil of Gen 3, nor the (at least oral) history of **the man JOB**, who was contemporaneous with Abram. NEC}*

The sons of God, therefore,???? are those who are on the Lord’s side, *{As has been stated*

the sons of God are created beings, either angels or Adam or born again ones *NEC* who approach him with duly significant offerings, who call upon him by his proper name, and who walk with God in their daily conversation. The figurative use of the word “son” to denote a variety of relations incidental, and moral as well as natural, was not unfamiliar to the early speaker. Thus, Noah is called “the son of five hundred years.” *{Genesis 5:32}* Abraham calls Eliezer BetyiBæ, “son of my house.” *{Genesis 15:3}* The dying Rachel names her son Ben-oni, “son of my sorrow,” while his father called him Benjamin, “son of thy right hand.” *{Genesis 35:18}* An obvious parallel to the moral application is presented in the phrases “the seed of the woman” and “the seed of the serpent.” The

word “generations” תולדות, Genesis 5:1) exhibits a similar freedom and elasticity of meaning, being applied to the whole doings of a rational being, and even to the physical changes of the material world. *{Genesis 2:4}* The occasion for the present designation is furnished in the remark of Eve on the birth of Sheth. God hath given me another seed instead of Habel. Her son Sheth she therefore regarded as the son of God. Accordingly, about the birth of his son Enosh, was begun the custom calling upon the name of the Lord, no doubt in the family circle of Adam, with whom Sheth continued to dwell. And Enok, the seventh from Adam in the same line, exhibited the first striking example of a true believer walking with God in all the intercourse of life. These descendants of Sheth, among whom were also Lamek who spoke of the Lord, and Noah who walked with God, are therefore by a natural transition called the sons of God, the godlike in a moral sense, being born of the Spirit, and walking not after the flesh, but after the Spirit. *{Psalms 82:6 Hosea 2:1}*

Some take “the daughters of man” to be the daughters of the Cainites only. **But it is sufficient to understand by this phrase, the daughters of man in general, without any distinction of a moral or spiritual kind, and therefore including both Cainite and Shethite females.** “And they took them wives of all whom they chose.” The evil here described is that of promiscuous intermarriage, without regard to spiritual character. The *{sons of God NEC}* godly took them wives of all; that is, of the ungodly as well as the godly families, without any discrimination. “Whom they chose,” not for the godliness of their lives, but for the goodliness of their looks. Ungodly mothers will not train up children in the way they should go; and husbands who have taken the wrong step of marrying ungodly wives cannot prove to be very exemplary or authoritative fathers. Up to this time they may have been consistent as the sons of God in their outward conduct. But a laxity of choice proves a corresponding laxity of principle. The first inlet of sin prepares the way for the flood-gates of iniquity. It is easy to see that now the degeneracy of the whole race will go on at a rapid pace. *[The expositor here alludes to not-yet written Scripture, the very thing he chastises for so doing in the second paragraph, above. NEC]*

(EclecticNotes)

CAC 57ff

Chapter Six Chapter 6: comes in to show that before repose can be brought in all the evil that is in man’s heart, and in man’s world, must come under judgement; the whole scene must be cleared of every lawless element of violence and corruption. Chapter 6: speaks of a state of things having come about which necessitated judgement; a state of things generated by apostasy. There is a somewhat corresponding state now, but it will be developed to its full height in a coming day. We find in this chapter a state of evil which is the product of apostasy. The sons of God left their first estate, and the result of their unholy intercourse with the daughters of men was that men with extraordinary powers came into being. Men became associated with spiritual powers greater than themselves, powers which, as Jude tells us, had not kept their own original state. **The result was a terrible state of things.**

It is very solemn to see the significance of what we get here. What happened before the flood was a foreshadowing of that outbreak of spiritual wickedness which will give character to the apostasy of the last days. Men will get an unnatural, or perhaps one might say a supernatural, greatness in the days of the apostasy. The beast and the antichrist will be

indeed men of renown, heroes in man's eyes. But I believe the source of their being morally will be outside man; wicked spirits who have been in the heavenlies — fallen angels — will endow them with their wonderful powers. It is terrible to think of this combination between two distinct orders of fallen beings — an order superior to man joining with man in apostasy, and giving man powers that he would never have had naturally. We know that even now there is a spiritual power of wickedness in the heavenlies; wicked spirits — real beings — who are the sources of influences opposed to God and to Christ, and against which saints are now called upon to wage a holy warfare. But in a coming day under supernatural influence men will be lifted up against God in a way the thought of which might well fill us with terror. And I think we can see the beginnings of this kind of thing even now. Men are already talking about the superman, and they are coming more and more under the power of supernatural beings. There is a great deal of evil commerce to-day with the unseen world. Superstitious religions are coming in from the east, such as theosophy, spiritualism, and so on. And the result will be that men will appear on earth who will be "men of renown" energised by Satan; they will be heroes in man's eye, and people will give themselves up to hero worship. It will be a state of things which will necessitate the intervention of God in judgement; it cannot be allowed to continue any more than the antediluvian state of things could be suffered to continue.

JND N&C 1.73

Chapter Six Up to this chapter I see three characters of sacrifice. God covers our nakedness, that is our first need as sinners; next, coming to God in worship, we are accepted, personally, according to the value, and worth of our gift. Then God smells a sweet savour and says "I will no more curse." But this makes a new heaven, and a new earth; here earth, and note here, in spite of, and as meeting the wickedness of men, compare 6:5; and it is Ha-Adam here. But then we have something more here; they were clean beasts. It was founded on God's mercy, according to His mind, an odour of rest. Abel's owned death, and needed sacrifice, in himself — came in faith, and all its value was on him; but Noah's was the sweet savour of Christ according to God's mind, acceptable in itself so as to bring favour and blessing on the world. Abraham's is more worship of God, who revealed Himself; doubtless he offered sacrifices, but it is not what is noticed; so at the second altar he called on the name of Jehovah.

Chapter Six We have in Noah, the coming in of a new world after testimony to the old, and judgment in his circumstances, representing the Jewish remnant, as Enoch the Church. "The Lord cometh with" (not to) "to execute judgment against those who spake against him."

The occasion of the judgment was, the mixture of the heavenly family with the earthly — the daughters of men.

He cannot be alone with God — must through weakness, or through love (as in Christ) take the sorrow and trouble in the flesh.

Here the restraint of this curse, on the earth, came in on the sweet savour of the sacrifice of Christ, viewing and in full view of the sin of man, which was the occasion of it — such was the new world, founded on that death and sacrifice.

Externally hitherto merely creation, of which God could repent, and destroy on corruption and sin — not so of His calling — but typically, a complete history of all God's dealings, to the end, in their principles; the roots, thus early shown, of that in which we degrade, but through which God has glorified Himself, and shown His righteousness; this is to the end of chapter 8.

(Gill)

INTRODUCTION TO GENESIS 6

This chapter gives an account of the wickedness of the old world, both among the profane and the professors of religion, which was taken notice of and resented by God, upon which he determined

the destruction of it, Genesis 6:1-7 only one man, Noah, is excepted, who found favour with God, and whose character is given, Genesis 6:8-10 and to whom was observed by God the general corruption of the earth, Genesis 6:11-13 and to whom he gave orders and directions for the building an ark for himself, and his family, being determined to destroy the earth with a flood, and all creatures in it, Genesis 6:14-17 only he would preserve him and his wife, his three sons and their wives, and two of every living creature, for which, and for himself and his family, he was to take food into the ark when built, Genesis 6:18-21 and the chapter is concluded with observing, that Noah did as he was commanded, Genesis 6:22.

Ver. 1. **And it came to pass, when men began to multiply upon the face of the earth, &c.]** Either mankind in general, or rather the posterity of Cain, who were mere natural men, such as they were when born into the world, and as brought up in it, destitute of the grace of God, and of the knowledge and fear of him; and who in proportion much more multiplied than the posterity of Seth, because of the practice of polygamy, which by the example of Lamech, one of that race, might prevail among them:

and daughters were born unto them; not daughters only, but sons also, though it may be more daughters than sons, or **it may denote remarkable ones, for their beauty or immodesty, or both; and chiefly this is observed for the sake of what follows.**

{ 1. You find the syllogistic anomaly^a in Gill's logic.NEC}

(K_D

Marriage of the Sons of God and the Daughters of Men. Ch. 6:1-8

Genesis 6:1-8

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

The genealogies in ch. 4 and 5, which trace the development of the human race through two fundamentally different lines, headed by Cain and Seth, are accompanied by a description of their moral development, and the statement that through marriages between the 'sons of God' (Elohim) and the 'daughters of men,' the wickedness became so great, that God determined to destroy the men whom He had created. This description applies to the whole human race, and presupposes the intercourse or marriage of the *{daughters of Adam NEC}* Cainites with the *{sons of God NEC}* Sethites .

{Note: only created or recreated beings are called sons of God in Scripture. The recreated ones are those who are 'born again'; Jo 3:3-16, 1 Pe 1:23. NEC}

Verse 1-2. relates to the increase of men generally (**haa'aadaam**, {see definition 0120} without any restriction), i.e., of the whole human race; and whilst the moral corruption is represented as universal, the whole human race, with the exception of Noah, who found grace before God (v. 8), is described as ripe for destruction (vv. 3 and 5-8). To understand this section, and appreciate the causes of this complete degeneracy of the race, we must first obtain a correct interpretation of the expressions 'sons of God' (**h'lhym bny**) and 'daughters of men' (**h'dm** {see definition 0122} **bnwt**). {see definition 01323} Three different views have been entertained from the very earliest times: the 'sons of God' being regarded as (a) the sons of princes, (b) angels, (c) the Sethites or godly men; and the 'daughters of men,' as the daughters (a) of people of the lower orders, (b) of mankind generally,

^a A Syllogism is a logical argument that deals with 2 kinds of arguments, deductive and inductive. Only the mathematical argument is invariably True for an Inductive syllogism. The reason being that instances (n by number) are obtained by empirical examples that must be carefully evaluated. Both deductive and inductive arguments are evaluated in a two-step procedure:

- Does the conclusion follow from the premises?
- Are the premises true?

(c) of the Cainites, or of the rest of mankind as contrasted with the godly or the children of God. Of these three views, the first, although it has become the traditional one in orthodox rabbinical Judaism, may be dismissed at once as not warranted by the usages of the language, and as altogether unscriptural.

The second, on the contrary, may be defended on two plausible grounds: first, the fact that the ‘sons of God,’ in Job 1:6 2:1, and Job 38:7, and in Daniel 3:25, are unquestionably angels (also ‘**eeliym**’ {see definition 0352} **b^aneey**’ {see definition 01121} in Psalms 29:1 and 89:7); and secondly, the antithesis, ‘sons of God’ and ‘daughters of men.’ Apart from the context and tenor of the passage, these two points would lead us most naturally to regard the ‘sons of God’ as angels, in distinction from men and the daughters of men. But this explanation, though the first to suggest itself, can only lay claim to be received as the correct one, provided the language itself admits of no other. Now that is not the case. For it is not to angels only that the term ‘sons of Elohim,’ or ‘sons of Elim,’ is applied; but in Psalms 73:15, in an address to Elohim, **the godly** are called ‘the generation of Thy sons,’ i.e., sons of Elohim; in Deuteronomy 32:5 the Israelites are called His (God’s) sons, and in Hosea 1:10, ‘sons of the living God’; and in Psalms 80:17, Israel is spoken of as the son, whom Elohim has made strong.

{Each one of these last 4 passages refers to the ‘saved ones’ of Israel, the newly created ones, having eternal life. Of course, all angels are also created beings. These created beings are called sons of God, throughout the Bible. NEC.}

These passages show that the expression ‘sons of God’ cannot be elucidated by philological means, but must be interpreted by theology alone. Moreover, even when it is applied to the angels, it is questionable whether it is to be understood in a physical or ethical sense. The notion that ‘it is employed in a physical sense as nomen naturae, instead of angels as nomen officii, and presupposes generation of a physical kind,’ we must reject as an unscriptural and gnostic error.

{Notice that the Hebrew understanding of these verses predates the Gnostic error. NEC}

According to the scriptural view, the heavenly spirits are creatures [creations] of God, and not begotten from the divine essence. Moreover, all the other terms {???) applied to the angels are ethical in their character. But if the title ‘sons of God’ cannot involve the notion of physical generation, it cannot be restricted to celestial spirits, but **is applicable to all beings which bear the image of God, or by virtue of their likeness to God participate in the glory, power, and blessedness of the divine life-to men therefore as well as angels**, since God has caused man to ‘want but little of Elohim,’ or to stand but a little behind Elohim, {Psalms 8:5} so that even magistrates are designated ‘Elohim, and sons of the Most High’. {Psalms 82:6}

{2. What is the major syllogistic anomaly^a here? NEC}

When **Delitzsch** objects to the application of the expression ‘sons of Elohim’ to pious men, *{a true statement if by pious men he means Born-Again men. In order to be a son of God one needs to be created anew as Jesus indicated to the Jewish teacher in Jo 3. NEC}* because, ‘although the idea of a child of God may indeed have pointed, even in the O.T., beyond its theocratic limitation to Israel {Exodus 4:22 Deuteronomy 14:1} towards a wider ethical signification, {Psalms 73:15 Proverbs 14:26} yet this extension and expansion were not so completed, that in historical prose the terms ‘sons of God’ (for which ‘sons of Jehovah’ should have been used to prevent mistake), and ‘sons (or daughters) of men,’ could be used to distinguish the children of God and the children of the world,’ — this argument rests upon the erroneous supposition, that the expression ‘sons of God’ was introduced by Jehovah for the first time when He selected Israel to be the covenant nation. So much is true,

^a A Syllogism is a logical argument that deals with 2 kinds of arguments, deductive and inductive. Only the mathematical argument is invariably True for an Inductive syllogism. The reason being that instances (n by number) are obtained by empirical examples that must be carefully evaluated. Both deductive and inductive arguments are evaluated in a two-step procedure:

- Does the conclusion follow from the premises?
- Are the premises true?

indeed, that before the adoption of Israel as the first-born son of Jehovah, {Exodus 4:22} it would have been out of place to speak of sons of Jehovah; but the notion is false, **or at least incapable of proof, that there were not children of God in the olden time, long before Abraham's call, and that, if there were, they could not have been called 'sons of Elohim.'** The idea was not first introduced in connection with the theocracy, and extended thence to a more universal signification.

It had its roots in the divine image, and therefore was general in its application from the very first; and it was not till God in the character of Jehovah chose Abraham and his seed to be the vehicles of salvation, and left the heathen nations to go their own way, that the expression received the specifically theocratic signification of 'son of Jehovah,' to be again liberated and expanded into the more comprehensive idea of **uhiothesi'a** {see definition 5206} **tou'** {see definition 3588} **Theou'** {see definition 2316} (i.e., Elohim, not **tou'** {see definition 3588} **kuri'ou** {see definition 2962} = Jehovah), at the coming of Christ, the Saviour of all nations. **If in the olden time there were pious men who, like Enoch and Noah, walked with Elohim, or who, even if they did not stand in this close priestly relation to God, made the divine image a reality through their piety and fear of God, then there were sons (children) of God, for whom the only correct appellation was 'sons of Elohim,' since sonship to Jehovah was introduced with the call of Israel, so that it could only have been proleptically that the children of God in the old world could be called 'sons of Jehovah.'** But if it be still argued, that in mere prose the term 'sons of God' could not have been applied to children of God, or pious men, this would be equally applicable to 'sons of Jehovah.' **On the other hand, there is this objection to our applying it to angels, that the pious, who walked with God and called upon the name of the Lord, had been mentioned just before, whereas no allusion had been made to angels, not even to their creation.**

{3. What Law of Hermeneutics has the author seemingly rejected? (Progressive Revelation)

Note, that the sons of God in Job are angelic beings! Job is the first written Book of the Bible – He lived about the time of Abraham. Job is a son of God Job 19:23-27.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy? (A reference to God's Creation. verses 4-6). NEC}

Again, the antithesis 'sons of God' and 'daughters of men' does not prove that the former were angels. It by no means follows, that because in v. 1 **h'dm** {see definition 0122} denotes man as a genus, i.e., the whole human race, it must do the same in v. 2, where the expression 'daughters of men' is determined by the antithesis 'sons of God.' And with reasons existing for understanding by the sons of God and the daughters of men two species of the genus **h'dm**, {see definition 0122} mentioned in v. 1, no valid objection can be offered to the restriction of **h'dm**, {see definition 0122} through the antithesis Elohim, to all men with the exception of the sons of God; since this mode of expression is by no means unusual in Hebrew. 'From the expression 'daughters of men,' as Dettinger observes, 'it by no means follows that the sons of God were not men; any more than it follows from Jeremiah 32:20, where it is said that God had done miracles 'in Israel, and among men,' or from Isaiah 43:4, where God says He will give men for the Israelites, or from Judges 16:7, where Samson says, that if he is bound with seven green withs he shall be as weak as a man, for from Psalms 73:5, where it is said of the ungodly they are not in trouble as men, that the Israelites, or Samson, or the ungodly, were not men at all. In all these passages **'dm** {see definition 0120} (men) denotes the remainder of mankind in distinction from those who are especially named.'

{Once again, the expression 'sons of God' has to do with creation, not reproduction. (Luke 3:38) NEC}

Cases occur, too, even in simple prose, in which the same term is used, first in a general, and then directly afterwards in a more restricted sense. We need cite only one, which occurs in Judges 21.

In Genesis 19:30 reference is made to the coming of the children of Israel (i.e., of the twelve tribes) out of Egypt; and directly afterwards {Genesis 20:1-2} it is related that 'all the children of Israel,' 'all the tribes of Israel,' assembled together (to make war, as we learn from vv. 3ff., upon Benjamin); and in the whole account of the war, ch. 20 and 21, the tribes of Israel are distinguished from the tribe of Benjamin: so that the expression 'tribes of Israel' really means the rest of the tribes with the exception of Benjamin. And yet the Benjamites were Israelites. Why then should the fact that the sons of God are distinguished from the daughters of men prove that the former could not be men? There is not force enough in these two objections to compel us to adopt the conclusion that the sons of God were angels.

The question whether the 'sons of Elohim' were celestial or terrestrial sons of God (angels or pious men of the family of Seth) can only be determined from the context, and from the substance of the passage itself, that is to say, from what is related respecting the conduct of the sons of God and its results. That the connection does not favour the idea of their being angels, is acknowledged even by those who adopt this view. 'It cannot be denied,' says Delitzsch, 'that the connection of Genesis 6:1-8 with ch. 4 necessitates the assumption, that such intermarriages (of the Sethite and Cainite families) did take place about the time of the flood; {cf. Matthew 24:38 Luke 17:27} **and the prohibition of mixed marriages under the law** {Exodus 34:16; cf. Genesis 27:46 28:1ff} *{Law before the flood??? Jeepers-Creepers wheredja get those peepers- from ignoring the law of Progressive Revelation??? NEC}* also favours the same idea.' But this 'assumption' is placed beyond all doubt, by what is here related of the sons of God. In v. 2 it is stated that 'the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose,' i.e., of any with whose beauty they were charmed; and these wives bare children to them (v. 4). Now 'ishaah {see definition 0802} laaqach {see definition 03947} (to take a wife) is a standing expression throughout the whole of the Old Testament for the marriage relation established by God at the creation, and is **never** *{what about here???NEC}* applied to **pornei'a**, {see definition 4202} or the simple act of physical connection. **This is quite sufficient of itself to exclude any reference to angels.** For Christ Himself distinctly states that the angels *{IN HEAVEN They Do Not marry. NEC}* cannot marry.

{Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mk 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Lk 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. NEC}

And when Kurtz endeavours to weaken the force of these words of Christ, by arguing that they do not prove that it is impossible for angels so to fall from their original holiness as to sink into an unnatural state; this phrase has no meaning, unless by conclusive analogies, or the clear testimony of Scripture,

{To say that angels cannot do various things, must be proven from the Scriptures. To say that angels cannot have intercourse with the daughters of Adam (singulan – note; NOT SETH), is equivalent to saying there was no universal flood, or that there was no time when giants appeared on the earth, or that God did not create the heavens and the earth, man, and angels. In mathematics we refer to this as attempting to prove a non-existence theorem (which is IMPOSSIBLE). Angels, in the set of the evil ones, could do many amazing things. They could change rods into snakes, [Osiris] Ex 7:22; frogs to cover the land, [Hathor] Ex 8:7; The rest of the plagues on Egypt, these wise, astrologers, magicians could not duplicate.

However, Demons appeared often in the OT and NT. These (disembodied???) spirits that fell with Lucifer, have contributed to many (modern) cases of so-called mental disease. It is expected

that in the future, with the declension in the Churches, that demonism may again be more common in countries like the USA. In the book of The Revelation, The Pseudo-Christ, the False Prophet, and the Image of the beast will be energized by Satan and his minions, Rev 13; Notice that the beast will be healed and brought back to life by Satan's power, 13:3, 12! Note also the Miracles these individuals are able to perform, Rev 13:14-15, 18:2; Note also the drug culture that deceived the great men of the earth, Rev 18:23 [ὅτι ἐν τῇ φαρμακείᾳ σου - for/because by your drugs].

Finally: The Apostle Paul considers these things in passages as Acts 16:16-19:

Ac 16:16 And it came to pass, as we were going to the place of prayer, that a certain maid having {1} a spirit of divination met us, who brought her masters much gain by soothsaying. {1} Gr πνευμα πύθωνα: a spirit, a Python} Python was the name given to the serpent that kept guard at Delphi, slain by Apollo, who was called πύθιος ἀπολλο and the prophetess at Delphi was termed Pythia. Plutarch (A.D. 50-100) says that the term πύθωνες was applied to ventriloquists (εγγαστριμῳθοι). In the LXX those with familiar spirits are called by this word ventriloquists (#Le 19:31; 20:6,27, including the witch of Endor #1Sa 28:7). It is possible that this slave girl had this gift of prophecy "by soothsaying" (μαντευομενη). Consideration of this woman from ancient Biblical and secular sources allows that this woman had a ventriloquist demon that Paul cast out. Whether she used a snake as her Charlie McCarthy we can't say, but all the terminology has been shown. Simon Magus in Samaria[Ac 8:9-24] and Elymas Barjesus in Cyprus [Ac 13:8] had won power and wealth as soothsayers.

17 The same following after Paul and us cried out, saying, These men are bondservants of the Most High God, who proclaim unto you a way of salvation {Notice here the devil mixes truth with error. The Liberals and Cultist pick up on this, i.e. there are many ways to salvation - god.}

18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was {1} gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, {1} Gr come out}":

And 1 Co 10:20, 21:

1 Co 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.

21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons".

Along with 1Tim 4:

1Tim 4:1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons". (or doctrines which demons teach). NEC}

(Note: We cannot admit that there is any force in Hofmann's argument in his Schriftbeweis 1, p. 426, that 'the begetting of children on the part of angels is not more irreconcilable with a nature that is not organized, like that of man, on the basis of sexual distinctions, than partaking of food is with a nature that is altogether spiritual; and yet food was eaten by the angels who visited Abraham.' For, in the first place, the eating in this case was a miracle wrought through the condescending grace of the omnipotent God, and furnishes no standard for judging what angels can do by their own power in rebellion against God.

{In the first place, sons of God eat in heaven unless one is prone to "spiritualizing the eating from the tree of life, or the wedding supper of the lamb, or even on earth, the resurrected Son of God ate breakfast on the shore of the Sea of Gallilee. NEC}

And in the second place, there is a considerable difference between the act of eating on the part of the angels of God who appeared in human shape, and the taking of wives and begetting of children on the part of sinning angels.

{Please note the first place in the Bible where this despicable happening was prophesied: Gen 3:15 And I will put enmity between thee and the woman, and between thy seed {that of a created angel} and her seed: it shall bruise thy head, and thou shalt bruise his heel. A similar prophecy

is seen in:

Dan 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. {broken: or, brittle}

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. {one...: Chaldee, this with this} NEC}

We are quite unable also to accept as historical testimony, the myths of the heathen respecting demigods, sons of gods, and the begetting of children on the part of their gods, or the fables of the book of Enoch (ch. 6ff.) about the 200 angels, with their leaders, who lusted after the beautiful and delicate daughters of men, and who came down from heaven and took to themselves wives, with whom they begat giants of 3000 (or according to one MS 300) cubits in height.

{The fact of giants cannot be gainsaid. The size of these giants can be deduced from bones found on earth⁶. The apocryphal book of Enoch is not where believer's look for authorized revelation, but to the Scriptures themselves, e.g., Gen 3:15, 6:1-6, Dan 2:41-43, Heb., and LXX, 2 Pet 2:4, Jude 06-07. NEC}

Nor do 2 Peter 2:4 and Jude 6 furnish any evidence of angel marriages. Peter is merely speaking of sinning angels in general

{Why then does the Jude 6-7, 2 Pet 2:4 sin, place these in Tartarus? Satan was not placed there. NEC}

(**agge'loon hamarteesa'ntoon**) whom God did not spare, and not of any particular sin on the part of a small number of angels; and Jude describes these angels as **tou's** {see definition 3588} **mee'** {see definition 3361} **teeree'santas** {see definition 5083} **tee'n** {see definition 3588} **heautoo'n** {see definition 1438} **archee'n** {see definition 746} **alla'** {see definition 243} **apolipo'ntas** {see definition 620} **to'** {see definition 3588} **i'dion** {see definition 2398} **oikeetee'rion**, {see definition 3613} those who kept not their principedom, their position as rulers, but left their own habitation. There is nothing here about marriages with the daughters of men or the begetting of children, even if we refer the word **tou'tois** {see definition 5125} in the clause **to'n** {see definition 3588} **ho'moion** {see definition 3664} **tou'tois** {see definition 5125} **tro'pon** {see definition 5158} **ekporneu'sasai** {see definition 1608} in v. 7 to the angels mentioned in v. 6; for **ekporneu'ein**, the commission of fornication, would be altogether different from marriage, that is to say, from a conjugal bond that was permanent even though unnatural.

{4. What sort of logic does the author use that amounts to anomalous syllogisms? i.e. what are his premises?}

4a. Do these come from textual evidence, or do they come from his bias? NEC}

But it is neither certain nor probable that this is the connection of **tou'tois**. {see definition 5125} Huther, the latest commentator upon this Epistle, who gives the preference to this explanation of **tou'tois**, {see definition 5125} and therefore cannot be accused of being biased by doctrinal prejudices, says distinctly in the 2nd Ed. of his commentary, '**tou'tois** {see definition 5125} may be grammatically construed as referring to Sodom and Gomorrah, or per synesin to the inhabitants of these cities; but in that case the sin of Sodom and Gomorrah would only be mentioned indirectly.' There is nothing in the rules of syntax, therefore, to prevent our connecting the word with Sodom and Gomorrah; and it is not a fact, that 'grammaticae et logicae praecepta compel us to refer this word to the angels,' as G. V. Zeschwitz says. But the very same reason which Huther assigns for not connecting it with Sodom and Gomorrah, may be also assigned for not connecting it with the angels, namely, that in that case the sin of the angels would only be mentioned indirectly.

We regard *Philippi's* explanation (in his *Glaubenslehre* iii. p. 303) as a possible one, viz., that the

word *tou'tois* {see definition 5125} refers back to the *a'nthroopoi* {see definition 444} *aselgei's* {see definition 766} mentioned in v. 4, and as by no means set aside by *De Wette's* objection, that the thought of v. 8 would be anticipated in that case; for this objection is fully met by the circumstance, that not only does the word *ohu'toi*, which is repeated five times from v. 8 onwards, refer back to these men, but even the word *tou'tois* {see definition 5125} in v. 14 also. On the other hand, the reference of *tou'tois* {see definition 5125} to the angels is altogether precluded by the clause *kai'* {see definition 2532} *apelthou'sai* {see definition 565} *opi'soo* {see definition 3694} *sarko's* {see definition 4561} *hete'ras*, {see definition 2087} which follows the word *ekporneu'sasai*. {see definition 1608} For fornication on the part of the angels could only consist in their going after flesh, or, as *Hofmann* expresses it, 'having to do with flesh, for which they were not created,' but not in their going after *other*, or foreign flesh.

{Guys, angels, demons have been with or indwelling men since the earliest times! Have you yet to determine how many can exist on the head of a pin? I suggest you probably need a good course in algebraic topology. NEC}

There would be no sense in the word *hete'ras* {see definition 2087} unless those who were *ekporneu'santes* were themselves possessed of *sa'rx*; {see definition 4561} so that this is the only alternative, either we must attribute to the angels a *sa'rx* {see definition 4561} or fleshly body, or the idea of referring *tou'tois* {see definition 5125} to the angels must be given up. When Kurtz replies to this by saying that 'to angels human bodies are quite as much a *hete'ra* {see definition 2087} *sa'rx*, {see definition 4561} i.e., a means of sensual gratification opposed to their nature and calling, as man can be to human man,' he hides the difficulty, but does not remove it, by the ambiguous expression 'opposed to their nature and calling.' The *hete'ra* {see definition 2087} *sa'rx* {see definition 4561} must necessarily presuppose an *idi'a* {see definition 2398} *sa'rx*. {see definition 4561}

But it is thought by some, that even if *tou'tois* {see definition 5125} in v. 7 do not refer to the angels in v. 6, the words of Jude agree so thoroughly with the tradition of the book of Enoch respecting the fall of the angels, **that we must admit the allusion to the Enoch legend, and so indirectly to Genesis 6, since Jude could not have expressed himself more clearly to persons who possessed the book of Enoch, or were acquainted with the tradition it contained**⁷. Now this conclusion would certainly be irresistible, if the only sin of the angels mentioned in the book of Enoch, as that for which they were kept in chains of darkness still the judgment-day, had been their intercourse with human wives. For the fact that Jude was acquainted with the legend of Enoch, and took for granted that the readers of his Epistle were so too, is evident from his introducing a prediction of Enoch in vv. 14, 15, which is to be found in ch. i. 9 of Dillmann's edition of the book of Enoch. But it is admitted by all critical writers upon this book, that in the book of Enoch which has been edited by Dillmann, and is only to be found in an Ethiopic version, there are contradictory legends concerning the fall and judgment of the angels; that the book itself is composed of earlier and later materials; and that those very sections (ch. 6-16:106, etc.) in which the legend of the angel marriages is given without ambiguity, belong to the so-called book of Noah, i.e., to a later portion of the Enoch legend, which is opposed in many passages to the earlier legend.^a

The **fall** of the angels is certainly often referred to in the earlier portions of the work; but among all the passages adduced by **Dillmann in proof of this, there is only one (19:1) which mentions the angels who had taken wives. In the others, the only thing mentioned as the sin of the angels or of the hosts of Azazel**, is the fact that they were subject to Satan, and seduced those who dwelt on the earth (54:3-6), or that they came down from heaven to earth, and revealed to the children of men what was hidden from them, and then led them astray to the commission of sin. (64:2) There is nothing at all here about their taking wives.

{Oh, tell me, ancient sages of antediluvian sagacity, what constituted marriage in those times, how would it be said that a son of God would "move in with" a daughter of Adam?}

Moreover, in the earlier portions of the book, besides the fall of the angels, there is frequent

^a Please see endnote 7 for Book of Enoch Chapter 15 which includes passage quoted or alluded to by Jude!

reference made to a fall, i.e., an act of sin, on the part of the stars of heaven and the army of heaven, which transgressed the commandment of God before they rose, by not appearing at their appointed time (vid., 18:14-15; 21:3; 90:21,24, etc.);

{Isa 14:12 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! {O Lucifer: or, O day star}

13 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:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.,

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

17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? {opened...: or, did not let his prisoners loose homeward?}

Eze 28: 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

*13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee **in the day that thou wast created.** {sardius: or, ruby} {beryl: or, chrysolite} {emerald: or, chrysoprase}*

*14 **Thou art the anointed cherub that covereth;** and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. {a terror: Heb. terrors NEC}

and their punishment and place of punishment are described, in just the same manner as in the case of the wicked angels, as a prison, a lofty and horrible place in which the seven stars of heaven lie bound like great mountains and flaming with fire, (21:2-3) as an abyss, narrow and deep, dreadful and dark, in which the star which fell first from heaven is lying, bound hand and foot (88:1, cf. 90:24).

{In order to clarify by simple language our position concerning Lucifer, Satan, and certain representations of him, the following Appendix 19 of the Companion Bible by E. W. Bullinger is put forward. This also discusses Lucifer's fall and presentation to Adam and Eve: NEC} (K&D Cont. after EWB)

(EWB) Companion Bible - Appendix 19. THE SERPENT OF GENESIS 3

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain Figures of speech (see Ap. 6).

All the confusion of thought and conflicting exegesis have arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A Figure of speech is never used except for the purpose of calling attention to, emphasizing, and intensifying, the reality of the

literal sense, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the more true to the truth conveyed by them, and to the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20:2). Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the earlier and former mention of the serpent in Gen. 3 : and the fact that it was Satan himself who tempted "the second man", "the last Adam", would force conclusion that no other than the personal Satan could have been the tempter of "the first man, Adam".

The Hebrew word rendered "serpent" in Gen. 3:1 is Nachash (from the root Nachash, to shine), and means a shining one. Hence, in Chaldee it means brass or copper, because of its shining. Hence also, the word Nehushtan, a piece of brass, in 2Kings 18:4. In the same way Saraph, in Isa. 6:2, 6, means a burning one, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called Saraphim, or Saraphs.

But with the LORD said unto Moses, "Make thee a fiery serpent" (Num. 21:8), He said, "Make thee a Saraph", and, in obeying this command, we read in v. 9, "Moses made a Nachash of brass". Nachash is thus used as being interchangeable with Saraph. Now, if Saraph is used of a serpent because its bite was burning, and is also used of a celestial or spirit-being (a burning one), why should not Nachash be used of a serpent because its appearance was shining, and be also used of a celestial or spirit-being (a shining one)?

Indeed, a reference to the structure of Gen. 3 (on p. 7) will show that the Cherubim (which are similar celestial or spirit-beings) of the last verse (Gen. 3:24) require a similar spirit-being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The Nachash, or serpent, who beguiled Eve (2Cor. 11:3) is not spoken of as "an angel of light" in v. 14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "the king of Tyre" (*1) it is distinctly implied that the latter being was of a supernatural order when he is called "a cherub" (Ezek. 28:14, 16, read from vv. 11-19). His presence "in Eden, the garden of 'Elohim" (v. 13), is also clearly stated, as well as his being "perfect in beauty" (v. 12), his being "perfect in his ways from the day he was created till iniquity was found in him" (v. 15), and as being "lifted up because of his beauty" (v. 17).

These all compel the belief that Satan was the shining one (Nachash) in Gen. 3, and especially because the following words could be addressed to him :-- "Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (v. 17). Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still "the king of Tyre" is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about "the king of Tyre" in Ezek. 28:11-19 than was literally true of "the prince of Tyre" (vv. 1-10). **The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall.** The history must be true to make the prophecy of any weight.

Again, the word rendered "subtle" in Gen. 3:1 (see note) means wise, in a good sense as well as in a bad sense. In Ezek. 28:12 we have the good sense, "Thou sealest up the sum, full of wisdom";

and the bad sense in v. 17, "thou hast corrupted thy wisdom" (referring, of course, to his fall). So the word rendered "subtle" is rendered "prudent" in Prov. 1:4; 8:12; 12:23; 14:8; and in a bad sense in Job 15:5. 1Sam. 23:22. Ps. 83:3.

The word "beast" also, in Gen. 3:1, chay, denotes a living being, and it is as wrong to translate zoa "beasts" in Rev. 4, as it is to translate chay "beast" in Gen. 3. **Both mean living creature.** Satan is thus spoken of as being "more wise than any other living creature which Jehovah Elohim had made". Even if the word "beast" be retained, it does not say that either a serpent or Satan was a "beast", but only that he was "more wise" than any other living being. We cannot conceive Eve as holding converse with a snake, but we can understand her being fascinated (*2) by one, apparently "an angel of light" (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a "serpent", it is the figure Hypocatastasis (see Ap. 6) or Implication; it no more means snake than it does when Dan is so called in Gen. 49:17; or an animal when Nero is called a "lion" (2Tim. 4:17), or when Herod is called a "fox" (Luke 13:32); or when Judah is called "a lion's whelp". It is the same figure when "doctrine" is called "leaven" (Matt. 16:6). It shows that something much more real and truer to truth is impressively; and is intended to be a figure of something much more real than the letter of the word. *{The Hypocatastasis indicates the resemblance in ways between the individual so-called with the thing so-called in the figure. NEC}*

Other Figures of speech are used in vv. 14, 15, but only for the same purpose of emphasizing the truth and the reality of what is said. When it is said in v. 15, "thou shalt bruise His heel", it cannot mean His literal heal of flesh and blood, but suffering, more temporary in character. **When it is said (v. 15), "He shall crush thy head", it means something more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God.** This will be effected when Satan shall be bruised under our feet (Rom. 16:20). This again, will not be our literal feet, but something much more real.

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed (Heb. 2:14. 1John 3:8. Rev. 20:1-3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech? It is the same with the other Figures used in v. 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in v. 15. **It paints for the eyes of our mind the picture of Satan's ultimate humiliation; for prostration was ever the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground"** (Ps. 44:25), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more true to truth. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20:17). This does not mean literal "gravel", but something far more disagreeable. It means disappointment so great that it would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3:14, 15), something more heart-breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Ps. 72:9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation. If a serpent was afterward called a nachash, it was because it was more shining than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2Cor. 11:3, 14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle (*3). It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple" : the former being based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture. Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief : for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If thou be the Son of God", when the voice of the Father had scarcely died away, which said "This IS My beloved Son". All turned on the truth of what Jehovah had said. The Word of God being questioned, led Eve, in her reply, (1) to omit the word "freely" (3:2, cp. 2:16); then (2) to add the words "neither shalt thou touch it" (3:3, cp. 2:17); and finally (3) to alter a certainty into a contingency by changing "thou SHALT SURELY die" (2:17) into "LEST ye die" (3:3).

It is not without significance that the first Ministerial words of "the second Man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17:8, 14, 17). The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the religious sphere, and not the spheres of crime and immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. We are not to look for Satan's activities to-day in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Whenever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan". This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature". This is why anything in favor of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial".

This is why Satan is quite content that the letter of Scripture should be accepted in Gen. 3, as he himself accepted the letter of Ps. 91:11. He himself could say "It is written" (Matt. 4:6) so long as the letter of what is "written" could be put instead of the truth that is conveyed by it; and so long as it is misquoted or misapplied. This is his object in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the stumbling of the weak in faith.

See references on next page.

(*1) Ezek. 28:11-19, who is quite a different being from "the Prince of Tyre", in vv. 1-10, who is purely human.

(*2) It is remarkable that the verb nachash always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Gen. 30:27; 44:5, 15. Lev. 19:26. Deut. 18:10. 1Kings 20:33. 2Kings 17:17; 21:6. 2Chron. 33:6. So also is the noun used in Num. 23:23; 24:1.

(*3) Greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

(K&D Cont.) From these passages it is quite evident, that the legend concerning the fall of the angels and stars sprang out of Isaiah 24:21-22 ('And it shall come to pass in that day, that the Lord shall visit the host of the height **hamaarowm** {see definition 04791} **ts^abaa'**, {see definition 06635} the host of heaven, by which stars and angels are to be understood on high i.e., the spiritual powers of the heavens and the kings of the earth upon the earth, and they shall be gathered together, bound in the dungeon, and shut up in prison, and after many days they shall be punished'), along with Isaiah 14:12 ('How art thou fallen from heaven, thou beautiful morning star!'), and that the account of the sons of God in Genesis 6, as interpreted by those who refer it to the angels, was afterwards combined and amalgamated with it.

Now if these different legends *{legends ???}*, describing the judgment upon the stars that fell from heaven, and the angels that followed Satan in seducing man, in just the same manner as the judgment upon the angels who begot giants from women, were in circulation at the time when the Epistle of Jude was written; we must not interpret the sin of the angels, referred to by Peter and Jude, in a one-sided manner, and arbitrarily connect it with only such passages of the book of Enoch as speak of angel marriages, to the entire disregard of all the other passages, which mention totally different sins as committed by the angels, that are punished with bands of darkness; but we must interpret it from what Jude himself has said concerning this sin, as Peter gives no further explanation of what he means by **hamartee'sai**. {see definition 264} Now the **only** sins

{6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. {first estate: or, principality}

*7 Even as [like – a simile] Sodom and Gomorrha, and the cities about them **in like manner**, [like the sinning angels] giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. {strange: Gr. other NEC}*

that Jude mentions are **mee'** {see definition 3361} **teeree'sai** {see definition 5083} **tee'n** {see definition 3588}

heautoo'n {see definition 1438} **archee'n** {see definition 746} and **apolipei'n to' i'dion oikeetee'riion**.

The two are closely connected. Through not keeping the **archee'** {see definition 746} (i.e., the position as rulers in heaven) which belonged to them, and was assigned them at their creation, the angels left 'their own habitation' (**i'dion** {see definition 2398} **oikeetee'riion**); {see definition 3613} just as man, when he broke the commandment of God and failed to keep his position as ruler on earth, also lost 'his own habitation' (**i'dion** {see definition 2398} **oikeetee'riion**), {see definition 3613} that is to say, not paradise alone, but the holy body of innocence also, so that he needed a covering for his nakedness, and will continue to need it, until we are 'clothed upon with our hose which is from heaven' (**oikeetee'riion** {see definition 3613} **heemoo'n** {see definition 2257} **ex** {see definition 1537} **ouranou'**). {see definition 3772} In this description of the angels' sin, there is not the slightest allusion to their leaving heaven to woo the beautiful daughters of men. *{how do you read words??? NEC}* The words may be very well interpreted, as they were by the earlier Christian theologians, as relating to the fall of Satan and his angels, to whom all that is said concerning their punishment fully applies.

If Jude had had the **pornei'a** {see definition 4202} of the angels, mentioned in the Enoch legends, in his mind, he would have stated this distinctly, just as he does in v. 9 in the case of the legend *{that legend is now Scripture NEC}* concerning Michael and the devil, and in v. 11 in that of Enoch's prophecy. There was all the more reason for his doing this, because not only to contradictory

accounts of the sin of the angels occur in the Enoch legends, but a comparison of the parallels cited from the book of Enoch proves that he deviated from the Enoch legend in points of no little importance. Thus, for example, according to Enoch 54:3, 'iron chains of immense weight' are prepared for the hosts of Azazel, to put them into the lowest hell, and cast them on that great day into the furnace with flaming fire. Now Jude and Peter say nothing about iron chains, and merely mention 'everlasting chains under darkness' and 'chains of darkness.'

{Another Red Herring argument by K&D NEC}

Again, according to Enoch Genesis 10:12, the angel sinners are 'bound fast under the earth for seventy generations, till the day of judgment and their completion, till the last judgment shall be held for all eternity.' Peter and Jude make no allusion to this point of time, and the supporters of the angel marriages, therefore, have thought well to leave it out when quoting this parallel to Jude.

{We must then turn to what constituted 'marriage' in the antediluvian world – do we apply later revelation??? NEC}

6. Under these circumstances, the silence of the apostles as to either marriages or fornication on the part of the sinful angels,

{But as we have shown, above, the angels, like those immoral men in Sodom engaged in fornication. In the short but pithy antediluvian account it never mentions "marrying Sam" or The "Matchmaker", once. NEC}

is a sure sign that they gave no credence to these fables of a Jewish gnosticizing tradition.) it can be proved that the angels either possess by nature a material corporeality adequate to the contraction of a human marriage, or that by rebellion against their Creator they can acquire it, or that there are some creatures in heaven and on earth which, through sinful degeneracy, or by sinking into an unnatural state, can become possessed of the power, which they have not by nature, of generating and propagating their species. As man could indeed destroy by sin the nature which he had received from his Creator, but could not by his own power restore it when destroyed, to say nothing of implanting an organ or a power that was wanting before; so we cannot believe that angels, through apostasy from God, could acquire sexual power of which they had previously been destitute.

{His argument here is backwards from the greater to the lesser. Man destroying his Adamic nature being easier than a superior creation (angels) taking on the appearance of flesh and concocting a way of the ability to procreate with a woman. Bad argument!!! NEC}

(EWB) Companion Bible Appendix 23. "THE SONS OF GOD" IN GEN. 6:2, 4.

It is only by the Divine specific act of creation that any created being can be called "a son of God". For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3:6). Hence **Adam is called a "son of God"** in Luke 3:38. **Those "in Christ" having "the new nature" which is by the direct creation of God (2Cor. 5:17. Eph. 2:10) can be, and are called "sons of God"** (John 1:13. Rom. 8:14, 15. 1John 3:1). (*1)

This is why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1:6; 2:1; 38:7. Ps. 29:1; 89:6. Dan. 3:25 (no art.). (*2) We have no authority or right to take the expression in Gen. 6:2, 4 in any other sense. **Moreover, in Gen. 6:2 the LXX renders it "angels". Angels are called "spirits" (Ps. 104:4. Heb. 1:7, 14), for spirits are created by God.**

That there was a fall of the angels is certain from Jude 6.

- The nature of their fall is clearly stated in the same verse. They left their own oiketerion. This word occurs only in 2Cor. 5:2 and Jude 6, where it is used of the spiritual (or resurrection) body.
- The nature of their sin is stated to be "in like manner" to that of the subsequent sins of Sodom and Gomorrha, Jude 7.
- The time of their fall is given as having taken place "in the days of Noah" (1Pet. 3:20. 2Pet. 2:7), [though there may have been a prior fall which caused the end of "the world that then was"] *{“The world that then was”, was the antediluvian earth before the flood. NEC}* (Gen. 1:1, 2. 2Pet. 3:6).
- For this sin they are "reserved unto judgment", 2Pet. 2:4, and are "in prison", 1Pet. 3:19.
- Their progeny, called Nephilim (translated "giants"), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed ([see Ap. 25](#), below). This was the one and only object of the Flood.
- Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6:9, see note). All the rest had become "corrupt" (shachath) destroyed [as Adamites]. the only remedy was to destroy it (de facto), as it had become destroyed (de jure). (It is the same word in v. 17 as in vv. 11, 12.) See further under [Ap. 25](#) on the Nephilim.

{Note that E.W.B. doesn't mention Noah's Daughter's in Law. NEC}

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in gen. 3:15. If this could be accomplished, God's Word would have failed, and his own doom would be averted.

As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Gen. 6:4, "and also after that" (i.e. after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12:6) "the Canaanite was then (i.e. already) in the land."

In the same chapter (Gen. 12:10-20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20:1-18.

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which his servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently :--

- The destruction of the chosen family by famine, Gen. 50:20.
- The destruction of the male line in Israel, Ex. 1:10, 15, &c. Cp. Ex. 2:5. Heb. 11:23.
- The destruction of the whole nation in Pharaoh's pursuit, Ex. 14.
- After David's line was singled out (2Sam. 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2Chron. 17:1. Jehoram killed off all his brothers (2Chron. 21:4).
- The Arabians slew all his children, except Ahaziah (2Chron. 21:17; 22:1).
- When Ahaziah died, Athaliah killed "all the seed royal" (2Chron. 22:10). the babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2Chron. 23:3).
- Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isa. 36:1; 38:1). God's faithfulness was appealed to and relied on (Ps. 136).
- In Captivity, Haman was used to attempt the destruction of the whole nation (Est. 3:6, 12, 13. Cp. 6:1).
- Joseph's fear was worked on (Matt. 1:18-20). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deut. 24:1); hence Joseph determined to divorce her. But God intervened : "Fear not".
- Herod sought the young Child's life (Matt. 2).
- At the Temptation, "Cast Thyself down" was Satan's temptation.

- At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.
- The two storms on the Lake were other attempts.
- At length the cross was reached, and the sepulcher closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is seated and expecting (Heb. 10:12, 13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Col. 3:1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2Chron. 23:3).

The irruption of "the fallen angels" ("sons of God") was the first attempt; and was directed against the whole human race^a.

- When Abraham was called, then he and his seed were attacked.
- When David was enthroned, then the royal line was attacked.
- And when "the Seed of the woman" Himself came, then the storm burst upon Him.

(*1) The word "offspring" in Acts 17:28 is quite different. It is genos, which means merely kin or kind, our genus as being originated by God.

(*2) In Hos. 1:10, it is not beni-ha-Elohim, as here, but beni-el-chai.

(MHC)

INTRODUCTION TO GENESIS CHAPTER 6

The most remarkable thing we have upon record concerning the old world is the destruction of it by the universal deluge, the account of which commences in this chapter, wherein we have,

- I. The abounding iniquity of that wicked world, Genesis 6:1-5,11,12.
- II. The righteous God's just resentment of that abounding iniquity, and his holy resolution to punish it, Genesis 6:6-7.
- III. The special favour of God to his servant Noah.
 1. In the character given of him, Genesis 6:8-10.
 2. In the communication of God's purpose to him, Genesis 6:13,17.
 3. In the directions he gave him to make an ark for his own safety, Genesis 6:14-16.
 4. In the employing of him for the preservation of the rest of the creatures, Genesis 6:18-21.

Lastly, Noah's obedience to the instructions given him, Genesis 6:22.

And this concerning the old world is written for our admonition, upon whom the ends of the new would have come.

^a Note also Da 2:43 And whereas <01768> thou sawest <02370> (8754) iron <06523> mixed <06151> (8743) with miry <02917> clay <02635>, **they shall mingle themselves <01934> (8748) <06151> (8723) with the seed <02234> of men <0606>**: but they shall <01934> (8748) not <03809> cleave <01693> (8751) one <01836> to <05974> another <01836>, even <01888> as iron <06523> is not <03809> mixed <06151> (8723) with clay <02635>. {one...: Chaldee, this with this}. Here come the Son's of God, more of the evil angels.

Ver. 1.

For the glory of God's justice, and for warning to a wicked world, before the history of the ruin of the old world, we have a full account of its degeneracy, its apostasy from God and rebellion against him. The destroying of it was an act, not of an absolute sovereignty, but of necessary justice, for the maintaining of the honour of God's government. Now here we have an account of two things which occasioned the wickedness of the old world: —

1. The increase of mankind: *Men began to multiply upon the face of the earth.* This was the effect of the blessing (Genesis 1:28), and yet man's corruption so abused and perverted this blessing that it was turned into a curse. Thus sin takes occasion by the mercies of God to be the more exceedingly sinful. Proverbs 29:16, *When the wicked are multiplied, transgression increaseth.* The more sinners the more sin; and the multitude of offenders emboldens men. Infectious diseases are most destructive in populous cities; and sin is a spreading leprosy. Thus in the New-testament church, *when the number of the disciples was multiplied, there arose a murmuring* (Acts 6:1), and we read of a nation that was multiplied, not to the increase of their joy, Isaiah 9:3. Numerous families need to be well-governed, lest they become wicked families.

2. Mixed marriages (Genesis 6:2): *The sons of God* (that is, the professors of religion, who were called by the name of the Lord, and called upon that name), *married the daughters of men*, that is, those that were profane, and strangers to God and godliness. The posterity of Seth did not keep by themselves, as they ought to have done, both for the preservation of their own purity and in detestation of the apostasy. They intermingled themselves with the excommunicated race of Cain: *They took them wives of all that they chose.* But what was amiss in these marriages?

{Please Note this author's Syllogism^a Main Premise: The righteous remnant (saved folks) are called sons of God. Minor Premise: The Sethites are all righteous. Conclusion: Therefore, The Sethites are called the sons of God. Such reasoning is patently false; One example of an unsaved Sethite falsifies the Syllogism!!!

However: Major Premise: All created beings are called sons of God. Minor Premise Fallen Angels are created beings. Conclusion: Fallen Angels are called sons of God. This constitutes a valid Biblical Syllogism!!! NEC}

(1.) They chose only by the eye: *They saw that they were fair*, which was all they looked at.

(2.) They followed the choice which their own corrupt affections made: they took *all that they chose*, without advice and consideration. But,

{That's what fallen angels, and their progeny do – remember the Giants! NEC}

(3.) That which proved of such bad consequence to them was that they *married strange wives, were unequally yoked with unbelievers*, 2 Corinthians 6:14. *{Boy, I'll say!}* This was forbidden to Israel, Deuteronomy 7:3,4. It was the unhappy occasion of Solomon's apostasy (1 Kings 11:1-4), and was of bad consequence to the Jews after their return out of Babylon, Ezra 9:1,2. Note, Professors of religion, in marrying both themselves and their children, should make conscience of keeping within the bounds of profession. The bad will sooner debauch the good than the good reform the bad. Those that profess themselves the children of God must not marry without his consent, which they have not if they join in affinity with his enemies.

{This is a classic example of reading later Revelation back into earlier. Ref. Hermeneutics, An Antidote to 21st Century Cult And Mind Control Phenomena, Section, 3.3 The Principle of

^a Syllogism: In logic, a form of deductive reasoning consisting of a major premise, a minor premise, and a conclusion. Adjective: *syllogistic*. Here are two examples of valid categorical syllogisms:

1. Major premise: All men are mortal.
Minor premise: Barrack Obama is a man.
Conclusion: Therefore, Barrack Obama is mortal.
2. Major premise: All mammals are warm-blooded.
Minor premise: All black dogs are mammals.
Conclusion: Therefore, all black dogs are warm-blooded.

(EWB) Companion Bible Appendix 25. The Nephilim, Or "Giants" Of Gen. 6, &C

By E. W. Bullinger

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, Ne-phil-im, which means fallen ones (from naphal, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Pet. 2:5) as prophesied by Enoch (Jude 14).

But we read of the Nephilim again in Num. 13:33 : "there we saw the Nephilim, the sons of Anak, which come of the Nephilim". How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6:4, where we read : **"There were Nephilim in the earth in those days (i.e. in the days of Noah); 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 [the] mighty men (Heb. gibbor, the heroes) which were of old, men of renown" (lit. men of the name, i.e. who got a name and were renowned for their ungodliness).**

So that "after that", i.e. after the Flood, there was a second irruption of these fallen angels, evidently smaller in number^a and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". **It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before** .

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12:6) and entered Canaan, the significant fact is stated : "The Canaanite was then (i.e. already) in the land." And in Gen. 14:5 they were already known as "Raphain" and Emim", and had established themselves at Asteroth Karnaim and Shaven Kiriathaim.

In ch. 15:18-21 they are enumerated and named among Canaanite Peoples : "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15:19-21; cp. Ex. 3:8, 17; 23:23. Deut. 7; 20:17. Josh. 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20:17. Josh. 3:10). But Israel failed in this (Josh. 13:13; 15:63; 16:10; 17:18. Judg. 1:19, 20, 28, 29, 30-36; 2:1-5; 3:1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology.

As to their other names, they were called Anakim, from on Anak which came of the Nephilim (Num. 13:23), and Rephaim, from Rapha, another notable one among them. From Deut. 2:10, they were known by some as Emim, and Horim, and Zamzummim (v. 20, 21) and Avim, &c.

As Rephaim they were well known, and are often mentioned : but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". **These Rephaim are to have no resurrection. This fact is stated in Isa. 26:14 (where the proper name is rendered "deceased," and v. 19, where it is rendered "the dead"). It is rendered "dead" seven times (Job 26:5. Ps. 88:10. Prov. 2:18; 9:18; 21:16. Isa. 14:8; 26:19). It is rendered "deceased" in Isa. 26:14.**

^a There are now evidences of Giants appearing after the flood in various areas of the world. Ref. GIANTS Against Evolution.

(SQL) Nephilim. Finally, a quote from Stepen Quayle⁸ on the Nephilim – Giants:
“When one realizes that the sons of God in Genesis are angels, then it becomes apparent that they came to Earth, committed a great sin in mating with human women (the daughters of men), and that they had evil offspring who are described as giants.

Nephilim and Mankind

In the Hebrew language of the Bible, the word translated here as "giant" or "giants" is Nephilim or Nephil, with the plural being Nephilim. The word nephilim means literally a "feller", an old English word that connotes a "bully" or "tyrant" as well as a large being. It would seem, once again, that there is a general recognition that while Greek and other myths may not be as accurate as the Bible, they are based on elements of truth. While, obviously, not as much credence can be placed in the Greek myths as other sources of information, the clues can provide a way to uncover information.

Before going any further, I want to note that the Nephilim were much different from those suffering from the physical ailment known as gigantism. Gigantism is caused by hormonal problems or injections of artificial growth hormone; it occurs nationally in about 1 per million people in a general population. This condition is caused by a pituitary problem and can be genetically transmitted. Those suffering from this disease are very weak, not strong.

This symptom of weakness is in marked contrast to the offspring produced from an angel/woman union. The Nephilim are described as "mighty men", a title that appears to be added to the Bible just so there'd be no confusion in later generations about what was being talked about. This point alone, makes the Nephilim quite different from those suffering from gigantism.

Furthermore, as we'll see later, this superhuman strength is an important clue that proves the giants, seen in historical accounts of the past, were also very different from the modern ailment of gigantism.

Thus, it is important to remember that Gigantism and Nephilimism are two very different things.

However, the fact that human beings can obtain larger than normal size through what amounts to a minor flaw in their genetic code, also bolsters the fact that giants could be the logical result from an alteration of human genetic traits as might result from a human/angel mating. That gigantism mimics the results of the "mighty men" of old, is in itself a good argument that such a thing is possible.”

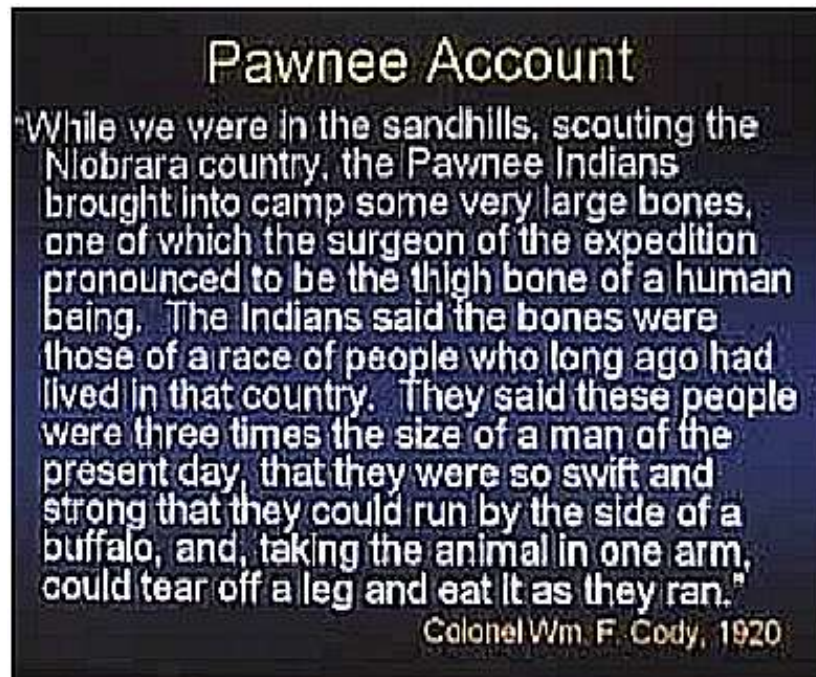
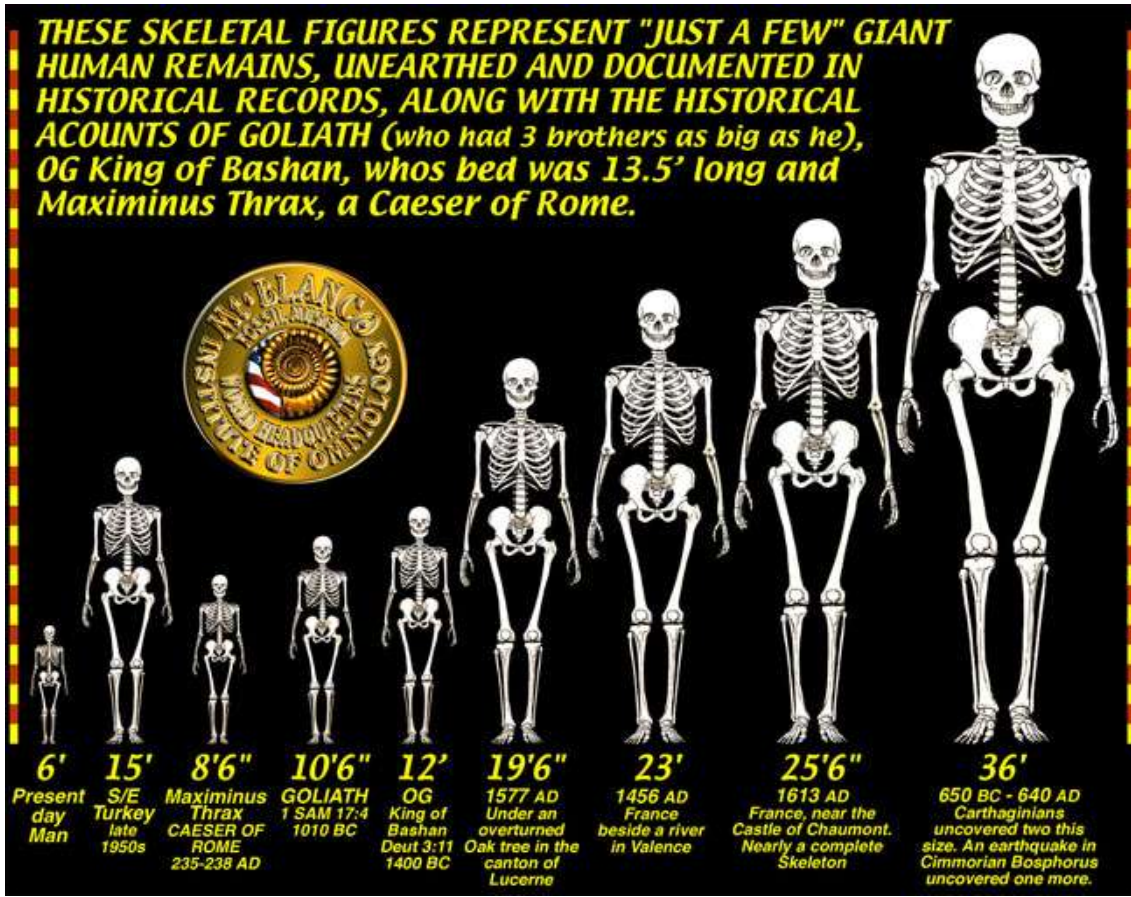


Figure 01.01.01 The Pawnee Account Of The Giants In North America
Picture courtesy of Dr. Chuck Missler.



“Now Smile Everyone”.

Figure 01.01.02 "THERE WERE GIANTS IN THE EARTH IN THOSE DAYS".
 Picture courtesy of the Mt. Blanco Fossil Museum, Crosbyton, Tx 79322.



47 inch Human Femur

In the late 1950s, during road construction in south-east Turkey in the Euphrates Valley, many tombs containing the remains of Giants were uncovered.

At two sites the leg bones were measured to be about 120 cms "47.24 inches".

Joe Taylor, Director of the Mt. BLANCO FOSSIL MUSEUM in Crosbyton, Texas, was commissioned to sculpt this anatomically correct, and to scale, human femur.

This "Giant" stood some 14-16 feet tall, and had 20-22 inch long feet.

His or Her finger tips, with arms to their sides, would be about 6 feet above the ground.

The Biblical record, in Deuteronomy 3:11 states that the Iron Bed of Og, King of Bashan was 9 cubits by 4 cubits or approximately 14 feet long by 6 feet wide!

GENESIS 6:4

There were Nephilim (Giants) in the earth in those days; and also after that when the sons of God (Angels?) 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.

*More Info & Replicas available at mtblanco1@aol.com or www.mtblanco.com
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Giant Bone, Eye Witness Account

Figure 01.01.03 Eyewitness Account – A 47 Inch Human Femur.

Picture courtesy of the Mt. Blanco Fossil Museum, Crosbyton, Tx 79322.

A Bigfoot?

(MHC) INTRODUCTION TO GENESIS CHAPTER 6 (cont.)

It is retained as a proper name "Rephaim" ten times (two being in the margin). Gen. 14:5; 15:20. Josh. 12:15 (marg.). 2Sam. 5:18, 22; 23:13.& b31 nbsp; 1Chron. 11:15; 14:9; 20:4 (marg.). Isa. 17:5. In all other places it is rendered "giants", Gen. 6:4; Num. 23:33, where it is Nephilim; and Job 16:14, where it is gibbor (Ap. 14. iv). By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Gen. 14, for there the Rephaim were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the Emim were in the plain of Kiriathaim (Gen. 14:5).

Anak was a noted descendant of the Nephilim; and Rapha was another, giving their names respectively to different clans. Anak's father was Arba, the original builder of Hebron (Gen. 35:27. Josh. 15:13; 21:11); and this Palestine branch of the Anakim was not called Arbahim after him, but Anakim after Anak. They were great, mighty, and tall (Deut. 2:10, 11, 21, 22, 23; 9:2), evidently inspiring the ten spies with great fear (Num. 13:33). Og king of Bashan is described in Deut. 3:11.

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem. Arba was rebuilt by the Khabiri or confederates seven years before Zoan was built by the Egyptian Pharaohs of the nineteenth dynasty. See note on Num. 13:22.

If these Nephilim, and their branch of Rephaim, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere invention of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

(Poole)

Unlawful matches of the sons of God with the daughters of men, Genesis 6:1,2, grieve the Spirit of God, who threatens their destruction, Genesis 6:3. Giants and mighty men born; a general degeneracy of mankind, Genesis 6:4,5. God repents that he had made man, and resolves to destroy that world, Genesis 6:6,7. Noah is excepted, and finds favour with God, Genesis 6:8. His character, Genesis 6:9. The earth corrupt, and filled with violence, Genesis 6:11,12. God declares to Noah his purpose to destroy it, Genesis 6:13. Directs him to make an ark, Genesis 6:14-16. Mentions a deluge, Genesis 6:17. His covenant with Noah to preserve a seed, Genesis 6:18-21. Noah's obedience, Genesis 6:22.

Ver. 1. **Men**, i.e. wicked men, the posterity of Cain, as appears from Genesis 6:2; who are here called *men*, and the *sons of men*, by way of contempt, and of distinction; mere men, such as had only the natures and qualities of corrupt men, without the image of God.

Began to multiply, to wit, more than ordinarily; or more than the sons of God, because they practised polygamy, after the example of their predecessor, the ungodly Lamech, Genesis 4:19.

{In his day men began to profane the name of the LORD!}

Daughters were born unto them; so doubtless were sons also; but their daughters are here mentioned as one principal occasion of the sin noted in Genesis 6:2, and of the following deluge.

{He's another SETHITE author. Although the Godly seed from Adam came through Seth to Noah, to think that all the sons and daughters of the Sethite line were believers is incredulous. And what about the rest of the sons and daughters of Adam and their progeny? You should notice that all except the examples of death or translation were CAUGHT in the flood of Noah – Only 8 souls saved from that deluge. NEC}

(Trapp)

Ver. 1. **When men began to multiply.**] Not good men only, but bad men too; who therefore took them more wives than one, that they might multiply amain. A numerous offspring is no sure sign of God's special favour. It is well observed, that when God promised children as a blessing, he said, "The wife should be as the vine, and the children as olive plants;" — two *{Psalms 128:3}* of the best fruits, the one for cheering the heart, the other for clearing the face; *{Psalms 104:15 Judges 9:9,13}* the one for sweetness, the other for fatness. "Blessed is the man that hath his quiver full of such, as are the arrows of a strong man." *{Psalms 127:4,5}* Hence it follows, that they must have more in them than nature; for arrows are not arrows by growth, but by art: so they must be such children, the knottiness of whose nature is refined and reformed, and made smooth by grace. This workmanship of God in the hearts and lives of children, is like the engraving of a king's "palace," or the "polished corners" of the temple. *{Psalms 144:12}* This preserves "Jacob from confusion, and his face from waxing pale:" — this makes religious parents to "sanctify God's name," even to "sanctify the Holy One," and with singular encouragement from "the God of Israel." *{Isaiah 29:22,23}* It never goes well with the Church, but when the son marries the mother. *{Isaiah 62:5}*

{Ah, Ah, Ahhhh, Thou shoud'st learn to keep thy Trapp shut about things hermeneutically unsound – Progressive Revelation! NEC}

Gen 06:02 - Text

- 2 (ASV) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (ASV)
- 2 (AV) That the sons <01121> of God <0430> saw <07200> (8799) the daughters <01323> of men <0120> that they <02007> were fair <02896>; and they took <03947> (8799) them wives <0802> of all which they chose <0977> (8804). (AV)
- 2 (M-M) בַּוַּיְרָאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם, כִּי טֹבֹת הֵנָּה; וַיִּקְחוּ לָהֶם נָשִׁים, מִכָּל אֲשֶׁר בָּחָרוּ. (M-M)
- 2 (Darby) that the sons of God saw the daughters of men that they were fair, and took themselves wives of all that they chose. (Darby)
- 2 (ERV) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (ERV)
- 2 (ESV) the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. (ESV)
- 2 (HCSB) the sons of God *{Job 1:6 2:1 38:7}* saw that the daughters of man *{Or the human women}* were beautiful, and they took any they chose as wives *{Or women}* for themselves. *{1Pe 3:19-20 Jude 6}* (HCSB)
- 2 (NKJV) that the sons <01121> of God <0430> saw <07200> (8799) the daughters <01323> of men <0120>, that they <02007> were beautiful <02896>; and they took <03947> (8799) wives <0802> for themselves of all whom they chose <0977> (8804). (NKJV)
-



Figure 01.01.04 A Statue Of An Assyrian Demon with Wings and Private Parts.

The reader should note this demonic figure. Why did the culture require wings or a male sex organ? It may be possible that we don't know everything about angels even though the Scripture, here, states that the sons of God (fallen angels – here) saw the daughters of Adam (Singular) that they were beautiful, and took themselves wives (אִשָּׁה 'ishshah ish-shaw', irregular plural נָשִׁים nashiym naw-sheem': Woman S., Women Pl., it may in some areas mean wives, but here it Probably means simply women Pl.) of all that they chose. The 'Sethite' theory is thought to have influenced the translation of נָשִׁים with wives, instead of women. The AV translates the singular אִשְׁתּוֹ as wife or his wife, here, 9 times between 2:24 – 4:25 dealing with Eve as Adam's Wife.

The word אִשָּׁה is translated woman, 10 times between Gen 2:22 and Gen 3:16. The plural

נָשָׁיו his wives, and נָשֶׁיךָ your wives, occurs twice in Gen Ge 4:23 and again נָשִׁים wives, in Gen 6:2. Multiple wives were not according to God's original plan (Gen 2:24). Whether Women or Wives, either way it was Evil. Plurality of wives was evil. But now we have to justify whether fallen angels can reproduce a hyper-being. We will have shown, in Act 1. (Chapter 1.), that This union produced the Nephilim which was the evil causing the judgment of the Noachic Flood.

Gen 06:02 – Word Study

0120 אָדָם 'adam *aw-dawm*' from **0119**; n m; {See TWOT on 25 @@ "25a"}

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

- 1a) man, human being
- 1b) man, mankind (much more frequently intended sense in OT)
- 1c) Adam, first man
- 1d) city in Jordan valley

0430 אֱלֹהִים 'elohiym *el-o-heem*' plural of **0433**; n m p; {See TWOT on 93 @@ "93c"}

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1,

God-ward + **04136** 1, godly 1; 2606

1) (plural)

- 1a) rulers, judges
- 1b) divine ones
- 1c) angels
- 1d) gods

2) (plural intensive-singular meaning)

- 2a) god, goddess
- 2b) godlike one
- 2c) works or special possessions of God
- 2d) the (true) God
- 2e) God

0802 אִשָּׁה 'ishshah *ish-shaw*', irregular plural נָשִׁים nashiym *naw-sheem*' from **0376** or **0582**; n

f; {See TWOT on 137 @@ "137a"}

AV-wife 425, woman 323, one 10, married 5, female 2, misc 14; 779

1) woman, wife, female

- 1a) woman (opposite of man)

- 1b) wife (woman married to a man)
- 1c) female (of animals)
- 1d) each, every (pronoun)

0977 בחר *bachar* *baw-khar'* a primitive root; v; {See TWOT on 231}

AV-choose 77, chosen 77, choice 6, choose ... out 5, acceptable 1, appoint 1, excellent 1, chosen men 1, rather 1, require 1, not translated; 172

- 1) to choose, elect, decide for
 - 1a) (Qal) to choose
 - 1b) (Niphal) to be chosen
 - 1c) (Pual) to be chosen, selected

01121 בן *ben* *bane* from **01129**; n m; {See TWOT on 254}

AV-son 2978, children 1568, old 135, first 51, man 20, young 18, young + **01241** 17, child 10, stranger 10, people 5, misc 92; 4906

- 1) son, grandson, child, member of a group
 - 1a) son, male child
 - 1b) grandson
 - 1c) children (pl. — male and female)
 - 1d) youth, young men (pl.)
 - 1e) young (of animals)
 - 1f) sons (as characterisation, i.e. sons of injustice *for unrighteous men* or sons of God *for angels*)
 - 1g) people (of a nation) (pl.)
 - 1h) of lifeless things, i.e. sparks, stars, arrows (fig.)
 - 1i) a member of a guild, order, class

01323 בת *bath* *bath* from **01129** and **01121**; ;{See TWOT on 254 @@ "254b"}

AV-daughter 526, town 32, village 12, owl + **03284** 8, first 3, apple 1, branches 1, children 1, company 1, daughter + **08676** 1, eye 1, old 1; 588

n f

- 1) daughter
 - 1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin
 - 1a1) as polite address
 - 1a2) as designation of women of a particular place
 - 1a3) as personification
 - 1a4) daughter-villages
 - 1a5) description of character

n pr f

- 2) young women, women

02007 הנה *hannah* *hane'-naw* prolongation for **02004**; pron 3 f pl; {See TWOT on 504}

AV-they, their, those, this side, them, such, these; 26

- 1) they, these, the same, who

02896 טוב *towb* *tobe* from **02895**; ;{See TWOT on 793 @@ "793a"}

AV-good 361, better 72, well 20, goodness 16, goodly 9, best 8, merry 7, fair 7, prosperity 6, precious 4, fine 3, wealth 3, beautiful 2, fairer 2, favour 2, glad 2, misc 35; 559

adj

- 1) good, pleasant, agreeable
 - 1a) pleasant, agreeable (to the senses)

- 1b) pleasant (to the higher nature)
- 1c) good, excellent (of its kind)
- 1d) good, rich, valuable in estimation
- 1e) good, appropriate, becoming
- 1f) better (comparative)
- 1g) glad, happy, prosperous (of man's sensuous nature)
- 1h) good understanding (of man's intellectual nature)
- 1i) good, kind, benign
- 1j) good, right (ethical)

n m

- 2) a good thing, benefit, welfare
 - 2a) welfare, prosperity, happiness
 - 2b) good things (collective)
 - 2c) good, benefit
 - 2d) moral good

n f

- 3) welfare, benefit, good things
 - 3a) welfare, prosperity, happiness
 - 3b) good things (collective)
 - 3c) bounty

03947 לקח laqach *law-kakh* ' a primitive root; v; {See TWOT on 1124}

AV-take 747, receive 61, take away 51, fetch 31, bring 25, get 6, take out 6, carry away 5, married 4, buy 3, misc 26; 965

- 1) to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away
 - 1a) (Qal)
 - 1a1) to take, take in the hand
 - 1a2) to take and carry along
 - 1a3) to take from, take out of, take, carry away, take away
 - 1a4) to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept
 - 1a5) to take up or upon, put upon
 - 1a6) to fetch
 - 1a7) to take, lead, conduct
 - 1a8) to take, capture, seize
 - 1a9) to take, carry off 1a10) to take (vengeance)
 - 1b) (Niphal)
 - 1b1) to be captured
 - 1b2) to be taken away, be removed
 - 1b3) to be taken, brought unto
 - 1c) (Pual)
 - 1c1) to be taken from or out of
 - 1c2) to be stolen from
 - 1c3) to be taken captive
 - 1c4) to be taken away, be removed
 - 1d) (Hophal)
 - 1d1) to be taken unto, be brought unto
 - 1d2) to be taken out of
 - 1d3) to be taken away
 - 1e) (Hithpael)
 - 1e1) to take hold of oneself
 - 1e2) to flash about (of lightning)

07200 רָאָה ra'ah raw-aw' a primitive root; v; {See TWOT on 2095}

AV-see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313

1) to see, look at, inspect, perceive, consider

1a) (Qal)

1a1) to see

1a2) to see, perceive

1a3) to see, have vision

1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out

1a5) to see, observe, consider, look at, give attention to, discern, distinguish

1a6) to look at, gaze at

1b) (Niphal)

1b1) to appear, present oneself

1b2) to be seen

1b3) to be visible

1c) (Pual) to be seen

1d) (Hiphil)

1d1) to cause to see, show

1d2) to cause to look intently at, behold, cause to gaze at

1e) (Hophal)

1e1) to be caused to see, be shown

1e2) to be exhibited to

1f) (Hithpael) to look at each other, face

Qal **08851**, Imperfect **08811**, Count: 19885

Qal **08851**, Perfect **08816**, Count: 12562

Gen 06:02 - Commentaries

(EclecticNotes)

JND Syn 1.22

the sons of God came in Finally we find power and force here below, the result of the sons of God not keeping their first estate, of apostasy; and God executes judgment instead of any longer pleading with men by the testimony of His Spirit in grace, which has its allotted term. The obedience of faith is the security of the warned remnant; but the principle of degeneracy worked on in spite of the testimony, and worked on the accomplishment of the testimony it despised. Man grew worse and worse, and God's creation was utterly defiled and filled with violence, the two universal characters of active will out of God. As regards man, it was now brought out, when he was left to himself (for before the flood, save gracious testimony, he was so left), that every thought of his heart was only evil continually. God creates and destroys; He calls and repents not. Creation was utterly corrupted, and God destroys it wherever the breath of life is. The testimony of these things is gone out everywhere among the heathen. We have here the exact though brief account of them, so far as needed to shew what man was and is, and God's ways with him.

JND N&C 1.73f

the sons of God came in Jude and Peter seem to make the B'ney ha-Elohim (sons of God) the angels; but God effaced all this in the deluge, and so may we; but the Titans and mighty men,

heroes, find the origin of their tradition here.

I have little doubt this is purposely obscure, but the language here, in itself, tends to the thought that B'ney Elohim (sons of God) were not of the race of Ha-Adam (man).

"Wives" is not right; **nashim (women) is not necessarily "wives."** They chose those they liked, and compare verse 4; and query there if it be not "and also after the sons of Elohim went in to the daughters of men, and they bore to them; these were the heroes, mighty men which were of old, men of name"; these were Nachsatz.

WK L 39f

The sons of God came in But in chap. 6 we have a very solemn statement — the apostasy of the ancient world. The sons of God chose the daughters of men. The true key to this account is supplied in the Epistle of Jude. It is hardly so common-place and ordinary a matter as many suppose. When understood, it is really awful in itself and its results. But the Holy Spirit has veiled such a fact in the only manner that became God and was proper for man. Here indeed the principle of reserve does apply, not in withholding from man's soul the deepest blessing of grace for his deepest wants, but in furnishing no more than that which was suitable for man to learn about the matter. He has said enough; but any one who will take the trouble to refer to Jude in connection with this chapter will gather more than appears on the surface. It is not needful to say more now. God Himself has touched it but curtly. **This only may be remarked in addition, that "the sons of God," in my judgement, mean the same beings in Genesis as they do in Job.** This point will suffice to indicate their chief guilt in thus traversing the boundaries which God had appointed for His creatures. No wonder that total ruin speedily ensues. It is really the basis of fact for not a few tales of mythology which men have made up. **Any one who is acquainted with the chief writings of the old idolatrous world, of the Greeks and Romans especially, will see that what God has veiled in this brief statement, which passes calmly over that of which more had better not be spoken, is what they have amplified into the Titans and the giants and their greater deities. I do not of course enter into details, but here is the inspired account, which shines in the midst of the horrors of that dark scene which fabulists portrayed. But there is enough in man's amplification to point to what is stated here in a few simple words of truth.**

Assignment 01 – Genesis 6:1-2

1. Who were the sons of God? _____
 - 2.. Give reasons for your choice in 1., above.
 - (1) _____
 - (2) _____
 - (3) _____
 3. Who were the daughters of men? _____
 4. Give reasons for your choice in 3., above.
 - (1) _____
 - (2) _____
 - (3) _____
 3. What is the Plain Literal view? _____
 4. What is an allegorical view? _____
 5. What caused the sons of God to be attracted to the daughters of Adam? _____
 6. Today, similarly, what N.T. passage of Scripture warns about the angels and the outward appearance of women? _____
 7. When was the ordinance of marriage started? _____
 8. Were the sons of God married to the daughters of Adam? _____
 9. Were these 'relationships' coerced by either party? _____
 10. Were they ordained by God? _____
-

Student Name _____ . **Date** _____ . **Grade** _____ .

Gen 06:03 - Text

- 3 ¶ (ASV) And Jehovah said, My Spirit shall not {1} strive with man for ever, {2} for that he also is flesh: {3} yet shall his days be a hundred and twenty years. {1} Or rule in; According to Sept, Vulg, and Syr abide in 2) Or in their going astray they are flesh 3) Or therefore} (ASV)
- 3 ¶ (AV) And the LORD <03068> said <0559> (8799), My spirit <07307> shall not always <05769> strive <01777> (8799) with man <0120>, for that he also <01571> (8677) <07683> (8800) is flesh <01320>: yet his days <03117> shall be an hundred <03967> and twenty <06242> years <08141>. (AV)
- 3 ¶ (M-M) גַּוְיָאֵמֶר יְהוָה, לֹא-יִדּוֹן רוּחִי בְּאָדָם לְעֹלָם, בְּשָׁגֶם, הוּא בְּשָׂר; וְהָיוּ יָמָיו, מֵאָה וְעֶשְׂרִים שָׁנָה. (M-M)
- 3 ¶ (Darby) And Jehovah said, My Spirit shall not always plead with Man; for he indeed is flesh; but his days shall be a hundred and twenty years. (Darby)
- 3 ¶ (ERV) And the LORD said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be an hundred and twenty years. (ERV)
- 3 ¶ (ESV) Then the LORD said, “My Spirit shall not abide in {Or My Spirit shall not contend with} man forever, for he is flesh: his days shall be 120 years.” (ESV)
- 3 ¶ (HCSB) And the LORD said, “My Spirit will not remain {Or strive} with {Or in} mankind forever, {Ga 5:16-17 1Pe 3:20} because they are corrupt. {Ps 78:39} {Lit flesh} Their days will be 120 years.” (HCSB)
- 3 ¶ (NKJV) And the LORD <03068> said <0559> (8799), "My Spirit <07307> shall not strive <01777> (8799) {Septuagint, Syriac, Targum, and Vulgate read abide.} with man <0120> forever <05769>, for he is indeed <01571> flesh <01320> (8677) <07683> (8800); yet his days <03117> shall be one hundred <03967> and twenty <06242> years <08141>." (NKJV)
-

Gen 06:03 – Word Study

0120 אָדָם ‘adam *aw-dawm*’ from **0119**; n m; {See TWOT on 25 @@ "25a"}

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

0559 אָמַר ‘amar *aw-mar*’ a primitive root; v; {See TWOT on 118}

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84; 5308

1) to say, speak, utter

1a) (Qal) to say, to answer, to say in one’s heart, to think, to command, to promise, to intend

1b) (Niphal) to be told, to be said, to be called

1c) (Hithpael) to boast, to act proudly

1d) (Hiphil) to avow, to avouch

01320 בָּשָׂר basar *baw-sawr*’ from **01319**; n m; {See TWOT on 291 @@ "291a"}

AV-flesh 256, body 2, fatfleshed + **01277** 2, leanfleshed + **01851** 2, kin 2, leanfleshed + **07534** 1, mankind + **0376** 1, myself 1, nakedness 1, skin 1; 269

1) flesh

1a) of the body

1a1) of humans

1a2) of animals

1b) the body itself

1c) male organ of generation (euphemism)

- 1d) kindred, blood-relations
- 1e) flesh as frail or erring (man against God)
- 1f) all living things
- 1g) animals
- 1h) mankind

01571 גַּם gam *gam* by contraction from an unused root; adv; {See TWOT on 361 @@ "361a"}

AV-also 5, as 3, even 2, again 1, and 1, misc 22; 34

- 1) also, even, indeed, moreover, yea
 - 1a) also, moreover (giving emphasis)
 - 1b) neither, neither ... nor (with negative)
 - 1c) even (for stress)
 - 1d) indeed, yea (introducing climax)
 - 1e) also (of correspondence or retribution)
 - 1f) but, yet, though (adversative)
 - 1g) even, yea, yea though (with 'when' in hypothetical case)
- 2) (TWOT) again, alike

01777 דִּינָה diyn *deen* or (Genesis 6:3) דָּוַן duwn *doon* a primitive root *comp.* **0113**; V; {See TWOT on 426}

AV-judge 18, plead the cause 2, contend 1, execute 1, plead 1, strife 1; 24

- 1) to judge, contend, plead
 - 1a) (Qal)
 - 1a1) to act as judge, minister judgment
 - 1a2) to plead a cause
 - 1a3) to execute judgment, requite, vindicate
 - 1a4) to govern
 - 1a5) to contend, strive
 - 1b) (Niphal) to be at strife, quarrel

03068 יהוה Y@hovah *yeh-ho-vaw'* from **01961**; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי 'Adonay

This name is translated by 2-3rd Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

03117 יוֹם yowm *yome* from an unused root meaning to be hot; n m; {See TWOT on 852}

AV-day 2008, time 64, chronicles + **01697** 37, daily 44, ever 18, year 14, continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, alway 4, misc 44; 2287

- 1) day, time, year
 - 1a) day (as opposed to night) {Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13 Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35}
 - 1a1) the heat of the day {Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5}
 - 1a2) the day is still high {Genesis 29:7}
 - 1a3) cool of the day {Genesis 3:8}
 - 1a4) from dawn until midday {Nehemiah 8:3}
 - 1a5) growing lighter and lighter until the full day {Proverbs 4:18}
 - 1a6) until the declining of the day {Judges 19:8}
 - 1a7) the day has sunk down and become evening {Judges 19:9}
 - 1b) day (24 hour period)

- 1b1) as defined by evening and morning in Genesis 1
 - 1b2) as a division of time
 - 1b2a) a working day, a day's journey
 - 1c) days, lifetime (pl.)
 - 1d) time, period (general)
 - 1e) year
 - 1f) temporal references
 - 1f1) today
 - 1f2) yesterday
 - 1f3) tomorrow
-

03967 מֵאָה me'ah *may-aw'* or מֵאֵיָה me'yah *may-yaw'* properly, a primitive numeral; a hundred;
n f; {See TWOT on 1135}

AV-hundred 571, eleven hundred + **0505** 3, hundredth 3, hundredfold 2, sixscore + **06242** 1,
hundred times 1; 581

- 1) hundred
 - 1a) as simple number
 - 1b) as part of larger number
 - 1c) as a fraction-one one-hundredth (1/100)
-

05769 עוֹלָם 'owlam *o-lawm'* or עֹלָם 'olam *o-lawm'* from **05956**; n m; {See TWOT on 1631 @@ "1631a"}
AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world
4, always 3, always 2, long 2, more 2, never + **0408** 2, misc 6; 439

- 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient,
world
 - 1a) ancient time, long time (of past)
 - 1b) (of future)
 - 1b1) for ever, always
 - 1b2) continuous existence, perpetual
 - 1b3) everlasting, indefinite or unending future, eternity
-

06242 עֶשְׂרִים 'esriym *es-reem'* from **06235**; n m/f; {See TWOT on 1711 @@ "1711e"}

AV-twenty 278, twentieth 36, sixscore + **03967** 1; 315

- 1) twenty, twentieth
-

07307 רוּחַ ruwach *roo'-akh* from **07306**; n f; {See TWOT on 2131 @@ "2131a"}

AV-Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1,
courage 1, misc 6; 378

- 1) wind, breath, mind, spirit
 - 1a) breath
 - 1b) wind
 - 1b1) of heaven
 - 1b2) quarter (of wind), side
 - 1b3) breath of air
 - 1b4) air, gas
 - 1b5) vain, empty thing
 - 1c) spirit (as that which breathes quickly in animation or agitation)
 - 1c1) spirit, animation, vivacity, vigour
 - 1c2) courage
 - 1c3) temper, anger
 - 1c4) impatience, patience
 - 1c5) spirit, disposition (as troubled, bitter, discontented)
 - 1c6) disposition (of various kinds), unaccountable or uncontrollable impulse

- 1c7) prophetic spirit
- 1d) spirit (of the living, breathing being in man and animals)
 - 1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being
- 1e) spirit (as seat of emotion)
 - 1e1) desire
 - 1e2) sorrow, trouble
- 1f) spirit
 - 1f1) as seat or organ of mental acts
 - 1f2) rarely of the will
 - 1f3) as seat especially of moral character
- 1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - 1g1) as inspiring ecstatic state of prophecy
 - 1g2) as impelling prophet to utter instruction or warning
 - 1g3) imparting warlike energy and executive and administrative power
 - 1g4) as endowing men with various gifts
 - 1g5) as energy of life
 - 1g6) as manifest in the Shekinah glory
 - 1g7) never referred to as a depersonalised force

07683 שָׁגַג *shagag shaw-gag* 'a primitive root; v; {See TWOT on 2324}

AV-err 1, flesh 1, sin ignorantly 1, deceived 1, went astray 1; 5

1) to go astray, err, commit sin or error

1a) (Qal)

1a1) to err (mentally)

1a2) to sin (ignorantly or inadvertently)

08141 שָׁנָה *shaneh* (in pl. only), *shaw-neh* ' or (fem.) שָׁנָה *shaneh shaw-naw* ' from **08138**; n f; {See TWOT on 2419 @@ "2419a"}

AV-year 797, not translated 55, yearly 3, yearly + 08141 2, year + **01121** 1, live + **02416** 1, old + **02416** + **03117** 1, misc 4; 875

1) year

1a) as division of time

1b) as measure of time

1c) as indication of age

1d) a lifetime (of years of life)

08677 **Synonym Strong's Numbers**

Sometimes, a word or phrase has individual Strong's numbers assigned to it and it has an additional Strong's number for the entire phrase.

In Judges 20:18 the phrase "house of God" is coded as "house <**01004**> of God <**0430**> <08677> <**01008**>" In this case the phrase could also mean place Bethel which has the Strong's number **01008**. Only by context can you distinguish proper names in Hebrew from individual words. Hence translators do arrive at different renderings for the same Hebrew.

Qal **08851**, Imperfect **08811**, Count: 19885

Qal **08851**, Infinitive **08812**, Count: 4888

Gen 06:03 – Commentaries

(barnes)

My Spirit, in contradistinction to the spirit of disobedience which, by the fall, obtained entrance into the soul of man. "Shall not strive with man forever." To strive yDiis to keep down, rule, judge, or strive with a man by moral force. From this passage we learn that the Lord by his Spirit strives with man up to a certain point. In this little negative sentence streams out the bright light of God's free and tender mercy to the apostate race of man. He sends his Spirit to irradiate the darkened mind, to expostulate with the conscience, to prompt and strengthen holy resolve, and to bring back the heart, the confidence, the affection to God. He effects the blessed result of repentance toward God in some, who are thus proved to be born of God. But it is a solemn thought that with others he will not strive perpetually. There is a certain point beyond which he will not go, for sufficient reasons known fully to himself, partly to us. Two of these we are to notice for our instruction: First, he will not touch the free agency of his rational creatures. He can put no force on the volitions of men. An involuntary or compulsory faith, hope, love, obedience, is a contradiction in terms; and anything that could bear the name can have no moral validity whatsoever. Secondly, after giving ample warning, instruction, and invitation, he will, as a just judgment on the unbelieving and the impenitent, withdraw his Spirit and let them alone. The antediluvian world was fast approaching to this point of final perversity and abandonment.

Inasmuch as he is also flesh, in contradistinction to spirit, the breath of life which the Almighty breathed into his nostrils. These two parts of man's complex being were originally in true and happy adjustment, the corporeal being the fit organ and complement of the spiritual as it is in him. But now by the fall the flesh has gained the upper hand, and the spirit is in the bondage of corruption. The fact that he is flesh also as well as spirit, has therefore come out into sad prominence. The doctrine of the carnal mind in the Epistle to the Romans (Romans 8) is merely the outgrowth of the thought expressed in this passage.

His days shall be a hundred and twenty years. "His days" are the days of man, not the individual, but the race, with whom the Lord still strives. Hence, they refer to the duration, not of the life of an individual, but of the existence of the race. From this we learn that the narrative here reverts to a point of time before the birth of Shem, Ham, and Japheth, recorded in the close of the preceding passage as there were only a hundred years from their birth to the deluge. This is according to the now well-known method of Scripture, when it has two lines of events to carry on. The former narrative refers to the godly portion of mankind; this to the ungodly remnant.

Not forever will the Lord strive with man; but his longsuffering will still continue for one hundred and twenty years. Meanwhile he does not leave himself or his clemency without a witness. He sent Noah with the message of warning, who preached by his voice, by his walking with God, and also by his long labor and perseverance in the building of the ark. The doomed race, however, filled up the measure of their iniquity, and when the set number of years was accomplished, the overwhelming flood came.

(EclecticNotes)

JND N&C 1.74

The LORD said, My spirit shall not always strive "Jehovah said" — all is of Jehovah till the historic recital, verse 10. "My Spirit shall not always strive with man," in his wanderings — he is flesh; "yet his days shall be," etc.

Yadon, from dun (judges, contends with), rightly "strive" or "plead" I cannot doubt; it is the regular sense of din or dun, and even where it is judge, very often the judging is a judicial striving of God with man; see too the noun.

CAC 59

My spirit shall not always strive The contrast suggested by the words, "My Spirit shall not always plead with man," is very striking. If fallen spiritual beings were corrupting man there was God's blessed Spirit pleading with man. Morally, we have the same thing now — man being corrupted, the Spirit pleading, and a time limit fixed! The question is, Which influence are we allowing to act on us? Morally, the same kind of influences which will act on men in that dark coming night of apostasy and who are acting on men now. Not quite yet to the same extent, thank God, and the Spirit is still pleading.

We are told to try the spirits; every spirit that makes anything of man in the flesh is an evil spirit. In the world those spirits are accepted which work for the elevation and improvement of man as in the flesh; they are the popular spirits. If you say that man in the flesh is utterly corrupt and cannot be improved, and that he must go in judgement, people will tell you that they never heard of such a thing! But it is a part of the pleading of the Spirit; it is the testimony of the Holy Ghost.

for that he also is flesh In verse 3, I suppose it is (the flesh) "leads him astray"; but God's Spirit should not always deal with man in remonstrance. He would judge him, but give him 120 years delay. I see no difficulty in "in that he also."

De Wette reads "my Spirit shall not always strive with man on account of his going astray, he is flesh and his years," etc.

Young — "in his folly (or error) he is flesh, and so let his days be," etc. All take it as wandering. The sense, after all, is the same, for "he is flesh" is the reason at any rate.

The important question is the force of basar (flesh); now I do not think that, in the Old Testament, an instance can be found in which basar is used in contrast with "spirituality" — with "Spirit" or "the Spirit" and with "God," it is — but that turns the other way here; hence, because of flesh leading them astray cannot I think be the meaning, to say nothing of hu (also); "flesh" in this sense, is the discovery of Christianity, consequent on the Spirit being in the Christian down here.

Thus hu basar goes together, and I apprehend it is, that God will not always go on striving uselessly with a mere mortal, fallen and resisting, and an occasion of disorder — evil, and flesh have not to be respected with patience for ever.

He is flesh — mortal man — and not God; "the Egyptians are men, and not God — their horses flesh, and not Spirit." "He is flesh, and so let his days" — this with a slight change of stop, to give emphasis to hu basar, is De Wette's translation. But I apprehend De Wette applies 120 years to the length of life — this I believe to be a total mistake. It is the space allowed for preaching repentance, and the ark; "in their wanderings" would be quite as good as "because of," or better. It would then stand thus: "My Spirit shall not always strive with man (or amongst men) in their wanderings — he is flesh — but his days shall be 120 years."

JND N&C 1.174f

This was the end of Adam as created — Noah's was a new world, though still of fallen man — but dispensational, founded on sparing through mercy and grace.

his days shall be an hundred and twenty years. God's prolonging man's life at that time acted instead of writing the word; we see God's wisdom in it so. At the flood we get life shortened by half; and by half again, when the earth was divided and portioned out to the people. It would not do, in the way the world is now, for men to live 900 years ...

JND CW 19.82f

In Genesis 6:3 the Spirit is said to strive with man in the testimony God had given by Noah; He

preached by Noah to the **spirits, now in prison**^a, of men drowned at the flood.

God gave men 120 years to repent. It was no question of age. Man never got 120 years as a fixed portion, though life was thus long in Moses' time.

(Gill)

Ver. 3. **And the Lord said, &c.]** Not to Noah, as in Genesis 6:13 for, as yet, he is not taken notice of, or any discourse addressed to him; but rather to or within himself, he said what follows, or thus concluded, and resolved on in his own mind:

my Spirit shall not always strive with man; meaning either the soul of man, called the Spirit of God, Job 27:3 because of his creation, and is what he breathes and puts into men, and therefore is styled the Father of spirits; and which is in man, as some in Aben Ezra observe to be the sense the word used, as a sword in the scabbard; and so the meaning is, it shall not always abide there, but be unsheathed and drawn out; man shall not live always, since he is corrupt, and given to carnal lusts: or else, as Jarchi thinks, God himself is meant, and that the sense is, my Spirit shall not always contend within myself; or there shall not always be contention within me concerning man, whether I shall destroy him, or have mercy on him; I am at a point to punish him, since he is wholly carnal: or rather this is to be understood of the Holy Spirit of God, as the Targum of Jonathan, which agrees with 1 Peter 3:18-20 and to be thus interpreted; that the Spirit of God, which had been litigating and reasoning the point, as men do in a court of judicature, as the word signifies, with these men in the court, and at the bar of their own consciences, by one providence or by one minister or another, particularly by Noah, a preacher of righteousness, in vain, and to no purpose; therefore, he determines to proceed no longer in this way, but pass and execute the sentence of condemnation on them:

for that he also is flesh; not only carnal and corrupt, but sadly corrupted, and wholly given up to and immersed in sensual lusts and carnal pleasures, so as not to be restrained nor reformed; even the posterity of Seth, professors of religion also, as well as the profane world and posterity of Cain:

yet his days shall be an hundred and twenty years: meaning not the term of man's life, reduced to this from the length of time he lived before the flood; but this designs the space that God would give for repentance, before he proceeded to execute his vengeance on him; this is that "longsuffering of God" the apostle speaks of in the afore mentioned place, "that waited in the days of Noah, while the ark was preparing"; and so both the Targums of Onkelos and Jonathan interpret it of a space of an hundred and twenty years given them to repent: now whereas it was but an hundred years from the birth of Japheth to the flood, some think the space was shortened twenty years, because of their impenitence; but it is more probable what Jarchi observes, that this decree was made and given out twenty years before his birth, though here related, by a figure called "hysteron proteron," frequent in the Scriptures.

(JFB)

3. flesh — utterly, hopelessly debased.

And the Lord said, My spirit shall not always strive — Christ, as God, had by His Spirit inspiring Enoch, Noah, and perhaps other prophets (1 Peter 3:20 2 Peter 2:5 Jude 1:14), preached repentance to the antediluvians; but they were incorrigible.

yet his days shall be an hundred and twenty years — It is probable that the corruption of the world, which had now reached its height, had been long and *gradually* increasing, and this idea receives support from the long respite granted.

(K_D)

^a i.e. Tartarus (the deepest abyss of Hell); 2 Pet 2:4.

The sentence of God upon the ‘sons of God’ is also appropriate to men only. *‘Jehovah said: My spirit shall not rule in men for ever; in their wandering they are flesh.’* The verb **duwn** {see definition 01779} = **diyn** {see definition 01779} signifies to rule (hence **’aadown** {see definition 0113} the ruler), and to judge, as the consequence of ruling. **ruwach** {see definition 07307} is the divine spirit of life bestowed upon man, the principle of physical and ethical, natural and spiritual life. This His spirit God will withdraw from man, and thereby put an end to their life and conduct. **b’shagaam** {see definition 07683} is regarded by many as a participle, compounded of **b^a**, **sha** a contraction of **’asher** {see definition 0834} and **gam** {see definition 01571} (also), used in the sense of *quoniam*, because, (**b^asha= ba’asher**), {see definition 0834} as **sha** or **she= ’asher**. {see definition 0834} {Judges 5:7 6:17 Song 1:7} But the objection to this explanation is, that the **gam**, {see definition 01571} ‘because he *also* is flesh,’ introduces an incongruous emphasis into the clause.

We therefore prefer to regard **shagaam** as the *inf.* of **shaagag** {see definition 07683} = **shaagaah** {see definition 07686} with the suffix: **’in their erring** (that of men) *he* (man as a genus) *is flesh*; an explanation to which, to our mind, the extremely harsh change of number (*they, he*), is no objection, since many examples might be adduced of a similar change (vid., *Hupfeld* on Psalms 5:10). Men, says God, have proved themselves by their erring and straying to be flesh, i.e., given up to the flesh, and incapable of being ruled by the Spirit of God and led back to the divine goal of their life. **baasaar** {see definition 01320} is used already in its ethical signification, like **sa’rx** {see definition 4561} in the New Testament, denoting not merely the natural corporeality of man, but his materiality as rendered ungodly by sin. *‘Therefore his days shall be 120 years’*: this means, not that human life should in future never attain a greater age than 120 years, but that a respite of 120 years should still be granted to the human race.

This sentence, as we may gather from the context, was made known to Noah in his 480th year, to be published by him as ‘preacher of righteousness’ {2 Peter 2:5} to the degenerate race. The reason why men had gone so far astray, that God determined to withdraw His spirit and give them up to destruction, was that the sons of God had taken wives of such of the daughters of men as they chose. Can this mean, because angels had formed marriages with the daughters of men? Even granting that such marriages, as being unnatural connections, would have led to the complete corruption of human nature; the men would in that case have been the tempted, and the real authors of the corruption would have been the angels. Why then should judgment fall upon the tempted alone? The judgments of God in the world are not executed with such partiality as this. And the supposition that nothing is said about the punishment of the angels, because the narrative has to do with the history of man, and the spiritual world is intentionally veiled as much as possible, does not meet the difficulty.

If the sons of God were angels, the narrative is concerned not only with men, but with angels also; and it is not the custom of the Scriptures merely to relate the judgments which fall upon the tempted, and say nothing at all about the tempters. For the contrary, see Genesis 3:14ff. If the ‘sons of God’ were not men, so as to be included in the term **’aadaam**, {see definition 0120} the punishment would need to be specially pointed out in their case, and no deep revelations of the spiritual world would be required, since these celestial tempters would be living with men upon the earth, when they had taken wives from among their daughters. The judgments of God are not only free from all unrighteousness, but avoid every kind of partiality.

(MHC)

Ver. 3.

This comes in here as a token of God’s displeasure at those who married strange wives; he threatens to withdraw from them his Spirit, whom they had grieved by such marriages, contrary to their convictions: fleshly lusts are often punished with spiritual judgments, the sorest of all judgments. Or as another occasion of the great wickedness of the old world; the Spirit of the Lord, being provoked by their resistance of his motions, ceased to strive with them, and then all religion was soon lost among them. This he warns them of before, that they might not further vex his Holy

Spirit, but by their prayers might stay him with them. Observe in this verse,

I. God's resolution not always to strive with man by his Spirit. The Spirit then strove by Noah's preaching (1 Peter 3:19,20) and by inward checks, but it was in vain with the most of men; therefore, says God, *He shall not always strive*. Note,

1. The blessed Spirit strives with sinners, by the convictions and admonitions of conscience, to turn them from sin to God.
2. If the Spirit be resisted, quenched, and striven against, though he strive long, he will not strive always, Hosea 4:17.
3. Those are ripening apace for ruin whom the Spirit of grace has left off striving with.

II. The reason of this resolution: *For that he also is flesh*, that is, incurably corrupt, and carnal, and sensual, so that it is labour lost to strive with him. Can the Ethiopian change his skin? *He also*, that is, All, one as well as another, they have all sunk into the mire of flesh.

Note,

1. It is the corrupt nature, and the inclination of the soul towards the flesh, that oppose the Spirit's strivings and render them ineffectual.
2. When a sinner has long adhered to that interest, and sided with the flesh against the Spirit, the Spirit justly withdraws his agency, and strives no more. None lose the Spirit's strivings but those that have first forfeited them.

III. A reprieve granted, notwithstanding: *Yet his days shall be one hundred and twenty years*; so long I will defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, *Cut them down*; but mercy interceded, *Lord, let them alone this year also*; and so far mercy prevailed, that a reprieve was obtained for six-score years. Note, The time of God's patience and forbearance towards provoking sinners is sometimes long, but always limited: reprieves are not pardons; though God bear a great while, he will not bear always.

(Poole)

Ver. 3. **The Lord said;** either,

1. To the men of that age by the mouth of Noah; or,
2. Within himself; *{see Psalms 14:1}* he determined.

Strive with man, or, *contend*, or, *debate in or against men*, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of wicked men, or by the mouths and ministry of that small remnant of holy men, and particularly of Noah, who protested against and contended with the world of the ungodly, and by their doctrines, admonitions, threatenings, and examples, endeavoured to bring them to repentance: 1 Peter 3:19; or *dispute with*, or *concerning*, or *because of men*, i.e. whether I should destroy or save him, as God disputes with or about Ephraim, Hosea 11:8.

For that he also, i.e. even the seed of Seth, or the sons of God also, no less than the offspring of Cain; the pronoun being here put for the foregoing noun, and the singular number put for the plural,^a *he*, i.e. they, to wit, the sons of God. Both which figures are frequent in the use of Scripture. Or, *he*, i.e. man, all mankind, the sons of God not excepted,

is flesh; not only fleshly in part, or in some actions, but altogether, in regard of soul as well as body, minding nothing but *making provision for the flesh to fulfil its lusts*, Romans 13:14.

^a Another classic case of Christian Allegorism. Arbitrarily assigning meaning to words apart from their Literal meaning.

Not having the Spirit, Jude 1:19, nor heeding its good motions, but suppressing and resisting them.

Flesh not only in the condition of their nature, but in the baseness and corruption of their hearts and lives; as the word *flesh* is commonly used when it is opposed to the *Spirit*, as John 3:6 Romans 7:18 8:5,7 Galatians 5:17.

Yet, though he deserve a speedy destruction,

his days, i.e. the time allowed him for repentance, and the prevention of his ruin,

shall be an hundred and twenty years. During which time Noah was preaching; and, to assure them of the truth of his doctrine, preparing the ark. See 1 Peter 3:20 2 Peter 2:5.

Quest. How did God perform this promise, when there were but a hundred years between this time and the flood, by comparing Genesis 5:32, with Genesis 7:11?

Answ.

1. The increasing wickedness of mankind might justly hasten their ruin, and forfeit the benefit of this indulgence.
2. This promise, though mentioned after that, Genesis 5:32, yet seems to have been made twenty years before it; for that verse is added there out of its proper place only to complete the genealogy; and therefore, after this narration, it is repeated here in its due order, Genesis 6:10. And such *hysteron proteron* are frequently noted in Scripture.

(Trapp)

Ver. 3. **My Spirit shall not always strive.**] that is, I'll consult no longer, but resolve to ruin them, as some gloss it; or, I'll pull the sword out of the sheath, the soul out of the body, as others gather out of the Hebrew word *{a}* here used. But they do best, in my mind, that sense it thus: My Spirit — whereby I hitherto "went and preached," by Noah and other patriarchs, to those "spirits" (once in pleasure, now) "in prison," *{Ecclesiastes 11:9 1 Peter 3:18,19}* but prevailed not — shall not always strive with perverse men by preaching, disputing, convincing, in the mouths of my servants, whom I have sent unto them; nor in their own minds and consciences, by inward checks and motions, which they have made no good use of. *Delicata res est Spiritus Dei*. Grieve it once, and you may drive it away for ever. It "bloweth where it listeth," and will not be at your whistle.

For that he also is flesh.] He is therefore the worse, because he ought to be better, *{b}* God expects singular things from his people, and takes it ill when they are "carnal and walk as men". *{1 Corinthians 3:3}* They should be higher than others by head and shoulders, as Saul was; and all that is in them, or comes from them, should be as the fruit of the trees in Paradise, fair to the eye, and sweet to the taste.

Yet his days shall be a hundred and twenty years.] It shall be so long ere I destroy. This longsuffering of God is celebrated by St Peter, *{1 Peter 3:19,20 2 Peter 2:5}* and well it may; for had he not been God, and not man, he could never have held his hands so long. Neither indeed did he; for so extreme was the provocation, that he cut them off twenty years of this promised count: that all the earth might "know" to their woe his "breach of promise". *{Numbers 14:34}*

{a} *Sunt qui deductum volunt a Nadan, Vagina.*

{b} *Ideo deteriores sumus, quia meliores esse debemus — . Salv.*

Gen 06:04 – Text

- 4 ¶ (ASV) The {1} Nephilim were in the earth in those days, **and also after that**, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. {1} Or giants} (ASV)
- 4 ¶ (AV) There were giants <05303> in the earth <0776> in those days <03117>; **and also after <0310> that <03651>**, when <0834> the sons <01121> of God <0430> came in <0935> (8799) unto the daughters <01323> of men <0120>, and they bare <03205> (8804) *children* to them, the same <01992> *became* mighty men <01368> which *were* of old <05769>, men <0582> of renown <08034>. (AV)
- 4 ¶ (M-M) ד הַנְּפִלִים הָיוּ בְּאַרְץ, בְּיָמֵי הָהֵם, וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבִאוּ בְּנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם, וַיִּלְדוּ לָהֶם: הֵמָּה הַגִּבּוֹרִים אֲשֶׁר יָמְעוּלָם, אֲנָשֵׁי הַשָּׁם. {פ} (M-M)
- 4 ¶ (Darby) In those days were the giants on the earth, **and also afterwards**, when the sons of God had come in to the daughters of men, and they had borne *children* to them; these were the heroes, who of old were men of renown. (Darby)
- 4 ¶ (ERV) The Nephilim were in the earth in those days, **and also after that**, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. (ERV)
- 4 ¶ (ESV) The Nephilim {Or giants} 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. (ESV)
- 4 ¶ (HCSB) The Nephilim {Possibly means "fallen ones"; traditionally giants; Nu 13:31-33} were on the earth both in those days **and afterwards**, when the sons of God came to the daughters of man, who bore children to them. They were the powerful men of old, the famous men. (HCSB)
- 4 ¶ (NKJV) There were giants <05303> on the earth <0776> in those days <03117>, **and also afterward <0310> <03651>**, when <0834> the sons <01121> of God <0430> came in <0935> (8799) to the daughters <01323> of men <0120> and they bore <03205> (8804) *children* to them. Those <01992> *were the mighty men <01368>* who *were* of old <05769>, men <0582> of renown <08034>. (NKJV)
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Gen 06:03 – Word Study

0120 אָדָם ‘adam *aw-dawm*’ from **0119**; n m; {See TWOT on 25 @@ "25a"}

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

0310 אַחַר ‘achar *akh-ar*’ from **0309**; adv prep conj subst; {See TWOT on 68 @@ "68b"} {See TWOT on 68 @@ "68c"}

AV-after 454, follow 78, afterward(s) 46, behind 44, misc 87; 709

1) after the following part, behind (of place), hinder, afterwards (of time)

1a) as an adverb

1a1) behind (of place)

1a2) afterwards (of time)

1b) as a preposition

1b1) behind, after (of place)

1b2) after (of time)

1b3) besides

1c) as a conjunction - after that

- 1d) as a substantive
 - 1d1) hinder part
- 1e) with other prepositions
 - 1e1) from behind
 - 1e2) from following after

0430 אֱלֹהִים 'elohiyim *el-o-heem*' plural of **0433**; n m p; {See TWOT on 93 @@ "93c"}

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + **04136** 1, godly 1; 2606

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2) (plural intensive-singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

0582 אָנוּשׁ 'enowsh *en-oshe*' from **0605**; n m; {See TWOT on 136 @@ "136a"}

AV-man 520, certain 10, husbands 3, some 3, merchantmen 2, persons 2, misc 24; 564

- 1) man, mortal man, person, mankind
 - 1a) of an individual
 - 1b) men (collective)
 - 1c) man, mankind

0776 אֶרֶץ 'erets *eh'-rets* from an unused root probably meaning to be firm; n f; {See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + **04057** 1; 2504

- 1) land, earth
 - 1a) earth
 - 1a1) whole earth (as opposed to a part)
 - 1a2) earth (as opposed to heaven)
 - 1a3) earth (inhabitants)
 - 1b) land
 - 1b1) country, territory
 - 1b2) district, region
 - 1b3) tribal territory
 - 1b4) piece of ground
 - 1b5) land of Canaan, Israel
 - 1b6) inhabitants of land
 - 1b7) Sheol, land without return, (under) world
 - 1b8) city (-state)
 - 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
 - 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of distance)
 - 1d3) level or plain country
 - 1d4) land of the living

- 1d5) end(s) of the earth
 - 1e) (almost wholly late in usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan
-

0834 אָחֵר *‘aḥer ach-er’* a primitive relative pronoun (of every gender and number); ;{See TWOT on 184}
 AV-which, wherewith, because, when, soon, whilst, as if, as when, that, until, much, whosoever,
 whereas, wherein, whom, whose; 111

- 1) (relative part.)
 - 1a) which, who
 - 1b) that which
 - 2) (conj)
 - 2a) that (in obj clause)
 - 2b) when
 - 2c) since
 - 2d) as
 - 2e) conditional if
-

0935 בָּוֹא *bow’ bo* a primitive root; v; {See TWOT on 212}

AV-come 1435, bring 487, ... in 233, enter 125, go 123, carry 17, ... down 23, pass 13, ... out
 12, misc 109; 2577

- 1) to go in, enter, come, go, come in
 - 1a) (Qal)
 - 1a1) to enter, come in
 - 1a2) to come
 - 1a2a) to come with
 - 1a2b) to come upon, fall or light upon, attack (enemy)
 - 1a2c) to come to pass
 - 1a3) to attain to
 - 1a4) to be enumerated
 - 1a5) to go
 - 1b) (Hiphil)
 - 1b1) to lead in
 - 1b2) to carry in
 - 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring
upon
 - 1b4) to bring to pass
 - 1c) (Hophal)
 - 1c1) to be brought, brought in
 - 1c2) to be introduced, be put
-

01121 בֵּן *ben bane* from **01129**; n m; {See TWOT on 254}

AV-son 2978, children 1568, old 135, first 51, man 20, young 18, young + **01241** 17, child 10,
 stranger 10, people 5, misc 92; 4906

- 1) son, grandson, child, member of a group
 - 1a) son, male child
 - 1b) grandson
 - 1c) children (pl. — male and female)
 - 1d) youth, young men (pl.)
 - 1e) young (of animals)
 - 1f) sons (as characterisation, i.e. sons of injustice *for unrighteous men* or sons of God *for
angels*)
 - 1g) people (of a nation) (pl.)

1h) of lifeless things, i.e. sparks, stars, arrows (fig.)

1i) a member of a guild, order, class

01323 בַּת *bath bath* from **01129** and **01121**; ;{See TWOT on 254 @@ "254b"}

AV-daughter 526, town 32, village 12, owl + **03284** 8, first 3, apple 1, branches 1, children 1, company 1, daughter + **08676** 1, eye 1, old 1; 588

n f

1) daughter

1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin

1a1) as polite address

1a2) as designation of women of a particular place

1a3) as personification

1a4) daughter-villages

1a5) description of character

n pr f

2) young women, women

01368 גִּבּוֹר *gibbowr ghib-bore'* or (shortened) גִּבּוֹר *gibbor ghib-bore'* intensive from **01396**; ;{See TWOT on 310 @@ "310b"}

AV-mighty 63, mighty man 68, strong 4, valiant 3, ... ones 4, mighties 2, man 2, valiant men 2, strong man 1, upright man 1, champion 1, chief 1, excel 1, giant 1, men's 1, mightiest 1, strongest 1; 158

adj

1) strong, mighty

n m

2) strong man, brave man, mighty man

01992 הֵמָּה *hem haym* or (prolonged) הֵמָּה *hemmah haym' - maw* from **01981**; pron 3p m pl; ;{See TWOT on 504}

AV-they, them, themselves, these, those, as many more as, ye, same; 44

1) they, these, the same, who

03117 יוֹם *yowm yome* from an unused root meaning to be hot; n m; ;{See TWOT on 852}

AV-day 2008, time 64, chronicles + **01697** 37, daily 44, ever 18, year 14, continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, alway 4, misc 44; 2287

1) day, time, year

1a) day (as opposed to night) {Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13

Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35}

1a1) the heat of the day {Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5}

1a2) the day is still high {Genesis 29:7}

1a3) cool of the day {Genesis 3:8}

1a4) from dawn until midday {Nehemiah 8:3}

1a5) growing lighter and lighter until the full day {Proverbs 4:18}

1a6) until the declining of the day {Judges 19:8}

1a7) the day has sunk down and become evening {Judges 19:9}

1b) day (24 hour period)

1b1) as defined by evening and morning in Genesis 1

1b2) as a division of time

1b2a) a working day, a day's journey

1c) days, lifetime (pl.)

1d) time, period (general)

1e) year

1f) temporal references

- 1f1) today
- 1f2) yesterday
- 1f3) tomorrow

03205 יָלַד *yald yaw-lad'* a primitive root; v; {See TWOT on 867}

AV-beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498

- 1) to bear, bring forth, beget, gender, travail
 - 1a) (Qal)
 - 1a1) to bear, bring forth
 - 1a1a) of child birth
 - 1a1b) of distress (simile)
 - 1a1c) of wicked (behaviour)
 - 1a2) to beget
 - 1b) (Niphal) to be born
 - 1c) (Piel)
 - 1c1) to cause or help to bring forth
 - 1c2) to assist or tend as a midwife
 - 1c3) midwife (participle)
 - 1d) (Pual) to be born
 - 1e) (Hiphil)
 - 1e1) to beget or to father (a child)
 - 1e2) to bear (fig. -of wicked bringing forth iniquity)
 - 1f) (Hophal) day of birth, birthday (infinitive)
 - 1g) (Hithpael) to declare one's birth (pedigree)

03651 כֵּן *ken kane* from **03559**; ;{See TWOT on 964 @@ "964a"} ;{See TWOT on 964 @@ "964b"}

AV-so, thus, like manner, well, such thing, howbeit, state, after that, following, after this, therefore, wherefore, surely; 42

adv

- 1) so, therefore, thus
 - 1a) thus, so
 - 1b) just so
 - 1c) therefore
 - 1d) so ... as (paired with adv)
 - 1e) then
 - 1f) forasmuch as (in phrase)
 - 1g) (with prep)
 - 1g1) therefore, this being so (specific)
 - 1g2) hitherto
 - 1g3) therefore, on this ground (general)
 - 1g4) afterwards
 - 1g5) in such case

adj

- 2) right, just, honest, true, veritable
 - 2a) right, just, honest
 - 2b) correct
 - 2c) true, veritable
 - 2d) true!, right!, correct! (in assent)

05303 נִפְּלִים *n@phiyl nef-eel'* or נִפְּלִים *n@phil nef-eel'* or (plural) נִפְּלִים

05303. נִפְּלִים *Nephilim* or נִפְּלִים *Nephilim* (658c); from 05307; "giants," name of two peoples,

one before the flood and one after the flood: — from **05307**; n m; {See TWOT on 1393 @@ "1393a"}

AV-giant 3; 3

1) giants, the Nephilim

05769 עולם 'owlam o-lawm' or עולם 'olam o-lawm' from **05956**; n m; {See TWOT on 1631 @@ "1631a"}
 AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + **0408** 2, misc 6; 439

1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world

1a) ancient time, long time (of past)

1b) (of future)

1b1) for ever, always

1b2) continuous existence, perpetual

1b3) everlasting, indefinite or unending future, eternity

08034 שם shem *shame* a primitive word *perhaps rather from 07760 through the idea of definite and conspicuous position*; n m; {See TWOT on 2405}

AV-name 832, renown 7, fame 4, famous 3, named 3, named + **07121** 2, famous + **07121** 1, infamous + **02931** 1, report 1, misc 10; 864

1) name

1a) name

1b) reputation, fame, glory

1c) the Name (as designation of God)

1d) memorial, monument

Qal **08851**, Imperfect **08811**, Count: 19885

Qal **08851**, Perfect **08816**, Count: 12562

Gen 06:04 – Commentaries

(barnes)

Two classes of men, with strong hand and strong will, are here described. "The giants," the well-known men of great stature, physical force, and violent will, who were enabled by these qualities to claim and secure the supremacy over their fellow-men. "Had been in the land in those days." In the days when those intermarriages were beginning to take place, the warriors were asserting the claim of might. Violence and rapine were becoming rampant in the land. "And after that." The progeny of the mixed marriages were the second and subsequent class of leading men. "The sons of God" are here contradistinguished from the "nephilim, or giants," **who appear therefore to have belonged to the Cainites^a**. The offspring of these unhallowed unions were **the heroes^b**, the gallants, the mighty men, the men of renown. They were probably more refined in manners and exalted in thought than their predecessors of pure Cainite descent. "Men of name," whose names are often in men's mouths, because they either deserved or required to be named frequently on account of their influential or representative character. Being distinguished from the common herd by prominent qualities or memorable exploits, they were also frequently marked out by a special name or surname, derived from such trait of character or deed of notoriety. "Of old" מלפני. This has been sometimes explained "of the world," in the sense of αἰών; but the meaning is

^a Another example of anomalous syllogism!

^b Not heroes, but BIG!

too late for the present passage. The phrase uniformly means "of old," covering a more or less extensive length of time. This note of time implies a writer probably after the deluge, who could speak of antediluvian affairs, as happening of old.

It is remarkable that we have no hint of any kind of government in the antediluvian world. It is open to us to suppose that the patriarchal polity would make its appearance, as it is an order based upon natural relations. But it is possible that God himself, being still present and manifest, was recognized as the governor. To him offerings were brought, and he deals with Cain on his first and second transgression. In that case the lawless violence of the strong and willful is to be regarded as rebellion, not only against the patriarchal rule, but the divine supremacy. A notice of civil law and government would not of course affect the authority of the book. But the absence of such notice is in favor of its divine origin. It is obvious that higher things than these have the attention of the sacred writer.

(Carlson Notes)

Notice in Gen 6:4

ד הַנְּפִלִים הָיוּ בְּאֶרֶץ, בְּיָמֵי הָהֵם, וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי
הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם, וַיִּלְדוּ לָהֶם: הֵמָּה הַגְּבֻרִים אֲשֶׁר מֵעוֹלָם,
אֲנָשֵׁי הַשָּׁמַיִם. {פ}

4 The Nephilim { הַנְּפִלִים } were in the earth in those days, **and also after that**, when **the sons of God** { בְּנֵי הָאֱלֹהִים } came in **unto the daughters of men** { אֶל-בָּנוֹת הָאָדָם }, and they bore children to them; the same were **the mighty men** { הַגְּבֻרִים : strong man, brave man, mighty man. LXX Grk. οὐ γίγαντες : Giants } that were of old, the men of renown. {P}

Note: the "and also, after that, . . . seems to point to a later time period(s).

(EclecticNotes)

JND N&C 1.76ff

also after that, Here we return wholly to the race of "Ha-Adam."

It is a question whether akharey-ken asher does not mean "after that," "thereupon that," and no stop, or only a comma between "them" and "these"; Asher (that) is not "when," or "als"; akharey-asher (after that) is clearly so used, and I see not why akharey-ken asher; asher is not "when," that I know.

I can understand two distinct classes here, but they seem to have subsisted together, though the first may have, in the first instance, preceded the second. They may have been Cain's progeny; another offspring of the unholy mixture of the sons of God and daughters of men. Certainly the two are brought out as bringing about the Flood, they both characterised the epoch which brought about the Flood — "those days."

The principle is the mixture of those who are of God with evil; but I am not aware that B'ney ha-Elohim (sons of God), is ever used for men. Job 38:7, they are surely not men, but

angelic; so Job 1:6. B'ney El khay (sons of the Living God) in Hosea 1:10 (in the Hebrew Hos 2:1), is surely different. Judges are called "Elohim," but not B'ney ha-Elohim (sons of God). But there is no question of that here; so that the usage is certainly for beings angelic, not human, in nature; see Jude. I cannot for a moment doubt the force of this B'ney ha-Elohim (sons of God), and b'noth ha-Adam (daughters of man); and Jude quite confirms it. It seems to me also that akharey ken is not "afterwards" but "after that"; i.e., the consequence of this alliance; they were Titans and such like. All these traditions had a source. It may be questioned if the nephilim (giants) and gib-bo-rim (mighty ones) are identical.

But then, afterwards, only the general state of the race of Ha-Adam (Man) is spoken of. The sons of Anak are called nephilim; elsewhere giants are "Rephaim"; the connection with the traditions of giants, Titans, etc., seems evident.

I cannot help thinking that the war of Titans (mythology), and the details referred to in them, are directly connected, not merely with the fact of the deluge, but — though mixed up with the original desire and temptation, "ye shall be as gods" — with the apostasy of angels, and the frightful oppression, war, and corruption, and open rebellion against God. No doubt Scripture — the Spirit of God — has clothed all this dreadful evil with a veil of brief words, and the pious mind will see the divine wisdom, and perfectness of this, yet enough, as in so many cases, to explain all the various traditions of the heathen world as to it, and that is all we want. The ταρταρωσα of 2 Peter, and the sinning angels of Jude; the genealogy of Titans, and their end are too closely connected not to give a character to the history of the world before the Flood, which accounts for its being passed over. It is curious that these poor slaves of the enemy while worshipping the gods who, they alleged, destroyed the Titans, yet honoured these as illustrious, and the origin of creation; and how Satan had succeeded in making the righteous Noah and his family, who were spared, into fallen gods, though they owned the judgment on apostasy which had spared them. But such is man, if not kept of God.

They are called giants or nephilim, giants I suppose earthborn; all this history is their being men of renown. Ovid says, besides the violence against men they would have aimed at heavenly rule, but were judged. Yet the giants and Titans are said to have been in contention; the oppression of the heaven-assailing rebels, who would have introduced all this, may be here alluded to ...

I have sometimes thought that in this verse (4) two classes of persons are referred to—the giants, and men of renown. They were men of renown (I apprehend the article in the Hebrew is emphatic), the builders of Babel aimed at it; it is possible that the mythologists mixed up this story with it. I apprehend certainly it is "the" giants were in the earth in those days, and also after that the sons of Elohim came into the daughters of Adam, and they bore to them, the same were mighty men which were of old, men of name, — of the well-known name, an'shey hashshem, the men of name.

I do not in the least pretend to say how the impiety against heaven was shown, nor disentangle all the mythological accounts, but the great facts seem plain; Jude must of course be looked at, his subject is apostasy; Peter's, just judgment, — apostasy (Jude) as leading to judgment.

With Jude, the angels are cast down, and not seen, they are *υπο ζοφον* (under darkness), Sodom and Gomorrha *προκεινται δειγμα* (lie there as an example) in the earth; this is all fitting.

In Peter, we have it therefore with the Flood — the world's judgment, and a remnant saved — judgment being his subject, and an elect remnant. The reserved judgment no heathen could know, Satan would not teach them that, for it was responsibility was there; the eternal judgment, or of the secrets of men's hearts, was not his subject of course — now that full salvation is come in, he may reduce men to this level, quod nota, and so he does. Hence the importance of full grace for deliverance from him.

NOTE: Milton — I do not know what men of taste will say — was a miserable engrafting of all the heathen mythology on what was, after all, error so as really to make a fresh heathenism; that is the effect for the imagination, and so merge the power of what approached to truth in it. With most

beautiful poetry, no doubt, it is a very mischievous book; indeed I have ever thought it so since I read it. But he was full of various learning of this kind, and turned Scripture scenes, and his views of truth (which was not the truth) into it. Purity mixed with corruption is corrupted purity, and that is not purity at all, but as an effect, and an evil worse than new corruption, save indeed, as the word implies, that it is always that, for corruption always implies something good corrupted, there is no evil created. What God has had to bear with in man! but He is perfect in all, and oh! how great the grace which has bought, and brought us, into the perfect light in grace and truth by Jesus Christ.

The Satanic idolatrous version of divine facts, as to God or man, with which truth is connected, having its origin in what, in itself, truth had to tell — this truth, as given by God, both gives us the positive blessing of itself, and explains, and guards against all that Satan derives from it.

Apply this to the corruption of Christianity. I do not doubt that this system will come in again in the gods, mauzzim (Dan 11:38,39), and that Satan will thus, where he exercises his direct power, so rule the world. How great the deliverance of being in the light.

NOTE. — That the evil being in the form of a serpent was called aphophis — the sacred asp — or the giant in Egypt, he was also called the brother of the sin.

(Gill)

{Note: Gill is another Allogorizing Sethite NEC}

Ver. 4. **There were giants in the earth in those days, &c.]** That is, in the days before the sons of God took the daughters of men for wives, in such a general manner as before declared, or before the declension and apostasy became so universal; even in the times of Jared, as the Arabic writers *{n}* understand it, who say that these giants were begotten on the daughters of Cain by the children of Seth, who went down from the mountain to them in the days of Jared, see Genesis 5:20 the word "Nephilim" comes from a word which signifies to fall; and these might be so called, either because they made their fear to fall upon men, or men, through fear, to fall before them, because of their height and strength; or rather because they fell and rushed on men with great violence, and oppressed them in a cruel and tyrannical manner; or, as some think, because they fell off and were apostates from the true religion, which is much better than to understand them of apostate angels, whom the **Targum of Jonathan mentions by name, and calls them Schanchazai and Uziel, who fell from heaven, and were in the earth in those days:**

and also after that, which shows that the preceding clause respects giants in former times, **when the sons of God came in unto the daughters of men,** came into their houses and chambers, and lay with them:

and they bare children unto them, or giants unto them, as may be supplied from the former clause; for the sense is, as there were giants before this general defection, so there were at this time, when there was a mixture of the Cainites and Sethites; which were the offspring of the sons of God, or posterity of Seth, mixing with the daughters of men, or the posterity of Cain; for this is not to be understood after the flood, as Aben Ezra, Ben Melech; and so they are described in the following words,

the same became mighty men; for tallness and strength, for power and dominion, for tyranny and oppression:

which were of old: like those that were of old before; or who in after times were spoken of, as in the days of old:

men of renown, or "of name" *{o}*; whose names were often made mention of, both for their size and for their wickedness; they were much talked of, and extolled for their exploits, and even wicked ones: **they were famous men, or rather infamous; for some men get a name in the world, not for their goodness, but for their greatness,** and sometimes for their great wickedness; which sense is countenanced by what follows: that there were giants in these early

times is confirmed by the testimony of many Heathen writers; such were the Titans that made war against Saturn, begotten by Ouranus, who were not only of bulky bodies, but of invincible strength, as Apollodorus *{p}* relates, and Berosus *{q}* speaks of a city about Lebanon, called Enos, which was a city of giants, who were men of vast bodies, and of great strength, inventors of arms and music, were cannibals, and exceedingly debauched.

{n} Elmacinus & Patricides apud Hottinger, p. 235, 236.

{o} וְשֵׁנֵי הַיָּמִים "viri nominis," Montanus.

{p} De Origine Deorum, l. 1. p. 14.

{q} Antiqu. l. 1. fol. 5. 2. vid. Horat. Carmin, l. 2. Ode. 19. Ovid Metamorph. l. 1. Fab. 1.

(JFB)

4. giants — The term in *Hebrew* implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide.

(K_D)

'The Nephilim were on 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: these are the heroes (hagiboriym) *{see definition 01368}* who from the olden time (mee'owlaam), *{see definition 05769}* {as in Psalms 25:6 1 Samuel 27:8} are the men of name' (i.e., noted, renowned or notorious men). n^apiyliym, *{see definition 05303}* from naapal *{see definition 05307}* to fall upon, {Job 1:15 Joshua 11:7} signifies the invaders (epipi'ptontes Aq., biai'oi *{see definition 972}* Sym.). Luther gives the correct meaning, 'tyrants': they were called Nephilim because they fell upon the people and oppressed them.

(Note: The notion that the Nephilim were giants, to which the Sept. rendering gi'gantes has given rise, was rejected even by Luther as fabulous. He bases his view upon Joshua 11:7: 'Nephilim non dictos a magnitudine corporum, sicut Rabbini putant, sed a tyrannide et oppressione quod vi grassati sint, nulla habita ratione legum aut honestatis, sed simpliciter indulgentes suis voluptatibus et cupiditatibus.' The opinion that giants are intended derives no support from Numbers 13:32-33. When the spies describe the land of Canaan as 'a land that eateth up the inhabitants thereof,' and then add (v. 33), 'and there we saw the Nephilim, the sons of Anak among (min *{see definition 04480}* lit., from, out of, in a partitive sense) the Nephilim,' by the side of whom they were as grasshoppers; the term Nephilim cannot signify giants, since the spies not only mention them especially along with the inhabitants of the land, who are described as people of great stature, but single out only a portion of the Nephilim as 'sons of Anak' ('anaaq b^aneey), i.e., long-necked people or giants. The explanation 'fallen from heaven' needs no refutation; inasmuch as the main element, 'from heaven,' is a purely arbitrary addition. {???

The meaning of the verse is a subject of dispute. To an unprejudiced mind, {??? the words, as they stand, represent the Nephilim, who were on the earth in those days, as existing before the sons of God began to marry *{???* the daughters of men, and clearly distinguish them from the fruits of these marriages. haayuw *{see definition 01961}* can no more be rendered 'they became, or arose,' in this connection, than haayaah *{see definition 01961}* in Genesis 1:2. wayih^ayuw *{see definition 01961}* would have been the proper word. The expression 'in those days' refers most naturally to the time when God pronounced the sentence upon the degenerate race; but it is so general and comprehensive a term, that it must not be confined exclusively to that time, not merely because the divine sentence was first pronounced after these marriages were contracted, and the marriages, if they did not produce the corruption, raised it to that fulness of iniquity which was ripe for the judgment, but still more because the words 'after that' represent the marriages which drew down the judgment as an event that followed the appearance of the Nephilim. 'The same were mighty men': this might point back to the Nephilim; but it is a more natural supposition, that it refers to the children born to the sons of God. 'These,' i.e., the sons sprung from those marriages, 'are the heroes, those renowned heroes of old.'

Now if, *{A second class condition}* according to the simple meaning of the passage, the Nephilim were in existence at the very time when the sons of God came in to the daughters of men, the appearance of the Nephilim cannot afford the slightest evidence that the ‘sons of God’ were angels, by whom a family of monsters were begotten, whether demigods, daemons, or angel-men.

(Note: How thoroughly irreconcilable the contents of this verse are with the angel-hypothesis is evident from the strenuous efforts of its supporters to bring them into harmony with it. Thus, in Reuter’s Repert., p. 7, Del. observes that the verse cannot be rendered in any but the following manner: ‘The giants were on the earth in those days, and also afterwards, when the sons of God went in to the daughters of men, these they bare to them, or rather, and these bare to them’; but, for all that, he gives this as the meaning of the words, ‘At the time of the divine determination to inflict punishment the giants arose, and also afterwards, when this unnatural connection between super-terrestrial and human beings continued, there arose such giants’; not only substituting ‘arose’ for ‘were,’ but changing ‘when they connected themselves with them’ into ‘when this connection continued.’ Nevertheless he is obliged to confess that ‘it is strange that this unnatural connection, which I also suppose to be the intermediate cause of the origin of the giants, should not be mentioned in the first clause of v. 4.’ This is an admission that the text says nothing about the origin of the giants being traceable to the marriages of the sons of God, but that the commentators have been obliged to insert it in the text to save their angel marriages. Kurtz has tried three different explanations of this verse but they are all opposed to the rules of the language.

(1) In the History of the Old Covenant he gives this rendering: ‘Nephilim were on earth in these days, and that even after the sons of God had formed connections with the daughters of men’; in which he not only gives to **gam** {see definition 01571} the unsupportable meaning, ‘even, just,’ but takes the imperfect **yaabo’uw** {see definition 0935} in the sense of the perfect **baa’uw** . {see definition 0935} (2) In his Ehen der Söhne Gottes (p. 80) he gives the choice of this and the following rendering: ‘The Nephilim were on earth in those days, and also after this had happened, that the sons of God came to the daughters of men and begat children,’ were the ungrammatical rendering of the imperfect as the perfect is artfully concealed by the interpolation of ‘after this had happened.’ (3) In ‘die Söhne Gottes,’ p. 85: ‘In these days and also afterwards, when the sons of God came (continued to come) to the daughters of men, they bare to them (sc., Nephilim),’ where **yaabo’uw**, {see definition 0935} they came, is arbitrarily altered into **laabow’** {see definition 0935} **yowciypuw**, {see definition 03254} they continued to come. But when he observes in defence of this quid pro quo, that ‘the imperfect denotes here, as Hengstenberg has correctly affirmed, and as so often is the case, an action frequently repeated in past times,’ this remark only shows that he has neither understood the nature of the usage to which H. refers, nor what Ewald has said (§136) concerning the force and use of the imperfect.)

{Talk about a biased individual; I’ve known many like this, so wrapped in their pseudo-linguistic non-sense that they cannot see the erros in their logic! NEC}

(MHC)

Ver. 4.

We have here a further account of the corruption of the old world. When the *sons of God* had matched with the *daughters of men*, though it was very displeasing to God, yet he did not immediately cut them off, but waited to see what would be the issue of these marriages, and which side the children would take after; and it proved (as usually it does), that they took after the worst side. Here is,

{Why has God waited so long judging the Church? We have more information of that than did the Daughters of Adam. NEC}

I. The temptation they were under to oppress and do violence. They were *giants*, and they were *men of renown*; they became too hard for all about them, and carried all before them,

1. With their great bulk, as the sons of Anak, Numbers 13:33.

2. With their great name, as the king of Assyria, Isaiah 37:11.

These made them the *terror of the mighty in the land of the living*; and, thus armed, they daringly insulted the rights of all their neighbours and trampled upon all that is just and sacred. Note, Those that have so much power over others as to be able to oppress them have seldom so much power over themselves as not to oppress; great might is a very great snare to many. This degenerate race slighted the honour their ancestors had obtained by virtue and religion, and made themselves a great name by that which was the perpetual ruin of their good name.

II. The charge exhibited and proved against them, Genesis 6:5. The evidence produced was incontestable. God saw it, and that was instead of a thousand witnesses. God sees all the wickedness that is among the children of men; it cannot be concealed from him now, and, if it be not repented of, it shall not be concealed by him shortly. Now what did God take notice of?

1. He observed that the streams of sin that flowed along in men's lives, and the breadth and depth of those streams: He *saw that the wickedness of man was great in the earth*. Observe the connection of this with what goes before: the oppressors were *mighty men and men of renown*; and, *then, God saw that the wickedness of man was great*. Note, The wickedness of a people is great indeed when the most notorious sinners are men of renown among them. Things are bad when bad men are not only honoured notwithstanding their wickedness, but honoured for their wickedness, and the vilest men exalted. Wickedness is then great when great men are wicked. Their wickedness was great, that is, abundance of sin was committed in all places, by all sorts of people; and such sin as was in its own nature most gross, and heinous, and provoking; it was committed daringly, and with a defiance of heaven, nor was any care taken by those that had power in their hands to restrain and punish it. This God saw. Note, All the sins of sinners are known to God the Judge. Those that are most conversant in the world, though they see much wickedness in it, yet they see but little of that which is; but God sees all, and judges aright concerning it, how great it is, nor can he be deceived in his judgment.

2. He observed the fountain of sin that was in men's hearts. Any one might see that *the wickedness of man was great*, for they declared their sin as Sodom; but God's eye went further: *He saw that every imagination of the thoughts of his heart was only evil continually* — a sad sight, and very offensive to God's holy eye! This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness, that were in the world, proceeded from the corruption of nature; lust conceived them, James 1:15. See Matthew 15:19.

(1.) The heart was naught; it was deceitful and desperately wicked. The principles were corrupt, and the habits and dispositions evil.

(2.) The thoughts of the heart were so. Thought is sometimes taken for the settled judgment or opinion, and this was bribed, and biased, and misled; sometimes it signifies the workings of the fancy, and these were always either vain or vile, either weaving the spider's web or hatching the cockatrice's egg.

(3.) The imagination of the thoughts of the heart was so, that is, their designs and devices were wicked. They did not do evil through mere carelessness, as those that walk at all adventures, not heeding what they do; but they did evil deliberately and designedly, contriving how to do mischief. It was bad indeed; for it was only evil, continually evil, and every imagination was so. There was no good to be found among them, no, not at any time: the stream of sin was full, and strong, and constant; and God saw it; see Psalms 14:1-3.

(Poole)

Ver. 4. 2469

Giants; men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin, and cause of the flood; and therefore they seem to be here noted, not for the height of their stature,

which is no crime, **but for their violence**, which also is expressed beneath, Genesis 6:11,13.

After that time there arose a new generation or succession of that sort of men, **when the sons of God came in**, were united and incorporated with them. A modest expression of the conjugal state and act, as Genesis 16:2 35:3 Judges 15:2.

Which were of old, which were proper to the first ages of the world; for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be thus joined with the following, *which* were of *old*, i.e. among the men of that first and wicked world,

men of renown, i.e. famous in their generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

(Trapp)

Ver. 4. **There were giants.**] *Gigantes, quasi Γηγενεις*, earth-sprung. They were "of the earth, they spake of the earth," {*John 3:31*} and the earth heard them; heard them, I say, and fell before them; as the beasts of the field do before the roaring lion. Hence they are called in Hebrew, *Nephilim*; such as being fallen from God, fell upon men, {*Job 1:15*} and by fear and force, made others fall before them. Thus they sought to renown and raise themselves, by depressing others, and doing violence. But this was not the way; for now they lie shrouded in the sheet of shame. To "do worthily in Ephrata," is to "be famous in Bethlehem". {*Ruth 4:11*} To be patiently perseverant "in well-doing," is to "seek for glory and honour"; yea, to attain "immortality and eternal life" {*Romans 2:7*}

Assignment 02 – Genesis 6:3-4

-
1. What happened in Genesis 6:3 that affects us today? _____

 2. What did this have to do with the second law of thermodynamics? _____

 3. What N.T. passage(s) show God's control of our physical universe? _____

 4. What were the Nephilim? _____

 5. How did they get there? _____

 6. Give some definitions of Nephilim (sing), Nephilim (pl.). _____

 7. Is there archeological evidence for Giants? _____. From Where and how tall were they?

 8. Explain the little phrase "and also after that" in Gen 6:4 _____

 9. What happened to the 'first' nephilim advent? _____

 10. Where do you think the giant gods of the ancient Greeks came from?, Who moved the large cut rock blocks of Baal Bek and the Egyptian Pyramids? _____

 11. For extra credit: Where did the story of Jack and the beanstalk come? _____

Student Name _____ **. Date** _____ **. Grade** _____

Gen 06:05 – Text

- 5 (ASV) And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (ASV)
- 5 (AV) And GOD <03068> saw <07200> (8799) that the wickedness <07451> of man <0120> was great <07227> in the earth <0776>, and *that* every imagination <03336> of the thoughts <04284> of his heart <03820> was only <07535> evil <07451> continually <03117>. {every...: or, the whole imagination: the Hebrew word signifieth not only the imagination, but also the purposes and desires} {continually: Heb. every day} (AV)
- 5 (M-M) הַיְיָ רָא אֶת רַע הָאָדָם בְּאֶרֶץ, וְכָל-יֵצֶר מְהַשְׁבֵּת לְבוֹ, רָק רַע כָּל-הַיּוֹם. (M-M)
- 5 (Darby) And Jehovah saw that the wickedness of Man was great on the earth, and every imagination of the thoughts of his heart only evil continually. (Darby)
- 5 (ERV) And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (ERV)
- 5 (ESV) The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. (ESV)
- 5 (HCSB) {Judgment Decreed} When the LORD saw that man’s wickedness was widespread on the earth and that every scheme his mind thought of was nothing but evil all the time, {Ge 8:21 Ps 14:1-3 Pr 6:18 Mt 15:19 Ro 1:28-32} (HCSB)
- 5 (NKJV) Then the LORD <03068> {Following Masoretic Text and Targum; Vulgate reads God; Septuagint reads LORD God.} saw <07200> (8799) that the wickedness <07451> of man <0120> was great <07227> in the earth <0776>, and *that* every intent <03336> of the thoughts <04284> of his heart <03820> was only <07535> evil <07451> continually <03117>. (NKJV)
-

Gen 06:05 – Word Study

0120 אָדָם ‘adam *aw-dawm*’ from **0119**; n m; {See TWOT on 25 @@ "25a"}

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

0776 אֶרֶץ ‘erets *eh’-rets* from an unused root probably meaning to be firm; n f; {See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1,

wilderness + **04057** 1; 2504

1) land, earth

1a) earth

1a1) whole earth (as opposed to a part)

1a2) earth (as opposed to heaven)

1a3) earth (inhabitants)

1b) land

1b1) country, territory

1b2) district, region

1b3) tribal territory

1b4) piece of ground

1b5) land of Canaan, Israel

1b6) inhabitants of land

1b7) Sheol, land without return, (under) world

1b8) city (-state)

- 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
- 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of distance)
 - 1d3) level or plain country
 - 1d4) land of the living
 - 1d5) end(s) of the earth
- 1e) (almost wholly late in usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan

03068 יהוה Y@hovah *yeh-ho-vaw* 03068. יהוה Yhvh (i.e. יהוה Yehovah or יהוה Yahveh) (217d); from 01933 b; the proper name of the God of Israel: —from **01961**; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי 'Adonay

This name is translated by 2-3rd Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

03117 יום yowm *yome* from an unused root meaning to be hot; n m; {See TWOT on 852}

AV-day 2008, time 64, chronicles + **01697** 37, daily 44, ever 18, year 14, continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, alway 4, misc 44; 2287

1) day, time, year

1a) day (as opposed to night) {Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13 Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35}

1a1) the heat of the day {Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5}

1a2) the day is still high {Genesis 29:7}

1a3) cool of the day {Genesis 3:8}

1a4) from dawn until midday {Nehemiah 8:3}

1a5) growing lighter and lighter until the full day {Proverbs 4:18}

1a6) until the declining of the day {Judges 19:8}

1a7) the day has sunk down and become evening {Judges 19:9}

1b) day (24 hour period)

1b1) as defined by evening and morning in Genesis 1

1b2) as a division of time

1b2a) a working day, a day's journey

1c) days, lifetime (pl.)

1d) time, period (general)

1e) year

1f) temporal references

1f1) today

1f2) yesterday

1f3) tomorrow

03336 יצר yetser *yay'- tser* from **03335**; n m; {See TWOT on 898 @@ "898a"}

AV-imagination 5, frame 1, mind 1, thing framed 1, work 1; 9

1) form, framing, purpose, framework

1a) form

- 1a1) pottery
 - 1a2) graven image
 - 1a3) man (as formed from the dust)
 - 1b) purpose, imagination, device (intellectual framework)
-

03820 לב *leb labe* a form of **03824**; n m; {See TWOT on 1071 @@ "1071a"}

AV-heart 508, mind 12, midst 11, understanding 10, hearted 7, wisdom 6, comfortably 4, well 4, considered 2, friendly 2, kindly 2, stouthearted + **047** 2, care + **07760** 2, misc 21; ; 593

- 1) inner man, mind, will, heart, understanding
 - 1a) inner part, midst
 - 1a1) midst (of things)
 - 1a2) heart (of man)
 - 1a3) soul, heart (of man)
 - 1a4) mind, knowledge, thinking, reflection, memory
 - 1a5) inclination, resolution, determination (of will)
 - 1a6) conscience
 - 1a7) heart (of moral character)
 - 1a8) as seat of appetites
 - 1a9) as seat of emotions and passions 1a10) as seat of courage
-

04284 מַחֲשָׁבָה *machashabah makh-ash-aw-baw'* or מַחֲשֵׁבֶת *machashebeth makh-ash-eh'-beth* from **02803**; n f; {See TWOT on 767 @@ "767d"}

AV-thought 28, device 12, purpose 6, work 3, imaginations 3, cunning 1, devised 1, invented 1, means 1; 56

- 1) thought, device
 - 1a) thought
 - 1b) device, plan, purpose
 - 1c) invention
-

07200 רָאָה *ra'ah raw-aw'* a primitive root; v; {See TWOT on 2095}

AV-see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313

- 1) to see, look at, inspect, perceive, consider
 - 1a) (Qal)
 - 1a1) to see
 - 1a2) to see, perceive
 - 1a3) to see, have vision
 - 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out
 - 1a5) to see, observe, consider, look at, give attention to, discern, distinguish
 - 1a6) to look at, gaze at
 - 1b) (Niphal)
 - 1b1) to appear, present oneself
 - 1b2) to be seen
 - 1b3) to be visible
 - 1c) (Pual) to be seen
 - 1d) (Hiphil)
 - 1d1) to cause to see, show
 - 1d2) to cause to look intently at, behold, cause to gaze at
 - 1e) (Hophal)
 - 1e1) to be caused to see, be shown
 - 1e2) to be exhibited to
 - 1f) (Hithpael) to look at each other, face

07227 רב rab *rab* contracted from **07231**, Greek **4461** ραββι; ;{See TWOT on 2099 @@ "2099a"} {See TWOT on 2099 @@ "2099b"}

AV-many 190, great 118, much 36, captain 24, more 12, long 10, enough 9, multitude 7, mighty 5, greater 4, greatly 3, misc 40; 458

adj

1) much, many, great

1a) much

1b) many

1c) abounding in

1d) more numerous than

1e) abundant, enough

1f) great

1g) strong

1h) greater than

adv

1i) much, exceedingly

n m

2) captain, chief

07451 רע ra' *rah* or fem. רעה ra'ah from **07489**; ;{See TWOT on 2191 @@ "2191a"} {See TWOT on 2191 @@ "2191c"}

AV-evil 442, wickedness 59, wicked 25, mischief 21, hurt 20, bad 13, trouble 10, sore 9, affliction 6, ill 5, adversity 4, favoured 3, harm 3, naught 3, noisome 2, grievous 2, sad 2, misc 34; 663

adj

1) bad, evil

1a) bad, disagreeable, malignant

1b) bad, unpleasant, evil (giving pain, unhappiness, misery)

1c) evil, displeasing

1d) bad (of its kind-land, water, etc)

1e) bad (of value)

1f) worse than, worst (comparison)

1g) sad, unhappy

1h) evil (hurtful)

1i) bad, unkind (vicious in disposition)

1j) bad, evil, wicked (ethically)

1j1) in general, of persons, of thoughts

1j2) deeds, actions

n m

2) evil, distress, misery, injury, calamity

2a) evil, distress, adversity

2b) evil, injury, wrong

2c) evil (ethical)

n f

3) evil, misery, distress, injury

3a) evil, misery, distress

3b) evil, injury, wrong

3c) evil (ethical)

07535 רק rak the same as **07534** as a noun; adv (with restrictive force); ;{See TWOT on 2218 @@ "2218a"}

AV-only, surely, nothing but, except, but, in any wise; 16

1) only, altogether, surely

- 1a) only
- 1b) only, nought but, altogether (in limitation)
- 1c) save, except (after a negative)
- 1d) only, altogether, surely (with an affirmative)
- 1e) if only, provided only (prefixed for emphasis)
- 1f) only, exclusively (for emphasis)

Qal **08851**, Imperfect **08811**, Count: 19885

Gen 06:05 – Commentaries

(barnes)

Genesis 6:5-8

In these verse we are to conceive the 120 years of respite to be at an end. The iniquity of the race is now full, and the determination of the Lord is therefore announced, with a statement of the grounds on which it rests, and a glance at the individual to be excepted from the general destruction.

And God saw. The course of the primeval world was a great experiment going on before the eye of God, and of all intelligent observers, and manifesting the thorough depravity and full-grown degeneracy of the fallen race, when left to the bent of its perverted inclinations. “And every imagination” וְכָל-יִצְרָר . Here the object of thought is distinguished from the thought itself. This is a distinction not generally or constantly recognized by the mental philosopher, though of essential importance in the theory of the mind. The thought itself is a real phase or attitude of mind; the form, idea, species, object of thought may have matter, real content, or it may not. “Only evil every day.” This is an unlimited condemnation of the state and process of the carnal man. The reason is obvious. Homage to God, to truth, to right, to love, does not reign in his heart; and the imaginations or purposes that are not regulated by this, however excellent and praiseworthy in other respects, are destitute of the first the essential principle of moral good. This is now made palpable to the eye of observation by the almost universal predominance of the ungodly spirit. This accordingly forms the ground of the divine procedure.

(EclecticNotes)

JND CW 19.83

GOD saw that the wickedness of man ... Noah was a just man, and did know God. The two grounds of condemnation are found in Romans 1: the one is, the visible world in its witness the other is, men’s having known God previously. For (1) "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Then comes (2) "when they knew God, they glorified him not as God." These are two distinct things. They did not heed creation: and they gave God up when known. But Enoch walked with God, or "pleased God," as in the New Testament it is said. It never says so of Adam, because he walked away from God, and did not please Him.

JND N&C 1.78f

The wickedness of man was great in the earth, Man’s — Ha-Adam’s wickedness was great upon the earth; I say, besides this, for it was general, though this may have had a great deal to say to its coming in in this shape. Rol-hay-yom is surely "continually" not "every-day" — "all the day."

"And God saw" — He sees all things; He cannot forget His faithful ones, and He does nothing, but He makes it known to His servants the prophets.

(Gill)

Ver. 5. **And God saw the wickedness of man was great in the earth, &c.]** That it spread throughout the earth, wherever it was inhabited by men, both among the posterity of Cain and Seth, and who indeed now were mixed together, and become one people: this respects actual transgressions, the wicked actions of men, and those of the grosser sort, which were "multiplied" ^{r} as the word also signifies; they were both great in quality and great in quantity; they were frequently committed, and that everywhere; the degeneracy was become universal; there was a flood of impiety that spread and covered the whole earth, before the deluge of waters came, and which was the cause of it: this God saw, not only by his omniscience, by which he sees everything, but he took notice of it in his providence, and was displeased with it, and determined in his mind to show his resentment of it, and let men see that he observed it, and disapproved of it, and would punish for it:

and that, every imagination of the thoughts of his heart was only evil continually: the heart of man is evil and wicked, desperately wicked, yea, wickedness itself, a fountain of iniquity, out of which abundance of evil flows, by which it may be known in some measure what is in it, and how wicked it is; but God, that sees it, only knows perfectly all the wickedness of it, and the evil that is in it: the "thoughts" of his heart are evil; evil thoughts are formed in the heart, and proceed from it; they are vain, foolish, and sinful, and abominable in the sight of God, by whom they are seen, known, and understood afar off: the "imagination" of his thoughts is evil, the formation of them; they were evil while forming, the substratum of thought, the very beginning of it, the first motion to it, yea, "every" such one was evil, and "only" so; not one good among them, not one good thing in their hearts, no one good thought there, nor one good imagination of the thought; and so it was "continually" from their birth, from their youth upwards, throughout the whole of their lives, and all the days of their lives, night and day, and day after day, without intermission: this respects the original corruption of human nature, and shows it to be universal; for this was not only true of the men of the old world, but of all mankind; the same is said of men after the flood as before, and of all men in general without any exception, Genesis 8:21 Psalms 14:1-3 Romans 3:9-11. Hence appears the necessity of regeneration, and proves that the new creature is not an improvement of the old principles of corrupt nature, since there is no good thing in man but what is put into him; also the disability of man to do that which is good, even to think a good thought, or do a good action; therefore the works of unregenerate men are not properly good works, since they cannot flow from a right principle, or be directed to a right end.

^{r} כָּהֵר "augescere," Junius & Tremellius, Piscator; "multiplicaretur," Schmidt.

(JFB)

5, 6. God saw it ... repented ... grieved — God cannot change (Malachi 3:6 James 1:17); but, by language *suited to our nature and experience*, He is described as about to alter His visible procedure towards mankind — from being merciful and long-suffering, He was about to show Himself a God of judgment; and, as that impious race had filled up the measure of their iniquities, He was about to introduce a terrible display of His justice (Ecclesiastes 8:11).

(K_D)

Verse 5-8. Now when the wickedness of man became great, and 'every imagination of the thoughts of his heart was only evil the whole day,' i.e., continually and altogether evil, it repented God that He had made man, and He determined to destroy them. This determination and the motive assigned are also irreconcilable with the angel-theory. 'Had the godless race, which God destroyed by the flood, sprung either entirely or in part from the marriage of angels to the daughters of men, it would no longer have been the race first created by God in Adam, but a

grotesque product of the Adamitic factor created by God, and an entirely foreign and angelic factor' (*Phil.*).

(Note: When, on the other hand, the supporters of the angel marriages maintain that it is only on this interpretation that the necessity for the flood, i.e., for the complete destruction of the whole human race with the exception of righteous Noah, can be understood, not only is there no scriptural foundation for this argument, but it is decidedly at variance with those statements of the Scriptures, which speak of the corruption of *the men whom God had created*, and not of a race that had arisen through an unnatural connection of angels and men and forced their way into God's creation. If it were really the case, that it would otherwise be impossible to understand where the necessity could lie, for all the rest of the human race to be destroyed and a new beginning to be made, whereas afterwards, when Abraham was chosen, the rest of the human race was not only spared, but preserved for subsequent participation in the blessings of salvation: we should only need to call Job to mind, who also could not comprehend the necessity for the fearful sufferings which overwhelmed him, and was unable to discover the justice of God, but who was afterwards taught a better lesson by God Himself, and reprov'd for his rash conclusions, as a sufficient proof of the deceptive and futile character of all such human reasoning.

But this is not the true state of the case. The Scriptures expressly affirm, that after the flood the moral corruption of man was the same as before the flood; for they describe it in Genesis 8:21 in the very same words as in ch. 6:5: and the reason they assign for the same judgment not being repeated, is simply the promise that God would no more smite and destroy all living, as He had done before—an evident proof that God expected no change in human nature, and out of pure mercy and long-suffering would never send a second flood. 'Now, if the race destroyed had been one that sprang from angel-fathers, it is difficult to understand why no improvement was to be looked for after the flood; for the repetition of any such unnatural angel-tragedy was certainly not probable, and still less inevitable' (*Philippi.*)

The force of *yinaacheem*, {see definition 05162} 'it repented the Lord,' may be gathered from the explanatory *yit^aatseeb*, {see definition 06087} 'it grieved Him at His heart.' This shows that the repentance of God does not presuppose any variableness in His nature or His purposes. In this sense God never repents of anything, {1 Samuel 15:29} '*quia nihil illi inopinatum vel non praevisum accidit*' (*Calvin*). The repentance of God is an anthropomorphic expression for the pain of the divine love at the sin of man, and signifies that 'God is hurt no less by the atrocious sins of men than if they pierced His heart with mortal anguish' (*Calvin*). The destruction of all, 'from man unto beast,' etc., is to be explained on the ground of the sovereignty of man upon the earth, the irrational creatures being created for him, and therefore involved in his fall. This destruction, however, was not to bring the human race to an end. 'Noah found grace in the eyes of the Lord.' In these words mercy is seen in the midst of wrath, pledging the preservation and restoration of humanity.

(Poole)

Ver. 5. To the heart the Scripture commonly ascribes all men's actual wickedness, as Psalms 41:6 Proverbs 4:23 6:14,18 Jeremiah 17:9 Matthew 15:19 Romans 3:10, &c.; thereby leading us from acts of sin to the original corruption of nature, as the cause and source of them.

Evil continually, i.e. that man was perpetually either doing or contriving wickedness; that not only his actions were vile, but his principles also; his very soul, yea, the noblest part of it, which might seem most free from the contagion; his mind and thoughts were corrupt and abominable, and so there was no hope of amendment.

(ThemeIndex)

Divine Vision, Comprehends all Human Life {See Themes on 507} {See "Ge 11:5"}

Social and Political Corruption, General References to {See Themes on 2545} {See "Ge 6:11"}

Carnal Mind, Evil Imagination {See Themes on 2353} {See "Ge 8:21"}

Civil Strife {See Themes on 2532} {See "2Ki 25:28"}

Sin, Universality of {See Themes on 3340} {See "Ge 6:12"}

(Trapp)

Ver. 5. **The wickedness of man was great in the earth.**] Which was now grown so foul, that God saw it but time to wash it with a flood; as he shall shortly do again with streams of fire. He destroyed the world then with water, for the heat of lust; he shall destroy it with fire, for the coldness of love, as saith Ludolfu. {a}

And that every imagination of the thoughts.] *Omne figmentum cogitationum* :The whole fiction or "every creature of the heart," as the apostle has it, {Hebrews 4:13} speaking there of the thoughts and intents of the heart. There is a general disorderliness; the whole frame is out of frame. {b} The understanding dark as hell, and yet proud as the devil. The will cross and overthwart. The memory slippery and waterish to receive and retain good impressions; but of a marble firmness to hold fast that which is evil. The affections crooked and preposterous. The very tongue a world of wickedness, what then the heart? *Si trabes in oculo, strues in corde* . The operations thereof are evil, only evil; "every day evil," saith this text; and assigneth it for the source of the old world's wickedness. David also resolves his adultery and murder into this pravity of his nature, as the principle of it; {Psalms 51:5} so doth Job; {Job 40:4} Paul; {Romans 7:24} Isaiah {Isaiah 6:5} The whole Church {Isaiah 64:6} cries out, "Unclean, unclean," {Leviticus 13:45} and, "All we like sheep have gone astray". {Isaiah 53:6} Now, as no creature is more apt to wander, so none less able to return, than a sheep. "The ox knoweth his owner, the ass his master's crib"; {Isaiah 1:3} the very swine accustomed to the trough, if he go abroad, yet at night will find the way home again: not so the sheep. Lo! such is man. Quintilian, therefore, was quite out when he said, "It is more marvel that one man sinneth, than that all men should live honestly; sin is so against the nature of man." But he erred, not knowing the Scripture. For "do ye think," saith St James, alluding to this text, "that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" {James 4:5} The civil man's nature is as bad as the worst, — not changed, but chained up. Truly said Cicero, *Cum primum nascimur in omni continuo pravitare versamur* . We are no sooner born than buried in a bog of wickedness.

{a} *De Vita Christ.*, lib. ii., cap. 7.

{b} All the thoughts *extensively* are *intensively* only evil, and *protensively* continually.

(TSK)

* God.

13:13 18:20,21 Psalms 14:1-4 53:2 Romans 1:28-31 3:9-19

* every imagination. or, the whole imagination. The Hebrew word signifies not only the imagination, but also the purposes and desires.

8:21 Deuteronomy 29:19 Job 15:16 Proverbs 6:18 Ecclesiastes 7:29 9:3 Jeremiah 17:9 Ezekiel 8:9,12 Matthew 15:19 Mark 7:21-23 Ephesians 2:1-3 Titus 3:3

* thoughts.

Jeremiah 4:14

* continually. Heb. every day.

Gen 06:06 – Text

6 ¶ (ASV) And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. (ASV)

6 ¶ (AV) And it repented <05162> (8735) the LORD <03068> that he had made <06213> (8804) man <0120> on the earth <0776> , and it grieved <06087> (8691) him at <0413> his heart <03820>. (AV)

6 ¶ (M-M) וַיִּנְחֶם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאֶרֶץ; וַיִּתְעַצֵּב, אֵל-לְבוּ. (M-M)

6 ¶ (Darby) And Jehovah repented that he had made Man on the earth, and it grieved him in his heart. (Darby)

6 ¶ (ERV) And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (ERV)

6 ¶ (ESV) And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. (ESV)

6 ¶ (HCSB) the LORD regretted that He had made man on the earth, {Nu 23:19 Isa 15:11,29 2Sa 24:16 Joe 2:13} and He was grieved in His heart. (HCSB)

6 ¶ (NKJV) And the LORD <03068> was sorry <05162> (8735) that He had made <06213> (8804) man <0120> on the earth <0776> , and He was grieved <06087> (8691) in <0413> His heart <03820>. (NKJV)

Gen 06:06 – Word Study

0120 אָדָם ‘adam *aw-dawm*’ from **0119**; n m; {See TWOT on 25 @@ "25a"}

AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

0413 אֵל ‘el *ale* (but only used in the shortened constructive form אֵל ‘el *el*) primitive particle; prep; {See TWOT on 91}

AV-unto, with, against, at, into, in, before, to, of, upon, by, toward, hath, for, on, beside, from, where, after, within; 38

1) to, toward, unto (of motion)

2) into (limit is actually entered)

2a) in among

3) toward (of direction, not necessarily physical motion)

4) against (motion or direction of a hostile character)

5) in addition to, to

6) concerning, in regard to, in reference to, on account of

7) according to (rule or standard)

8) at, by, against (of one’s presence)

9) in between, in within, to within, unto (idea of motion to)

0776 אֶרֶץ ‘erets *eh*’- *rets* from an unused root probably meaning to be firm; n f; {See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + **04057** 1; 2504

1) land, earth

1a) earth

- 1a1) whole earth (as opposed to a part)
- 1a2) earth (as opposed to heaven)
- 1a3) earth (inhabitants)
- 1b) land
 - 1b1) country, territory
 - 1b2) district, region
 - 1b3) tribal territory
 - 1b4) piece of ground
 - 1b5) land of Canaan, Israel
 - 1b6) inhabitants of land
 - 1b7) Sheol, land without return, (under) world
 - 1b8) city (-state)
- 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
- 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of distance)
 - 1d3) level or plain country
 - 1d4) land of the living
 - 1d5) end(s) of the earth
- 1e) (almost wholly late in usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan

03068 יהוה Y@hovah *yeh-ho-vaw*'

03068. יהוה Yhvh (i.e. יהוה Yehovah or יהוה Yahveh) (217d); from **01933** b; the proper name of the God of Israel: — from **01961**; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי 'Adonay

This name is translated by 2-3rd Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

03820 לב leb *labe* a form of **03824**; n m; {See TWOT on 1071 @@ "1071a"}

AV-heart 508, mind 12, midst 11, understanding 10, hearted 7, wisdom 6, comfortably 4, well 4, considered 2, friendly 2, kindly 2, stouthearted + **047** 2, care + **07760** 2, misc 21; ; 593

1) inner man, mind, will, heart, understanding

- 1a) inner part, midst
 - 1a1) midst (of things)
 - 1a2) heart (of man)
 - 1a3) soul, heart (of man)
 - 1a4) mind, knowledge, thinking, reflection, memory
 - 1a5) inclination, resolution, determination (of will)
 - 1a6) conscience
 - 1a7) heart (of moral character)
 - 1a8) as seat of appetites
 - 1a9) as seat of emotions and passions 1a10) as seat of courage

05162 נחם nacham *naw-kham* ' a primitive root; v; {See TWOT on 1344}

AV-comfort 57, repent 41, comforter 9, ease 1; 108

- 1) to be sorry, console oneself, repent, regret, comfort, be comforted
- 1a) (Niphal)
- 1a1) to be sorry, be moved to pity, have compassion
- 1a2) to be sorry, rue, suffer grief, repent
- 1a3) to comfort oneself, be comforted
- 1a4) to comfort oneself, ease oneself
- 1b) (Piel) to comfort, console
- 1c) (Pual) to be comforted, be consoled
- 1d) (Hithpael)
- 1d1) to be sorry, have compassion
- 1d2) to rue, repent of
- 1d3) to comfort oneself, be comforted
- 1d4) to ease oneself
-

06087 עָצַב ‘atsab *aw-tsab*’ a primitive root; v; {See TWOT on 1666} {See TWOT on 1667}

AV-grieve 10, displeased 1, hurt 1, made 1, sorry 1, vexed 1, worship 1, wrest 1; 17

- 1) to hurt, pain, grieve, displease, vex, wrest
- 1a) (Qal) to hurt, pain
- 1b) (Niphal) to be in pain, be pained, be grieved
- 1c) (Piel) to vex, torture
- 1d) (Hiphil) to cause pain
- 1e) (Hithpael) to feel grieved, be vexed
- 2) to shape, fashion, make, form, stretch into shape, (TWOT) worship
- 2a) (Piel) to shape, form
- 2b) (Hiphil) to form, copy, fashion
-

06213 עָשָׂה ‘asah *aw-saw*’ a primitive root; v; {See TWOT on 1708} {See TWOT on 1709}

AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

- 1) to do, fashion, accomplish, make
- 1a) (Qal)
- 1a1) to do, work, make, produce
- 1a1a) to do
- 1a1b) to work
- 1a1c) to deal (with)
- 1a1d) to act, act with effect, effect
- 1a2) to make
- 1a2a) to make
- 1a2b) to produce
- 1a2c) to prepare
- 1a2d) to make (an offering)
- 1a2e) to attend to, put in order
- 1a2f) to observe, celebrate
- 1a2g) to acquire (property)
- 1a2h) to appoint, ordain, institute
- 1a2i) to bring about
- 1a2j) to use
- 1a2k) to spend, pass
- 1b) (Niphal)
- 1b1) to be done
- 1b2) to be made
- 1b3) to be produced

- 1b4) to be offered
- 1b5) to be observed
- 1b6) to be used
- 1c) (Pual) to be made
- 2) (Piel) to press, squeeze

Hithpael **08819**, Imperfect **08811**, Count: 533

Niphal **08833**, Imperfect **08811**, Count: 1602

Qal **08851**, Perfect **08816**, Count: 12562

Gen 06:06 – Commentaries

(barnes)

And it repented the Lord that he had made man. The Scripture is frank and unreserved; some people would say, imprudent or regardless of misconstruction, in its statements of truth. Repentance ascribed to the Lord seems to imply wavering or change of purpose in the Eternal Self-existent One. But the sublime dictate of the inspired word is, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said and shall he not do it? or hath he spoken and shall he not make it good?” *{Numbers 23:19}*

In sooth, every act here recorded — the observation, the resolve, the exception — seems equally with the repentance to jar with the unchangeableness of God. To go to the root of the matter, every act of the divine will, of creative power, or of interference with the order of nature, seems at variance with inflexibility of purpose. But, in the first place, man has a finite mind and a limited sphere of observation, and therefore is not able to conceive or express thoughts or acts exactly as they are in God, but only as they are in himself. Secondly, God is a spirit, and therefore has the attributes of personality, freedom, and holiness; and the passage before us is designed to set forth these in all the reality of their action, and thereby to distinguish the freedom of the eternal mind from the fatalism of inert matter. Hence, thirdly, these statements represent real processes of the Divine Spirit, analogous at least to those of the human. And, lastly, to verify this representation, it is not necessary that we should be able to comprehend or construe to ourselves in all its practical detail that sublime harmony which subsists between the liberty and the immutability of God. That change of state which is essential to will, liberty, and activity, may be, for aught we know, and from what we know must be, in profound unison with the eternity of the divine purpose.

(EclecticNotes)

N. T. Wright, *Evil and the Justice of God*, SPCK, London, 2006, p28

It repented the LORD The great story which frames the Old Testament, then, begins with this triple statement of the problem and of God’s repeated answer. Evil must be judged, and judged severely. God has made a beautiful world; evil, insofar as we can define it at this stage, is a defacing of that world, a way of getting the world upside down and inside out. Humans, instead of worshipping God as the source of their life, give allegiance to the non-human creation. The earth, instead of being ruled wisely by God-fearing, image-bearing stewards, shares the curse for the sake of idolatrous humankind. Death, which we may be right to see as a natural and harmless feature of the original landscape, now assumes the unwelcome guise of the executioner, coming grimly to prevent the poison spreading too far. God’s anxiety that Adam might now take fruit from the tree of life, and eat, and live for ever in his fallen state Gen 3.22, leads to God’s equal anxiety

that arrogant humankind would be able to plot ever greater and greater folly Gen 11.6. Judgment in the present time is a matter of stopping evil in its tracks before it gets too far. The threatened 'death' takes various forms: exile for Adam and Eve, the flood for Noah's generation, confusion and dispersal for Babel.

But God then declares in and through Abraham, as an act of sovereign grace following the word and act of judgment, that a new way has opened up by which the original purpose of blessing for humankind and creation can be taken forward. From within the story we already ought to perceive that this is going to be enormously costly for God himself. The loneliness of God looking for his partners, Adam and Eve, in the garden; the grief of God before the flood; the head-shaking exasperation of God at Babel — all these, God knows, God will have to continue to experience. And worse. There will be numerous further acts of judgment as well as mercy as the story unfolds. but unfold it will. The overarching picture is of the sovereign creator God who will continue to work within his world until blessing replaces curse, homecoming replaces exile, olive branches appear after the flood, and a new family is created in which the scattered languages can be reunited. That is the narrative which forms the outer frame for the canonical Old Testament.

WK E 1John 256f

It repented the LORD Also, if God is the giver of the blessing, He does not change. The gifts of God are without change of mind on His part. When it is not a gift or a calling of God, He may repent. So He repented of creation, as we are told; and He destroyed it. That was not a gift; but simply an act however immense. But when in sovereign love He calls to Himself poor guilty men to make them His own, when He makes a gift of eternal life, for instance, or forgiveness of our sins, or the place of a child, such boons are the gifts and calling of God; and they are without repentance. Here His mind never changes. The children may be too often foolish and sadly wrong, but He does not change.

John

Macquarrie, In Search of Deity, SCM Xpress Reprints, 1993 p41

It grieved him at his heart The traditional belief is that God is active but not passive, that he affects the world but is not affected by it. But what kind of God would that be? A God without *pathos*, an apathetic God, which is indeed a literal translation of the expression which some of the Greek fathers used about God. Such a God could not be a God of love, for to love is to be vulnerable and to lay oneself open to suffering. If God is supremely love, must he not also be supremely touched by suffering, grieved by the countless pains of all the creatures whom he loves? Indeed, could we rightly apply the name "God" if God were totally untouched by suffering? A God of sheer power would hardly command our worship. Of course, a God who merely suffered and shared the unhappiness of his creatures would not deserve the name of "God" either. Paradoxically, a God who can be adored *as God* would have to be one who is both afflicted in the afflictions of his creatures, and yet one who can rise above the affliction. The right attitude to a God who could only share our suffering would be, as Eric Mascall wittily said, "not one of adoration as much as of sympathy." God, we may believe, does suffer, yet because he is God, no suffering overwhelms him but is absorbed and transformed in the divine being. This is the truth in the doctrine of divine impassibility, dialectically understood.

CAC 59f

It grieved him at his heart The wickedness of man did not come fully out until this chapter. In the previous chapters we have seen man's sin against God and his sin against his neighbour, but here we find that every imagination of his heart is only evil continually; there is never a right thought in his mind; there is no good in him. Man is all the day a grief to God; "It grieved him in his heart." The man who never has a right thought must go; it is a moral necessity that he must go, because he does nothing but grieve God. How could a man be retained who is a constant grief to God? He must go. But then almost in the same breath as God says, "I will destroy man," we are

told, "Noah found favour in the eyes of Jehovah." That is another Man; that is Christ. The very paragraph that brings out God's grief in man tells of his favour resting on Man. But this looks on to the One of whom it is said, "the grace of God was upon him" Luke 2:40.

JND CW 19.84

It repented the LORD God changes His mind, but only as to creation (v. 6) or the like — never when there is a purpose. It is, if the thing totally changes, that God judges differently about it. So it was now, and therefore God would destroy man. It is not as if some change took place in God, but the aspect of His mind is changed towards an object that has itself changed,

(Gill)

Ver. 6. **And it repented the Lord that he had made man on the earth, &c.]** Because of the wickedness of man, the wickedness of his heart, and the wickedness of his life and conversation, which was so general, and increased to such a degree, that it was intolerable; wherefore God could have wished, as it were, that he had never made him, since he proved so bad; not that repentance, properly speaking, can fall upon God, for he never changes his mind or alters his purposes, though he sometimes changes the course and dispensations of his providence. This is speaking by an anthropopathy, after the manner of men, because God determined to do, and did something similar to men, when they repent of anything: as a potter, when he has formed a vessel that does not please him, and he repents that he has made it, he takes it and breaks it in pieces; and so God, because of man's wickedness, and to show his aversion to it, and displicency at it, repented of his making him; that is, he resolved within himself to destroy him, as in the next verse, which explains this:

And it grieved him at his heart; this is to be understood by the same figure as before, for there can, no more be any uneasiness in his mind than a change in it; for God is a simple Being, uncompounded, and not subject to any passions and affections. This is said to observe his great hatred to sin, and abhorrence of it.

(MHC)

Ver. 6.

Here is,

I. God's resentment of man's wickedness. He did not see it as an unconcerned spectator, but as one injured and affronted by it; he saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which not only angers him, but grieves him, and makes him wish he had been written childless. The expressions here used are very strange: *It repented the Lord that he had made man upon the earth*, that he had made a creature of such noble powers and faculties, and had put him on this earth, which he built and furnished on purpose to be a convenient, comfortable, habitation for him; *and it grieved him at his heart*. These are expressions after the manner of men, and must be understood so as not to reflect upon the honour of God's immutability or felicity.

1. This language does not imply any passion or uneasiness in God (nothing can create disturbance to the Eternal Mind), but it expresses his just and holy displeasure against sin and sinners, against sin as odious to his holiness and against sinners as obnoxious to his justice. He is pressed by the sins of his creatures (Amos 2:13), wearied (Isaiah 43:24), broken (Ezekiel 6:9), grieved (Psalms 95:10), and here *grieved to the heart*, as men are when they are wronged and abused by those they have been very kind to, and therefore repent of their kindness, and wish they had never fostered that snake in their bosom which now hisses in their face and stings them to the heart. Does God thus hate sin? And shall we not hate it? Has our sin grieved him to the heart? And shall we not be grieved and pricked to the heart for it? O that this consideration may humble us and shame us, and that we may look on him whom we have thus grieved, and mourn! Zechariah 12:10.

2. It does not imply any change of God's mind; for *he is in one mind, and who can turn him?* With

him *there is not variableness*. But it expressed a change of his way. When God had made man upright, *he rested and was refreshed* (Exodus 31:17), and his way towards him was such as showed he was pleased with the work of his own hands; but, now that man had apostatized, he could not do otherwise than show himself displeased; so that the change was in man, not in God. God repented that he had made man; but we never find him repenting that he redeemed man (though that was a work of much greater expense), because special and effectual grace is given to secure the great ends of redemption; so that those *gifts and callings are without repentance*, Romans 11:29.

II. God's resolution to destroy man for his wickedness, Genesis 6:7. Observe, 1.

When God repented that he had made man, he resolved to destroy man. Thus those that truly repent of sin will resolve, in the strength of God's grace, to mortify sin and to destroy it, and so to undo what they have done amiss. We do but mock God in saying that we are sorry for our sin, and that it grieves us to the heart, if we continue to indulge it. In vain do we pretend a change of our mind if we do not evidence it by a change of our way.

2. He resolves to destroy man. The original word is very significant: *I will wipe off man from the earth* (so some), as dirt or filth is wiped off from a place which should be clean, and is thrown to the dunghill, the proper place for it. See 2 Kings 21:13. Those that are the spots of the places they live in are justly wiped away by the judgments of God. *I will blot out man from the earth* (so others), as those lines which displease the author are blotted out a book, or as the name of a citizen is blotted out of the rolls of the freemen, when he is dead or disfranchised.

3. He speaks of man as his own creature even when he resolves upon his ruin: *Man whom I have created*.

"Though I have created him, this shall not excuse him," Isaiah 27:11. *He that made him will not save him*; he that is our Creator, if he be not our ruler, will be our destroyer. Or,

"Because I have created him, and he has been so undutiful

and ungrateful to his Creator, therefore I will destroy

him":

Those forfeit their lives that do not answer the end of their living.

4. Even the brute-creatures were to be involved in this destruction — *Beasts, and creeping things, and the fowls of the air*. These were made for man, and therefore must be destroyed with man; for it follows: *It repenteth me that I have made them*; for the end of their creation also was frustrated. They were made that man might serve and honour God with them; and therefore were destroyed because he had served his lusts with them, and made them subject to vanity.

5. God took up this resolution concerning man after his Spirit had been long striving with him in vain. None are ruined by the justice of God but those that hate to be reformed by the grace of God.

(Poole)

Ver. 6. 2448

Properly God *cannot repent*, Numbers 23:19 1 Samuel 15:11,29, because he is unchangeable in his nature and counsels, Malachi 3:6 James 1:17, and perfectly wise, and constantly happy, and therefore not liable to any grief or disappointment. But this is spoken of God after the manner of man, by a common figure called *anthropopathia*, whereby also eyes, ears, hands, nose, &c. are ascribed to God; and it signifies an alienation of God's heart and affections from men for their wickedness, whereby God carries himself towards them like one that is truly penitent and grieved, destroying the work of his own hands.

It grieved him at his heart, or, *at his very soul*, i.e. exceedingly.

(ThemeIndex)

cf. {Numbers 23:19 1 Samuel 15:11}

Repentance, Ascribed to God {See Themes on 2709} {See "Ex 32:14"}

(Trapp)

Ver. 6. **And it repented the Lord, &c., and it grieved him.**] These things are spoken of God ανθρωποπαθως, after the manner of men; but must be taken and understood θεοσπρεπως, as it becometh God. When repentance is attributed to God, saith Mr Perkins, it noteth only the alteration of things and actions done by him, and no change of his purpose and secret decree, which is immutable. God's repentance, saith another learned divine, {a} is not a change of his will, but of his work. Repentance with man is the changing of his will; repentance with God is the willing of a change. *Mutatio rei, non Dei; effectus, non affectus; facti, non confilii* .

{a} Mr Gataker.

(TSK)

* repented.

Exodus 32:14 Numbers 23:19 Deuteronomy 32:36 1 Samuel 15:11,29 2 Samuel 24:16 1
Chronicles 21:15 Psalms 106:45 110:4 Jeremiah 18:8-10 26:19 Hosea 11:8 Jonah 3:10
Malachi 3:6 Romans 11:29 Hebrews 6:17,18 James 1:17

* grieved.

Deuteronomy 5:29 32:29 Psalms 78:40 81:13 95:10 119:158 Isaiah 48:18 63:10 Eze 33:11 Lu
19:41,42 Eph 4:30 Heb 3:10,17

Gen 06:07 – Text

- 7 (ASV) And Jehovah said, I will *{1}* destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; **for it repenteth me** that I have made them. *{1} Heb blot out* (ASV)
- 7 (AV) And the LORD <03068> said <0559> (8799), I will destroy <04229> (8799) man <0120> whom I have created <01254> (8804) from the face <06440> of the earth <0127>; both man <0120>, and <05704> beast <0929>, and the creeping thing <07431>, and the fowls <05775> of the air <08064>; **for it repenteth** <05162> (8738) me that I have made <06213> (8804) them. *{both.... Heb. from man unto beast}* (AV)
- 7 (M-M) ז וַיֹּאמֶר יְהוָה, אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה, מֵאָדָם
 עַד-בְּהֵמָה, עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם: כִּי נַחַמְתִּי, כִּי עָשִׂיתֶם. (M-M)
- 7 (Darby) And Jehovah said, I will destroy Man, whom I have created, from the earth — from man to cattle, to creeping things, and to fowl of the heavens; for **I repent** that I have made them. (Darby)
- 7 (ERV) And the LORD said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repeateth me that I have made them. (ERV)
- 7 (ESV) So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, **for I am sorry** that I have made them.” (ESV)
- 7 (HCSB) Then the LORD said, “I will wipe off the face of the earth: man, whom I created, together with the animals, creatures that crawl, and birds of the sky--**for I regret** that I made them.” (HCSB)
- 7 (NKJV) So the LORD <03068> said <0559> (8799), "I will destroy <04229> (8799) man <0120> whom I have created <01254> (8804) from the face <06440> of the earth <0127>, both man <0120> and <05704> beast <0929>, creeping thing <07431> and birds <05775> of the air <08064>, **for I am sorry** <05162> (8738) that I have made <06213> (8804) them." (NKJV)
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Gen 06:07 – Word Study

0120 אָדָם ‘adam *aw-dawm*’ from **0119**; n m; *{See TWOT on 25 @@ "25a"}*
 AV-man 408, men 121, Adam 13, person(s) 8, common sort + **07230** 1, hypocrite 1; 552
 1) man, mankind
 1a) man, human being
 1b) man, mankind (much more frequently intended sense in OT)
 1c) Adam, first man
 1d) city in Jordan valley

0127 אֲדָמָה ‘adamah *ad-aw-maw*’ from **0119**; n f; *{See TWOT on 25 @@ "25b"}*
 AV-land(s) 125, earth 53, ground 43, country 1, husbandman 2, husbandry 1; 225
 1) ground, land
 1a) ground (as general, tilled, yielding sustenance)
 1b) piece of ground, a specific plot of land
 1c) earth substance (for building or constructing)
 1d) ground as earth’s visible surface
 1e) land, territory, country
 1f) whole inhabited earth
 1g) city in Naphtali

0559 אָמַר ‘amar *aw-mar*’ a primitive root; v; *{See TWOT on 118}*

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84; 5308

1) to say, speak, utter

- 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend
- 1b) (Niphal) to be told, to be said, to be called
- 1c) (Hithpael) to boast, to act proudly
- 1d) (Hiphil) to avow, to avouch

0929 בַּהֲמָהּ b@hemah *be-hay-maw'* from an unused root (probably meaning to be mute); n f; *{See*

TWOT on 208 @@ "208a"}

AV-beast 136, cattle 53; 189

1) beast, cattle, animal

- 1a) beasts (coll of all animals)
- 1b) cattle, livestock (of domestic animals)
- 1c) wild beasts

01254 בָּרָא bara' *baw-raw'* a primitive root; v; *{See TWOT on 278}*

AV-create 42, creator 3, choose 2, make 2, cut down 2, dispatch 1, done 1, make fat 1; 54

1) to create, shape, form

- 1a) (Qal) to shape, fashion, create (always with God as subject)
 - 1a1) of heaven and earth
 - 1a2) of individual man
 - 1a3) of new conditions and circumstances
 - 1a4) of transformations
- 1b) (Niphal) to be created
 - 1b1) of heaven and earth
 - 1b2) of birth
 - 1b3) of something new
 - 1b4) of miracles
- 1c) (Piel)
 - 1c1) to cut down
 - 1c2) to cut out

2) to be fat

- 2a) (Hiphil) to make yourselves fat

03068 יְהוָה Y@hovah *yeh-ho-vaw'*

03068. יְהוָה Yhvh (i.e. יְהוָה Yehovah or יְהוֵה Yahveh) (217d); from **01933** b; the proper name

of the God of Israel: — from **01961**; n pr dei; *{See TWOT on 484 @@ "484a"}*

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

- 1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי 'Adonay

This name is translated by 2-3rd Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

04229 מָחָה machah *maw-khaw'* a primitive root; v; *{See TWOT on 1178} {See TWOT on 1179} {See TWOT on 1181*

@@ "1181c"}

AV-(blot, put, etc) ... out 17, destroy 6, wipe 4, blot 3, wipe away 2, abolished 1, marrow 1, reach

1, utterly 1; 36

1) to wipe, wipe out

- 1a) (Qal)
 - 1a1) to wipe
 - 1a2) to blot out, obliterate

- 1a3) to blot out, exterminate
 - 1b) (Niphal)
 - 1b1) to be wiped out
 - 1b2) to be blotted out
 - 1b3) to be exterminated
 - 1c) (Hiphil) to blot out (from memory)
 - 2) (Qal) to strike
 - 3) (Pual) full of marrow (participle)
-

05162 נַחַם nacham *naw-kham* ' a primitive root; v; {See TWOT on 1344}

AV-comfort 57, repent 41, comforter 9, ease 1; 108

- 1) to be sorry, console oneself, repent, regret, comfort, be comforted
 - 1a) (Niphal)
 - 1a1) to be sorry, be moved to pity, have compassion
 - 1a2) to be sorry, rue, suffer grief, repent
 - 1a3) to comfort oneself, be comforted
 - 1a4) to comfort oneself, ease oneself
 - 1b) (Piel) to comfort, console
 - 1c) (Pual) to be comforted, be consoled
 - 1d) (Hithpael)
 - 1d1) to be sorry, have compassion
 - 1d2) to rue, repent of
 - 1d3) to comfort oneself, be comforted
 - 1d4) to ease oneself
-

05704 אַד *ad* properly, the same as **05703** (used as prep, adv or conj); ;{See TWOT on 1565 @@ "1565c"}

AV-by, as long, hitherto, when, how long, as yet; 99

prep

- 1) as far as, even to, until, up to, while, as far as
 - 1a) of space
 - 1a1) as far as, up to, even to
 - 1b) in combination
 - 1b1) from ... as far as, both ... and (with 'min' -from)
 - 1c) of time
 - 1c1) even to, until, unto, till, during, end
 - 1d) of degree
 - 1d1) even to, to the degree of, even like

conj

- 2) until, while, to the point that, so that even
-

05775 עוֹפֵה *owph ofe* from **05774**; n m; {See TWOT on 1582 @@ "1582a"}

AV-fowl 59, bird 9, flying 2, flieth 1; 71

- 1) flying creatures, fowl, insects, birds
 - 1a) fowl, birds
 - 1b) winged insects
-

06213 אָשָׂה *asah aw-saw* ' a primitive root; v; {See TWOT on 1708} {See TWOT on 1709}

AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

- 1) to do, fashion, accomplish, make
 - 1a) (Qal)
 - 1a1) to do, work, make, produce

- 1a1a) to do
- 1a1b) to work
- 1a1c) to deal (with)
- 1a1d) to act, act with effect, effect
- 1a2) to make
 - 1a2a) to make
 - 1a2b) to produce
 - 1a2c) to prepare
 - 1a2d) to make (an offering)
 - 1a2e) to attend to, put in order
 - 1a2f) to observe, celebrate
 - 1a2g) to acquire (property)
 - 1a2h) to appoint, ordain, institute
 - 1a2i) to bring about
 - 1a2j) to use
 - 1a2k) to spend, pass
- 1b) (Niphal)
 - 1b1) to be done
 - 1b2) to be made
 - 1b3) to be produced
 - 1b4) to be offered
 - 1b5) to be observed
 - 1b6) to be used
- 1c) (Pual) to be made
- 2) (Piel) to press, squeeze

06440 פָּנִים *paniyim paw-neem'* pl. (but always as sing.) of an unused noun פָּנֵה *paneh paw-neh'* from **06437**; n m; {See TWOT on 1782 @@ "1782a"}

AV-before 1137, face 390, presence 76, because 67, sight 40, countenance 30, from 27, person 21, upon 20, of 20, ... me 18, against 17, ... him 16, open 13, for 13, toward 9, misc 195; 2109

- 1) face
 - 1a) face, faces
 - 1b) presence, person
 - 1c) face (of seraphim or cherubim)
 - 1d) face (of animals)
 - 1e) face, surface (of ground)
 - 1f) as adv of loc/temp
 - 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before
 - 1g) with prep
 - 1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of

07431 רֶמֶשׂ *remes reh'-mes* from **07430**; n m coll; {See TWOT on 2177 @@ "2177a"}

AV-creeping thing 15, moving thing 1, that creepeth 1; 17

- 1) creeping things, moving things, creeping organism
 - 1a) creeping things
 - 1b) gliding things (of sea animals)
 - 1c) moving things (of all animals)

08064 שָׁמַיִם *shamayim shaw-mah'-yim* dual of an unused singular שָׁמַיָּה *shameh shaw-meh'* from an unused root meaning to be lofty; n m; {See TWOT on 2407 @@ "2407a"}

AV-heaven 398, air 21, astrologers + **01895** 1; 420

- 1) heaven, heavens, sky
 - 1a) visible heavens, sky
 - 1a1) as abode of the stars
 - 1a2) as the visible universe, the sky, atmosphere, etc
 - 1b) Heaven (as the abode of God)

Niphal **08833**, Perfect **08816**, Count: 1429

Qal **08851**, Imperfect **08811**, Count: 19885

Qal **08851**, Perfect **08816**, Count: 12562

Gen 06:07 – Commentaries

(barnes)

I will wipe away man from the face of the soil. The resolve is made to sweep away the existing race of man. Heretofore, individuals had departed this life. Adam himself had long since paid the debt of nature. These solemn testimonies to the universal doom had not made any salutary or lasting impression on the survivors. But now a general and violent destruction is to overtake the whole race — a standing monument of the divine wrath against sin, to all future generations of the only family saved.

From man to cattle, creeper and fowl of the sky. These classes of animated nature being mingled up with man are involved in the same ruin with him. This is of a piece with the curse laid upon the serpent, which was the unconscious organ of the tempter. It is an instance of a law which runs through the whole course of nature, as we observe that it is the method of the divine government to allow for the time the suffering inflicted on an inferior animal, or even on a fellow-creature, by selfish passion. It has an appearance to some minds of harshness and unfairness. But we must remember that these animated creatures are not moral, and, therefore, the violent termination of their organic life is not a punishment; that the pain incidental to this, being apart from guilt, is in itself a beneficial provision for the conservation of life; and that it was not intended that the life of animals should be perpetual. The return of the land to a state of desolation by the destruction of animal and vegetable life, however, has its lesson for man, for whom ultimately all of this beauty and fertility were designed, and from whom it is now withdrawn, along with all the glories it foreshadows, as part of the punishment of his guilt. The tenant has become unworthy of the tabernacle, and accordingly he is dispossessed, and it is taken down and removed.

(EclecticNotes)

Alec Motyer, Isaiah, p476

The LORD said, I will destroy man ‘I will destroy man’ poses the divine problem: he himself chose to make, can he therefore, without further ado, destroy? (cf. Isaiah 28.21 57.16).

JND CW 19.82

the LORD said, I will destroy man We are coming to the world we have been reading about destroyed by the flood. Hitherto it has been the old world with a wonderful series of principles in it, which is the character of Genesis, especially at the beginning.

Man is seen in his original responsibility (but with a number of figures in it) before God began to deal with him. It is a distinct principle of condition that there were no specific dealings, no

government, no nations, no law, no promises, no covenant. There was the revelation or prediction of the Seed of the woman; there was Enoch with a prophecy; but no dealings of God. No miracles are stated.

Afterwards we find government put into the hands of man; then the law; and last, Christ Himself.

CAC 60

the LORD said, I will destroy man Verse 7 is exceedingly sorrowful. God had looked down and seen that His works were very good, but now He has to look down and repent that He had made them. That is what makes Christ necessary; He must come in. If man is such a hopeless wreck that he never has a right thought, and is only a grief to God, there must be another Man. Noah is the man who finds favour — a figure of Christ. It is blessed to see that God has brought in what He can delight in, so that we cannot say absolutely now that man is a failure. Man in the flesh is a failure, but Man of another order has come in, and in connection with His coming into the world, the angels said, "Glory to God in the highest, and on earth peace, good pleasure in men".

JND N&C 1.79

the LORD said, I will destroy man Ma-khah (to blot out), is a very strong word, "wipe" or "blot out," "destroy."

(Gill)

Ver. 7. **And the Lord said,** &c.] Not to the angels, nor to Noah, but within himself, on observing to what a height the sin of man had got, and what a spread it made on the earth:

I will destroy man, whom I have created, from the face of the earth; though he is my creature, the work of my hands, I have made him out of the earth, and made him lord of it; I am now determined to show my detestation of his wickedness, and for the honour of my justice to destroy him from off it; just as a potter takes a vessel he dislikes, when he has made it, and dashes it to pieces: or "I will wipe men off of the earth" *{s}*; like so much dust; man was made of the dust of the earth, he is dust, yea, sinful dust and ashes; and God resolved to send a flood of waters on the earth, which should wash off man from it, like so much dust upon it, just as dust is carried off by a flood of water, see 2 Kings 21:13 or "I will blot out man" *{t}*, as most render the words; that is, out of the book of the living, he shall no longer live upon the earth; out of the book of creation, or of the creatures, he shall have no more a being, or be seen among them, any more than what is blotted out of a book:

both man and beast; or "from man to beast" *{u}*; even every living creature upon the earth, from man to beast, one as well as another, and one for the sake of the other, the beasts for the sake of man; these were made for his use and benefit, but he sinning against God, and abusing his mercies, they are to be taken away, and destroyed for his sake, and as a punishment for his sins:

and the creeping things, and the fowls of the air; not the creeping things in the great and wide sea, for the fishes died not in the deluge, but the creeping things on the earth, Genesis 6:20

for it repenteth me that I have made them; man, male and female, whom he created; Adam and Eve, and their posterity, and particularly the present inhabitants of the earth: but though it may respect men principally, yet is not to be restrained to them, but takes in all the creatures before mentioned, made for the use of man; and the ends not being answered by them, God repented that he had made them, as well as man. Some think the repentance, attributed to God in this and the preceding verse, is not to be understood of him in himself, but of his Spirit in good men, particularly Noah, producing grief, sorrow, and repentance in him, who wished that man had never been, than to be so wicked as he was; but for such a sense there seems to be no manner of foundation in the text.

{s} אָמַח "abstergam; verbum Hebraeum" אָמַח "significat aqua aliquid extergere," Pareus.

{t} Delebo, V. L. Pagninus, Montanus, &c.

{u} דַּעַר מִבְּחַיִּים "ab homine usque ad jumentum," Pagninus, Montanus, &c.

(ThemeIndex)

The Deluge {See Themes on 973} {See "Ge 6:17"}

Destruction of the Wicked, Utter {See Themes on 990} {See "Ge 6:13"}

(Trapp)

Ver. 7. **I will destroy man.**] See here the venomous and mischievous nature of sin. It causeth God to make a world, and again to unmake it: it sets him against man his masterpiece, and makes him, though he be φιλανθρωπος, not only to devise, but to delight in the destruction of his own creature, to "mock at," and make merry in his "calamity," {Proverbs 1:26} to deliver "the beloved of his soul into the hands of the destroyer". {Jeremiah 12:7} Time was, when Christ, being by at the creation, "rejoiced in this habitable part of God's earth, and his delights were with the sons of men". {Proverbs 8:31} But since the fall, it is far otherwise; for he is "of more pure eyes than to behold sin" {Habakkuk 1:13} with patience. He hates it worse than he hates the devil: for he hates the devil for sin's sake, and not sin for the devil's sake. Now the natural and next effect of hatred is revenge. Hence he resolves, "I will destroy man."

Both man and beast, the creeping thing, &c.] Why, "what have those poor sheep done?" {2 Samuel 24:17} They are all undone by man's sin, and are, for his punishment, to perish with him, as they were created for him. This is a piece of that bondage they are still subject to; and grievously groan under, waiting deliverance. {Romans 8:21,22}

(TSK)

* I will.

Psalms 24:1,2 37:20 Proverbs 10:27 16:4

* both man, and beast. Heb. from man unto beast.

Jer 4:22-27 12:3,4 Ho 4:3 Zep 1:3 Ro 3:20-22

Gen 06:08 – Text

- 8 ¶ (ASV) But Noah found favor in the eyes of Jehovah. (ASV)
 8 ¶ (AV) But Noah <05146> found <04672> (8804) grace <02580> in the eyes <05869> of the LORD <03068>. (AV)
 8 ¶ (M-M) {פ} ח וְנֹחַ, מָצָא חֵן בְּעֵינֵי יְהוָה. (M-M)
 8 ¶ (Darby) But Noah found favour in the eyes of Jehovah. (Darby)
 8 ¶ (ERV) But Noah found grace in the eyes of the LORD. (ERV)
 8 ¶ (ESV) But Noah found favor in the eyes of the LORD. (ESV)
 8 ¶ (HCSB) Noah, however, found favor in the eyes of the LORD. {Ge 19:19 Ex 33:17 Lu 1:30} (HCSB)
 8 ¶ (NKJV) But Noah <05146> found <04672> (8804) grace <02580> in the eyes <05869> of the LORD <03068>. (NKJV)
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Gen 06:08 – Word Study

02580 חן *chen khane* from **02603**; n m; {See TWOT on 694 @@ "694a"}
 AV-grace 38, favour 26, gracious 2, pleasant 1, precious 1, wellfavoured + **02896** 1; 69
 1) favour, grace, charm
 1a) favour, grace, elegance
 1b) favour, acceptance

03068 יהוה *Y@hovah yeh-ho-vaw'*

03068. יהוה *Yhvh* (i.e. יהוה *Yehovah* or יהוה *Yahveh*) (217d); from **01933** b; the proper name of the God of Israel: — from **01961**; n pr dei; {See TWOT on 484 @@ "484a"}
 AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519
 Jehovah =" the existing One"
 1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי 'Adonay

This name is translated by 2-3rd Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος *kurios*: LORD.

04672 מצא *matsa' maw-tsaw'* a primitive root; v; {See TWOT on 1231}

AV-find 359, present 20, find out 20, come 8, meet 5, befall 5, get 4, suffice 3, deliver 2, hit 2, left 2, hold 2, misc 24; 456

- 1) to find, attain to
 1a) (Qal)
 1a1) to find
 1a1a) to find, secure, acquire, get (thing sought)
 1a1b) to find (what is lost)
 1a1c) to meet, encounter
 1a1d) to find (a condition)
 1a1e) to learn, devise
 1a2) to find out
 1a2a) to find out
 1a2b) to detect
 1a2c) to guess
 1a3) to come upon, light upon
 1a3a) to happen upon, meet, fall in with
 1a3b) to hit

1a3c) to befall

1b) (Niphal)

1b1) to be found

1b1a) to be encountered, be lighted upon, be discovered

1b1b) to appear, be recognised

1b1c) to be discovered, be detected

1b1d) to be gained, be secured

1b2) to be, be found

1b2a) to be found in

1b2b) to be in the possession of

1b2c) to be found in (a place), happen to be

1b2d) to be left (after war)

1b2e) to be present

1b2f) to prove to be

1b2g) to be found sufficient, be enough

1c) (Hiphil)

1c1) to cause to find, attain

1c2) to cause to light upon, come upon, come

1c3) to cause to encounter

1c4) to present (offering)

05146 נח Noach *no' - akh* the same as **05118**, Greek **3575** Νωε; n pr m; {See TWOT on 1323 @@ "1323b"}

AV-Noah 46; 46

Noah = "rest"

1) son of Lamech, father of Shem, Ham, and Japheth; builder of the ark which saved his family from the destruction of the world which God sent on the world by the flood; became the new seminal head of mankind because his family were the only survivors of the flood i.e., 8 mouths in a boat!

05869 עַיִן 'ayin *ah' - yin* probably a primitive word, Greek **137** ἄνωγ; n f/m; {See TWOT on 1612 @@ "1612a"} {See TWOT on 1613}

AV-eye 495, sight 216, seem 19, colour 12, fountain 11, well 11, face 10, pleased + **03190** 10, presence 8, displeased + **03415** 8, before 8, pleased + **03474** 4, conceit 4, think 4, misc 66; 887

1) eye

1a) eye

1a1) of physical eye

1a2) as showing mental qualities

1a3) of mental and spiritual faculties (fig.)

2) spring, fountain

Qal **08851**, Perfect **08816**, Count: 12562

Gen 06:08 – Commentaries

(barnes)

And Noah found grace in the eyes of the Lord. Noah and his family are the only exceptions to this sweeping destruction. Hitherto we have met with distant and indirect intimations of the divine favor, and significant deeds of regard and acceptance. Now for the first time grace itself finds a tongue to express its name. Grace has its fountain in the divine breast. The stream has been flowing forth to Adam, Eve, Habel, Henok, and others, we hope, unknown to fame. By the time it reaches Noah it has found a name, by which it is recognized among people to this day. It is opposed to works as a source of blessing. Whither grace comes there merit cannot be. Hence, we learn even from the case of Noah that original sin asserts its presence in the whole race of Adam. This completes the circle of saving doctrine in regard to God that comes down from the antediluvian times. He intimates that the seed of the woman, an individual pre-eminently so called, will bruise the serpent's head. He clothes our first parents with coats of skin — an earnest and an emblem of the better, the moral clothing of the soul. He regards Habel and his offering. He accepts him that in faith does well. He translates Enok, who walked with him. His Spirit, we learn, has been striving with antediluvian man. Here are the Spirit of God and the seed of the woman. Here are clothing, regarding, accepting, translating. Here, then, is salvation provided and applied, begun, continued, and completed. And last, though not least, grace comes out to view, the eternal fountain of the whole. On the part of man, also, we have repenting, believing, confessing, offering, calling on the name of the Lord, and walking with God.

The two parts of the document which is now closed are as distinct from each other as it is from the following one. They combine, in fact, to form the needful preliminary to the fourth document. The genealogy brings us to the leading agent in the succeeding narrative; the description of the corruption of the human race furnishes the occasion for his agency. The third is therefore the prologue, as the fifth is the epilogue, to the fourth document, in which the main action lies.

(EclecticNotes)

JND CW 19.84

Noah found grace in the eyes of the LORD. But "Noah found grace in the eyes of Jehovah," that is, divine favour rested on him; personally righteous doubtless, but all through grace of course. Moses says, "If I have found grace in thy sight"; it is a common expression. In the next chapter God says of Noah, "Thee have I seen righteous before me in this generation." But the earth was completely filled with violence. Every imagination of the thoughts of man's heart was only evil continually; if sin comes in, it is sure to ripen up.

(Gill)

Ver. 8. **But Noah found grace in the eyes of the Lord.**] This man and his family were the only exception to the general apostasy; God always reserves some, in the worst of times, for himself; there is a remnant, according to the election of grace; it was but a small one, and that now appeared; and this was owing to the grace of God, and his choice upon that, and not to the merits of the creature. This grace, which Noah found and shared in, was the favour and good will of God; Noah was grateful and acceptable to him; he was well pleased with him in Christ; his person, services, and sacrifices, were acceptable to him through the Beloved; though he might not be acceptable in the eyes of men, who derided him for his piety and devotion, and especially for his prediction of the flood, and making an ark to save him and his family from it; yet he was very acceptable in the eyes of the Lord, and grateful in his sight, and was favoured with grace from him, who is the God of all grace, and with all the supplies of it: the Jerusalem Targum is, he

“found grace and mercy”;

the grace he found was not on account of his own merit, but on account of the mercy of God: and this shows that he was not without sin, or he would have stood in no need of the mercy and grace of God to save him; and as he found grace and favour in things spiritual, so in things temporal; he found favour with God, and therefore he and his family were spared, when the whole world of the ungodly were destroyed; he found favour with God, and therefore was directed by him to build an ark, for the saving of himself and his; he found favour with him, and therefore he had the honour of being the preserver of mankind, and the father of a new world.

(JFB)

8. But Noah found grace in the eyes of the Lord — favor. What an awful state of things when only one man or one family of piety and virtue was now existing among the professed sons of God!

(MHC)

Ver. 8.

We have here Noah distinguished from the rest of the world, and a peculiar mark of honour put upon him.

1. When God was displeased with the rest of the world, he favoured Noah: *But Noah found grace in the eyes of the Lord*, Genesis 6:8. This vindicates God’s justice in his displeasure against the world, and shows that he had strictly examined the character of every person in it before he pronounced it universally corrupt; for, there being one good man, he found him out, and smiled upon him. It also magnifies his grace towards Noah that he was made a vessel of God’s mercy when all mankind besides had become the generation of his wrath: distinguishing favours bring under peculiarly strong obligations. Probably Noah did not find favour in the eyes of men; they hated and persecuted him, because both by his life and preaching he *condemned the world*. *But he found grace in the eyes of the Lord*, and this was honour and comfort enough. God made more account of Noah than of all the world besides, and this made him greater and more truly honourable than all the giants that were in those days, who became mighty men and men of renown. Let this be the summit of our ambition, to *find grace in the eyes of the Lord*; herein let us labour, that, present or absent, we may be accepted of him, 2 Corinthians 5:9. Those are highly favoured whom God favours.

2. When the rest of the world was corrupt and wicked, Noah kept his integrity: *These are the generations of Noah* (this is the account we have to give of him), *Noah was a just man*, Genesis 6:9. This character of Noah comes in here either,

(1.) As the reason of God’s favour to him; his singular piety qualified him for singular tokens of God’s loving-kindness. Those that would find grace in the eyes of the Lord must be as Noah was and do as Noah did; God loves those that love him: or,

(2.) As the effect of God’s favour to him. It was God’s good-will to him that produced this good work in him. He was a very good man, but he was no better than the grace of God made him, 1 Corinthians 15:10. Now observe his character.

1. *He was a just man*, that is, justified before God by faith in the promised seed; for he was an *heir of the righteousness which is by faith*, Hebrews 11:7. he was sanctified, and had right principles and dispositions implanted in him; and he was righteous in his conversation, one that made conscience of rendering to all their due, to God his due and to men theirs. Note, None but a downright honest man can find favour with God. That conversation which will be pleasing to God must be governed by *simplicity and godly sincerity*, not by *fleshly wisdom*, 2 Corinthians 1:12. God has sometimes chosen the foolish things of the world, but he never chose the knavish things of it.

2. He was *perfect*, not with a sinless perfection, but a perfection of sincerity; and it is well for us that by virtue of the covenant of grace, upon the score of Christ's righteousness, sincerity is accepted as our gospel perfection.

3. He *walked with God*, as Enoch had done before him. He was not only honest, but devout; he *walked*, that is, he acted with God, as one always under his eye. He lived a life of communion with God; it was his constant care to conform himself to the will of God, to please him, and to approve himself to him. Note, God looks down upon those with an eye of favour who sincerely look up to him with an eye of faith. But,

4. That which crowns his character is that thus he was, and thus he did, *in his generation*, in that corrupt degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion; but it is an evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for him: so Noah did, and it is upon record, to his immortal honour.

(Poole)

Ver. 8. i.e. Obtained mercy and favour; which is noted to show that Noah was so far guilty of the common corruption of human nature, that he needed God's grace and mercy to pardon and preserve him from the common destruction.

(ThemeIndex)

Noah {See Themes on 2597} {See "Ge 5:29"} {See "Ge 6:9"}

Divine Favour, Examples of {See Themes on 1250} {See "Ge 4:4"} {See "Ge 12:3"}

(Trapp)

Ver. 8. **But Noah found grace.**] Because in covenant with God; who of himself was a child of wrath, and saved by grace only, though "just and perfect in his generation." The mercy seat was no larger than the ark; to show that the grace of God extends no further than the covenant. As all out of the ark were drowned, so all out of the covenant are damned.

(TSK)

19:19 Exodus 33:12-17 Psalms 84:11 145:20 Proverbs 3:4 8:35 12:2 Jeremiah 31:2 Luke 1:30 Acts 7:46 Romans 4:4 11:6 1 Corinthians 15:10 Galatians 1:15 2 Timothy 1:18 Tit 2:11 3:7 Heb 4:16 2Pe 2:5

Through them, i.e. By their means; so that the earth even groans under them.

With the earth, i.e. with the fruits and beauty, though not the substance of the *earth*. Or, *from the earth*, as Genesis 6:7; the Hebrew *eth* being oft put for *min* or *meeth*, as Genesis 44:4 Deuteronomy 34:1 1 Kings 8:43, compared with 2 Chronicles 6:33.

(ThemeIndex)

Social and Political Corruption, The Prevalence of Violence {See Themes on 2547} {See "Ge 6:11"} {See "Ge 19:9"}

Destruction of the Wicked, Utter {See Themes on 990} {See "Ge 6:7"} {See "Ge 6:17"}

Divine Knowledge, General Reference to {See Themes on 2031} {See "Ge 18:19"}

Assignment 03 – God’s Man Of Righteousness - Noah.

-
1. Can God Repent (Gen 6:6)? _____

 2. Give Scripture references. _____

 3. Who is the ‘son of man’ in Nu 23:19? _____
 4. Name some things in common, between Noah’s day, and our day. _____

 5. Why, do you think, Noah found grace in God’s eyes? _____

 6. What happened to the antediluvian earth? _____

 7. Explain the two seeds of Gen 3:15, and the two of Daniel 2:43. _____

 8. Why might this have an importance to our study of Genesis 6:4? _____

Student Name _____ **. Date** _____ **. Grade** _____.

Act 2. The Coming Of The Nephilim.

2.0 Act 2 Of Our Unfolding Cosmic Drama – Enter The UFOs.

2.0.0 Questions A Serious Enquirer Should Ask About UFOs.

1. What Are They?
2. Are They Real, Or Imaginary?
3. If Real, Where Do They Come From?
4. What, If Any, Is The Evidence For Their Existence?
5. Have they actually kidnapped humans?
6. What is their purpose?

These are all questions a serious enquirer should ask. We shall, in the next 330 + pages or so, give evidence for their existence. Also an attempt will be given to describe what they are, and some indications of who is contained in them. Additionally, we shall give a general and specific examples of folks who claim to have been kidnapped and taken aboard UFOs, having had medical procedures performed on them, and returned to earth roughly where they were captured. All this has been scientifically established by several UFO Organizations. Our purpose is to selectively use their materials, having been gathered over the years, as the prima facie evidence^a. There are people, places, things, events described below in photos and descriptions. Our interest in exploring the subject presented, below, is to establish the reasonableness of their existence, and then to attempt to establish their prior contact with humans, and finally to posit a theory about where they came from. Their object in coming, and how it relates to last days. These will be explored. Let's not waste any more of your precious time, so let's press on.

2.0.1 Beliefs in extraterrestrial life

Or, A Factual Pictorial And Textual Rendition Of A Cosmic Drama In Many Acts.

The following is an article from onservapedia which we thank for it's provision.

2.0.1.1 Explanations given for UFO sightings and belief

2.0.1.1.1 Lynn Cato's Compiled Bibliography.

Lynn Cato, senior bibliographer for the library of Congress, compiled a 1600-entry [UFO](#) bibliography for the [United States Air Force](#) Office of Scientific Research. After a two year investigation, in which she reviewed thousands of documents, Catoe stated:^{[25][26]}

^a *Prima facie* (/ˈpraɪmə ˈfeɪfiː.iː/; from *Latin*: *prīmā faciē*) is a *Latin expression* meaning on its first encounter, first blush, or at first sight. The literal translation would be "at first face" or "at first appearance", from the feminine form of *primus* ("first") and *facies* ("face"), both in the *ablative case*. It is used in modern legal English to signify that on first examination, a matter appears to be *self-evident* from the facts. In *common law* jurisdictions, *prima facie* denotes evidence that – unless *rebutted* – would be sufficient to prove a particular proposition or fact. The term is used similarly in academic *philosophy*.

Most legal proceedings require a *prima facie* case to exist, following which proceedings may then commence to test it, and create a ruling. **Def. courtesy of Wikipedia.**

*“A large part of the available UFO literature...deals with subjects like mental telepathy, automatic writing and invisible entities...poltergeist manifestations and 'possession'....Many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to **demonic possession** and **psychic phenomenon** which have long been known to **theologians** and **parapsychologists**.”*

2.0.1.1.2 UFOlogist John Keel’s Pregnant Comments On UFO and Demonic Phenomena.

Prominent UFO researcher **John Keel** concurred. After surveying the literature on **demonology** Keel stated,^[26]

“The manifestations and occurrences described in this imposing literature are similar if not entirely identical to the UFO phenomenon itself”.

2.0.1.1.3 Astronomer Dr. Hugh Ross Makes Similar but expanded Comments.

Astronomer Dr. Hugh Ross states that:

*“Ninety-nine percent of what people have told him were UFOs, experienced astronomers can identify as a **star**, cluster, or other object in the night sky. The 1 percent of sightings, which he calls residual UFOs, have attracted his attention”.* According to Dr. Ross very few astronomers have seen residual UFOs.

The following newspaper excerpt [http://www.conservapedia.com/Extraterrestrial life - cite_note-Blade-26](http://www.conservapedia.com/Extraterrestrial_life_-_cite_note-Blade-26) summarizes Dr. Ross's findings:

In 1969, however, Dr. Ross met two astronomers who were having regular UFO encounters. Both also happened to be involved in occult activity.

Upon investigation, Dr. Ross consistently found a connection between occult involvement and residual UFO encounters. For example, he said, **countries with a high degree of occult activity such as Russia during the Soviet era, France, and certain parts of Brazil also had high percentages of UFO encounters.** During Russia's Soviet period when every expression of religion except occult activity had been outlawed, he said, **“Russians were seeing UFOs at five to eight times the rate Americans were.”**

{Ergo, Today, the increase in UFO Activity seems to be inversely proportional to the number (N) of Doctrinally Sound (DS) Christian Churches, Seminaries, Denominations, etc; and proportional the to the increase in Demonic Activity (DA). [the Occult]! As an equation then, we are stating that:

$$\text{UFOA} \propto (N_{DA})/(N_{DS}), \text{ where } \propto \text{ means 'is proportional to' .}$$

When discussing the personages aboard such crafts, from a study of Angelology, we should clarify the demon aspect of the statements, above. Angelic beings are able to morph or take on the appearance of men (and possibly anything else they choose). However demons are disembodied spirits that are desirous of indwelling a creature having a body. (Luke 8:26-35). It has been (by many orthodox authors on this subject)⁹, concluded that demons are the spirits that came from the death of the Nepilim, [Gen 6:1-4] If such spirits appear to have a body of some sort, it is one that they, or it, is inhabiting. The various occult groups have let themselves become influenced and finally

possessed by such seeking spirits. Anyone who engage in ouiji boards, dungeons and dragons, séances, & the like, whether they believe it or not are being involved in demonic activity. Christian, STAY AWAY, unless you are one involved with and accompanied by a person experienced in exorcism! Anyway, make sure you are controlled by the Holy Spirit: Eph 5:17ff and Col 3:16ff. As Christians we do have (under Holy Spirit Control), “Kingdom Authority”. However, attempting an exorcism the first time, unaccompanied, can be a harrowing experience. (Even accompanied by an experienced exorcist you will admit later, that “scared to death” could be a good description of your mental attitude.

2.0.1.1.4 Certain Christian Apologists Find An Explanation For UFOs Difficult.

Christian apologists who reject naturalistic explanations of life such as the theory of evolution argue that it’s difficult to explain UFOs are spiritual in nature and not amenable to naturalistic explanation. Gary Bates of Creation Ministries International wrote a book entitled *Alien Intrusion* which gives a biblical Christian perspective on the unscientific notions of extraterrestrial life and UFO-logy. There is a very good possibility that Most well meaning 20-21st century authors obtained their science from a High School textbook. They discovered the scientific unproven theory of evolution, and were told it was fact. Among those of us who have been created anew in Christ Jesus via the hearing of the faith, it has in most of us, caused a reaction against that theory and often science in general. God has in time past talked to us about our present time in our present age. In Daniel Chapter 12, the end of our age is mentioned as well as the last 7 or so, years of the age of reconstituted Israel (The Tribulation – the last half-1290 days is the Hebrew year 360 days times 3.5 (Times + Time + ½ Time) = 1260, plus 30 days.)

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people [i.e., Israel]: and there shall be a time of trouble, such as never was since there was a nation even to that same time [the day of Jacobs Trouble – the tribulation.]: and at that time thy people shall be delivered, every one that shall be found written in the book.

*2 And **many** of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.[at the end of the tribulation]*

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. {wise: or, teachers}

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. {it has only been since Einstein’s theory of Special and General relativity was discovered, that it has been known that our Cosmos is but part of our God’s creation. The angels live in multidimensional aspects that only recently have we been able to understand. For my own part, I was in complete ignorance of dimensions other than Space-Time. It wasn’t until 1960 when I obtained a facility of Riemannian Tensors, and Differential Geometry of n-dimensions. During our classsession, I was able (not Cain) to derive the Special Theory of Relativity which pointed me within two weeks to the Savior. Science, especially mathematics should be studied by all interested Christians, so that we might understand some of the things previous generations had ignored. What happens when modern man hears something of which he is ignorant? Normally he thinks people who think such things are crazy. Or he may be somewhat unstable and come up with all sorts of explanations that squares with whatever his present mind-set allows. Or, he swallows other peoples concepts with no ability to verify/validate this new information. These folks move into (run into, see vs. 5, below)cults (Hale-Bopp, etc.), quite easily.}

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. {bank: Heb. lip} {bank: Heb. lip}

- 6 *And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? {upon...: or, from above}*
- 7 *And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. {a time...: or, part}*
- 8 *And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?*
- 9 *And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*
- 10 *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*
- 11 *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. {the abomination: Heb. to set up the abomination} {maketh...: or, astonisheth}*
- 12 *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*
- 13 *But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. {for thou: or, and thou, etc}*

2.0.1.2 References.

1. This question of *back-contamination* was a serious worry in the middle years of Project Apollo--that is, the time of the first four missions of that project. NASA, the launch authority for Apollo, required the crews of the first three missions actually to reach the moon to spend weeks in quarantine while under the constant care and watch of a physician. Only after three crews landed on the moon and returned to Earth with no ill effect and no evidence of having contracted any communicable disease on the Moon or in space did NASA drop that requirement. (The crew of Apollo 13 did not face this requirement because their in-flight emergency precluded their planned moon landing.)
2. Donald L. Savage, James Hartsfield, and David Salisbury, "Meteorite Yields Evidence of Primitive Life on Early Mars," *Mars Meteorite Project*, press release 96-160, August 7, 1996. Retrieved April 17, 2007, from the Jet Propulsion Laboratory Web servers.
3. If such life forms survived, that need not be a great shock to any observer. Extremophiles, or microbes known to thrive under conditions that would kill or render dormant any other form of life, are well-known on Earth and have even been the subject of engineering studies attempting to find practical uses for them.
4. Rick Lockridge, "Scientists dispute NASA's claims about Mars meteorite", *The Cable News Network*, January 15, 1998. Retrieved April 17, 2007 from CNN's web servers.
5. Authors unknown, "Do Martians Exist?", *NASA Mars Exploration*, 05 Oct 2005 04:51:40 UTC. Retrieved April 17, 2007, from [NASA](#).
6. Everett Gibson, Jr., David S. McKay, and Kathie Thomas-Kerpta, "Life on Mars: Evidence from Martian Meteorites," *Proceedings of the Founding Convention of the Mars Society*, R. M. Zubrin and M. Zubrin, eds. 1998. Retrieved April 17, 2007, from The Mars Society.
7. Crick, F. H. C., and Orgel, L. E. "Directed Panspermia," *Icarus*, 19, 341 (1973).
8. For a detailed discussion on the logical weaknesses and omissions of such a position, see the main article on Panspermia.
9. Anonymous, "Project Blue Book", *UFO Evidence.org*, retrieved April 16, 2007
10. Anonymous, *The Project Blue Book Archive*, retrieved April 16, 2007
11. Fund for Unidentified Flying Object Research (FUFOR), *Official Site of the National Investigative Committee for Aerial Phenomena*, Francis L. Ridge, editor and Webmaster,

December 15, 1997 to present. Retrieved April 16, 2007.

12. Presumably the Soviet Army Air Forces had their own version of Blue Book as well.
13. Home of the SETI Institute
14. The Air Force might also have acted in a deceptive manner in certain isolated cases in which what the witnesses took for UFOs were actually secret experimental prototypes. Perhaps some of these prototypes exist today as the B-2, F-117, and other Stealth aircraft.
15. I_ John 2:2 (NASB)
16. Genesis 1:26-28 (NASB)
17. Romans 5:14 (NASB)
18. For a further exposition of the uniqueness position, see Essay: Extraterrestrial Life and the Bible.
19. Farrakhan seems recently to have abandoned this theory and attempted to steer the movement he now leads toward the orthodox Islam taught by Muhammad.
20. Willey, David. "Vatican says aliens could exist?" *BBC News* (London), 13 May, 2008. Retrieved August 24, 2008.
21. Carter claims to have witnessed an unidentified flying object in 1969; he remains the only U.S. President to have formally reported a UFO. He filed a report with the International UFO Bureau in Oklahoma City after a request from that organization.[1] See Jimmy Carter.
22. User "nikbaron". Representative Dennis Kucinich UFO." <<http://youtube.com>>, posted October 31, 2007. Retrieved November 17, 2007.
23. Feagler, Dick. "So Dennis Kucinich saw a UFO; what's the big deal?" *The Plain Dealer* (Cleveland), October 28, 2007. Retrieved November 17, 2007.
24. Authors unknown. "Apollo 14 astronaut claims aliens HAVE made contact - but it has been covered up for 60 years." *The Daily Mail* (London, England, UK), July 24, 2008. Accessed July 24, 2008.
25. Authors unknown. "A UFO 2nd Coming." Let Us Reason Ministries, 2007. Retrieved November 3, 2007.
26. Gleghorn, Michael. "UFO's and Alien Beings." Probe Ministries. Retrieved November 3, 2007.
27. Tarjanyi, Judy. "Astronomer links UFOs to Occultism." *The Toledo Blade*, January 4, 2003. Retrieved November 3, 2007.
28.
 - o UFOs and Alien Beings
 - o A UFO 2nd coming
 - o Are We Alone in the Universe?
 - o Alien Life/UFO Questions and Answers UFO Questions and Answers
 - o Alien Life/UFO Questions and Answers UFO Questions and Answers
29. <http://www.alienintrusion.com/main.html>

See Also

- Essay: Extraterrestrial Life and the Bible
 - Exotheology
-

2.0.2 Ancient and Early Modern ideas

2.0.2.1 Belief In Extraterrestrial Life Possibly Present In Various Historical Countries.

Articles Courtesy Of Many Sources. (Websites, etc.)

Belief in extraterrestrial life may have been present in ancient Egypt, Babylon, and Sumer, although in these societies, cosmology was fundamentally supernatural and the notion of aliens is difficult to distinguish from that of gods, demons, and such. The first important Western thinkers to argue systematically for a universe full of other planets and, therefore, possible extraterrestrial life were the ancient Greek writers Thales and his student Anaximander in the 7th and 6th centuries B.C.E. The atomists of Greece took up the idea, arguing that an infinite universe^a ought to have infinity of populated worlds. Ancient Greek cosmology worked against the idea of extraterrestrial life in one critical respect, however: the geocentric universe, championed by Aristotle and codified by Ptolemy, privileged the Earth and Earth-life (Aristotle denied there could be a plurality of worlds) and seemingly rendered extraterrestrial life impossible.

Ancient Jewish sources also considered extraterrestrial life. The Talmud states that there are at least 18,000 other worlds, but provides little elaboration on the nature of the worlds and on whether they are physical or spiritual. Based on this, however, the medieval exposition "Sefer HaB'rit" posits that extraterrestrial creatures exist but that they have no free will (and are thus equivalent to animal life). It adds that human beings should not expect creatures from another world to resemble earthly life, any more than sea creatures resemble land animals.

When [Christianity](#) spread throughout the West, the Ptolemaic system became dogma and although the Church never issued any formal pronouncement on the question of alien life, at least tacitly the idea was heretical. In 1277 the Bishop of Paris, Etienne Tempier did overturn Aristotle on one point: God *could* have created more than one world (given His omnipotence) yet we know by revelation he only made one. **To take a further step and argue that aliens actually existed remained dangerous. The best known early-modern proponent of extra-solar planets and widespread life off Earth was Giordano Bruno, who was burned at the stake for unrelated unorthodox theological ideas in 1600.**

The Church, however, could not contain the storm that accompanied the invention of the telescope and the Copernican assault on geocentric cosmology. Once it became clear that

^a We learned that our Universe is Infinite from our study in Mathematical Sciences. But so are Hyper-Dimensional Spaces.

the Earth was merely one planet amongst countless bodies in the universe the extraterrestrial idea moved towards the scientific mainstream. **God's omnipotence, it could be argued, not only allowed for other worlds and other life, on some level it necessitated them.** In the early 17th century the Czech astronomer Anton Maria Schyrleus of Rheita mused that "if Jupiter has...inhabitants...they must be larger and more beautiful than the inhabitants of the Earth, in proportion to the sizes of the two spheres."^a

Such comparisons also appeared in poetry of the era. In "The Creation: a Philosophical Poem in Seven Books" (1712) Sir Richard Blackmore observed: "We may pronounce each orb sustains a race / Of living things adapted to the place". The didactic poet Henry More took up the classical theme of the Greek Democritus in "Democritus Platonissans, or an Essay Upon the Infinity of Worlds" (1647). With the new relative viewpoint that the Copernican revolution had wrought, he suggested "our world's sunne / Becomes a starre elsewhere." Fontanelle's "Conversations on the Plurality of Worlds" (translated into English in 1686) offered similar excursions on the possibility of extraterrestrial life, expanding rather than denying the creative sphere of a Maker.

The possibility of Extraterrestrials remained widespread as scientific discovery accelerated. William Herschel, the discoverer of [Uranus](#), was one of many 18th-19th century astronomers convinced that our Solar System, and perhaps others, would be well populated by alien life. Other luminaries of the period who championed "cosmic pluralism" included Immanuel Kant and Benjamin Franklin. At the height of the [Enlightenment](#) even the Sun and Moon were considered candidates for hosting aliens.

2.0.3 Extraterrestrials And The Modern Era.

This enthusiasm towards the possibility of alien life continued well into the 20th century. Indeed, the roughly three centuries from the Scientific Revolution through the beginning of the modern era of solar system probes were essentially the zenith for belief in extraterrestrials in the West: many astronomers and other secular thinkers, at least some religious thinkers, and much of the general public were largely satisfied that aliens were a reality. This trend was finally tempered as actual probes visited potential alien abodes in the solar system. The moon was decisively ruled out as a possibility, while Venus and Mars—long the two main candidates for extraterrestrials—showed no obvious evidence of current life. The other large moons of our system which have been visited appear similarly lifeless, though interesting geothermic forces observed (Io's volcanism, Europa's

^a Unfortunately, the expected size of animals would be inversely proportional to the masses of the two planets ; because of Gravity.

ocean, Titan's thick atmosphere) has underscored how broad the range of potentially habitable environments may be. Finally, the failure of the SETI program to detect anything resembling an intelligent radio signal after four decades of effort has partially dimmed the optimism that prevailed at the beginning of the space age and emboldened critics who view the search for extraterrestrials as unscientific.

Thus, the three decades preceding the turn of the second millennium saw a crossroads reached in beliefs in alien life. The prospect of ubiquitous, intelligent, space-faring civilizations in our solar system appears increasingly dubious to many scientists ("All we know for sure is that the sky is not littered with powerful microwave transmitters" in the words of SETI's Frank Drake). At the same time, the data returned by space probes and giant strides in detection methods have allowed science to begin delineating habitability criteria on other worlds and to confirm that, at least, other planets are plentiful though aliens remain a question mark.

Amongst the general public belief and interest in extraterrestrials remains high and skepticism towards galaxy-exploring alien civilizations is not shared by many individuals. At present, some enthusiasts in the topic believe that extraterrestrial beings regularly visit or have visited the Earth. Some think that unidentified flying objects observed in the skies are in fact sightings of the spacecraft of intelligent extraterrestrials, and even claim to have met such beings. Crop circle patterns have also been attributed to the actions of extraterrestrials, although many were later found to be hoaxes. While at least one recent scientific paper published in a respected, peer-reviewed journal has urged a re-evaluation of the UFO phenomenon (Deardorff et al., 2005), as of this time mainstream scientific opinion holds that such claims are unsupported by the evidence currently available and unlikely to be true.

The possible existence of primitive (microbial) life outside of Earth is much less controversial to mainstream scientists although at present no direct evidence of such life has been found. Indirect evidence has been offered for the current existence of primitive life on the planet Mars; however, the conclusions that should be drawn from such evidence remain in debate.

2.0.4 Note their bedfellows:

2.0.4.1 Religion & Beliefs - New Age

The New Age Ring is a webring to connect all the sites talking about new age topics such as: bioenergy, holistic healing, meditation, channelling, aromatherapy, research, appliances for alternative healing, angels, reiki, chakras and so on.

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EXTRATERRESTRIALS & THE NEW AGE-"Hail To The Angelic Star Beings!"

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Welcome to the valley's premier Meet Up Group for the most comprehensive up to date information on UFO's provided by some of Arizona's leading researchers in the field. Meeting once a month, we explore different subjects in the field, offering a place for our local Phoenix community to gather and discuss the most exciting topic on the planet right now: UFO's and The Alien Agenda!

LECTURE FOR JUNE: EXTRATERRESTRIALS & THE NEW AGE- "Hail To The Angelic Star Beings!"

We don't need to prove anymore that the Star People are here. We have the pictures, the crash parts, we even have the bodies! The next step in the UFO movement is contact and the expansion of human consciousness. After all, how are we going to communicate with beings that can walk through walls and time travel if we don't expand our consciousness. But the world of ET's is not unlike that of our own as there are different levels of evolution among beings. Those that are more benevolent and those that are not. Therefore, it is very important, at this crucial stage of our planet's evolution, to align ourselves with the highest vibrational group, one that supports love and harmony between all races and that will hold humanity in the highest light. And as is the way of the world, like attracts like. This holds true in dealing with Extraterrestrials as well. The higher we build our vibration the higher order beings we will attract.

Contactees have reported interacting with angelic like Star Beings who are highly spiritually advanced, multi-dimensional and capable of fantastic feats of consciousness. Secret Governmental agencies are well aware of them and classify them as non-biological entities called "Dimensionals." What are known as Angels are many times Extraterrestrials in light body. The appearance of these higher dimensional angelic and benevolent Star People marks the fulfillment of the prophecies regarding humanity's entrance into the spiritual New Age of Aquarius. And that they are here to aide humanity into this coming age of enlightenment.

UFO Researcher Apollo will give a presentation on how advanced ET' Angelics are interfacing with us in this major planetary transformation. Who these beings are, where did they come from and how we can work with them. As well as the nature of Star Being Spirituality and how it will impact humanity! Through Remote Viewing, Telepathy and other means, Apollo will attempt to make contact with these Angelic Star People at our next UFO meeting! Not to be missed!

Along with the latest breaking news on UFO's from around the world.

Speaker's Bio: APOLLO

Apollo has 30 years experience in UFO Research and Metaphysics as well as being a Psychic & Telepath. Hailing from Kansas City, Missouri, Apollo, has traveled the country as an Award Winning Motivational Speaker lecturing and teaching classes on a vast array of metaphysical subjects including Extraterrestrials, Angels and Psychic Development. He is becoming known as a passionate, bull dog investigator dedicated to getting to the public the most late breaking news and information on UFO's and The Alien Agenda. His many accomplishments include being a guest on the Award Winning national cable UFO show UFO AZ and a guest speaker at MUFON. He has been a guest on Television and Radio programs including KFNX NEWS TALK RADIO 1100 AM, TV & RADIO LATINA 1150AM, sharing his research on the UFO field.

2.0.5 But What Thinketh The American Populace?

Most Americans Believe Alien Life is Possible, Study Shows

by Tariq Malik, Staff Writer

Date: 31 May 2005 Time: 04:12 PM ET

While most depictions of extraterrestrials are confined to science fiction, nearly two-thirds of Americans believe that some form of alien life exists somewhere in the universe, according to a new survey.

The telephone poll, which questioned 1,000 Americans, found that **60 percent of those surveyed believe extraterrestrial life exists on other planets.**

Of those who believed, most agreed that they would be "excited and hopeful" upon learning of the discovery of extraterrestrial life while 90 percent of them said Earth should reply to any message from another planet, the poll reported. At least two-thirds of those polled who said they did not believe in extraterrestrial life also stated that Earth should respond to an alien signal if the situation arose, the survey reported.

Conducted by the **Center for Survey and Research Analysis at the University of Connecticut**, the telephone poll surveyed 523 women and 477 men above the age of 18 between April 20 and May 2, 2005. The survey was commissioned by the National Geographic Channel, which debuted its television special 'Extraterrestrial' on May 30, in association with the Search for Extraterrestrial Intelligence (SETI) Institute.

{This author also believes in the existence of extraterrestrials. Believing in the existence of something does not necessitate their origination from other planets! Nor does it explain their purpose.}

2.0.6 The Watcher Website Ministry.

Or there is a well meaning group of Christians who are trying to minister to these New-Agers. You can find them on The Watcher Website. The following is a partial copy of their website page. **Used by the courtesy and permission of The Watcher.**

Watcher Website first began distributing pamphlets on the UFO phenomena and ranting (???) on usenet & Prodigy back in 1991, putting up webpages using quotes from Strieber's "Communion", I.D.E. Thomas' "The Omega Conspiracy: Satan's Last Assault On God's Kingdom" and the prescient book that sparked our research, G.H. Pember's "Earth's Earliest Ages and Their Connection with Modern Spiritualism and Theosophy" (1876). We had no idea that so much information would be available via the internet, **nor could we have foreseen how popular the topic of UFOs & the Bible or Angels vs. Aliens would become**. David Flynn and the rest of us here at watcherwebsite picked through our Strong's Concordance, and studied passages like Genesis 6 in the Interlinear Bible, way back in the day, long before Chuck Missler & Dr. Mark Eastman published "Alien Encounters" -- a book which we also recommend for those looking for a starting point when first delving into these topics. {Rather, they should find a "Good" Bible believing College or Seminary where they can benefit themselves, and those to whom they minister. You folks could (have saved) save yourselves a lot of time by doing that investigation. NEC}

The Watcher website has always been **obsessed** with the End of the Age, the Book of Revelation or Saint John's Apocalypse^a, the coming of antichrist and his global religion, and how he would fool everyone -- after all, our generation grew up on The Omen, we heard how we weren't supposed to play our Led Zeppelin albums backward because of the Satanic messages. We have been on the lookout for 666. Who in our cynical age would ever "worship" a political leader, unless he had some supernatural powers that went beyond mere magic? The only way we could foresee the whole world coming together and agreeing that one ruler should take over political, economic and spiritual control of the earth would be if there was a system, a paradigm, set up to welcome antichrist with open arms. That system, we concluded, was the Star Trek / Star Wars paradigm, a galactic brotherhood of aliens who will appear to earthlings, and claim to be the gods and angels that were written about in the ancient texts of all the world religions. Even Bible believing Christians would have to re-evaluate their beliefs, if Erich von Daniken's "Chariots of the Gods" -- and the more credible scientific research of Richard C. Hoagland's "Monuments of Mars" -- turned out to be valid. The end time scenario of a global apocalyptic threat like World War III or a possible asteroid collision, would make people likely to give up their petty fighting over primitive religious beliefs when confronted with the "salvation of the planet" via a political leader who worked hand in hand with "the aliens". **Watcher concluded that aliens SEEMINGLY from another planet would be the only thing that could unite earthlings under one ruler, the antichrist. There is a Biblical precedent for**

^a It is rightfully called The Apocalypse Of Jesus Christ from Rev 1:1!

linking UFOs and aliens with the coming of antichrist and End Time Prophecy. Watcher discusses this throughout the website. This article was first written c.1991 to address the increasingly significant SPIRITUAL ASPECT OF UFOs & RAMIFICATIONS OF ALIEN INTELLIGENCE WITH RESPECT TO RELIGION, ESPECIALLY AS DESCRIBED IN BIBLE * END TIMES * PROPHECY.

2.0.6.1 More Comments On UFO's and Demonology/Psychosis By Folks Who Have Studied The Phenomena.

- **"A large part of the available UFO literature is closely linked with mysticism and the metaphysical. It deals with subjects like mental telepathy, automatic writing and invisible entities as well as phenomena like poltergeist [ghost] manifestation and possession. Many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena."** - Lynn E. Catoe, UFOs and Related Subjects: USGPO, 1969; prepared under AFOSR Project Order 67-0002 and 68-0003
- "But the UFO phenomenon simply does not behave like extraterrestrial visitors. It actually molds itself in order to fit a given culture." - John Ankerberg, [The Facts on UFOs and Other Supernatural Phenomena](#) p. 10
- "UFO behaviour is more akin to magic than to physics as we know it ... **the modern UFOonauts and the demons of past days are probably identical.**" -Dr. Pierre Guerin, FSR Vol. 25, No. 1, p. 13-14
- "The UFO manifestations seem to be, by and large, merely minor variations of the age-old demonological phenomenon..." - John A. Keel, ["UFOs: Operation Trojan Horse"](#) p. 299
- "The 'medical examination' to which abductees are said to be subjected, often accompanied by sadistic sexual manipulation, is reminiscent of the medieval tales of encounters with demons. It makes no sense in a sophisticated or technical framework: any intelligent being equipped with the scientific marvels that UFOs possess would be in a position to achieve any of these alleged scientific objectives in a shorter time and with fewer risks." - Dr. Jacques Vallee, [Confrontations](#) p. 13
- **"The symbolic display seen by the abductees is identical to the type of initiation ritual or astral voyage that is imbedded in the [occult] traditions of every culture...the structure of abduction stories is identical to that of occult initiation rituals...the UFO beings of today belong to the same class of manifestation as the [occult] entities that were described in centuries past."** - Dr. Jacques Vallee citing the extensive research of Bertrand Meheust [[Science-Fiction et Soucoupes Volantes \(Paris, 1978\)](#)]; [Soucoupes Volantes et Folklore \(Paris, 1985\)](#)], in [Confrontations](#) p. 146, 159-161
- "[The occultist] is brought into intelligent communication with the spirits of the air, and can receive any knowledge which they possess, or any false impression they choose to impart ... the demons seem permitted to do various wonders at their request." G.H. Pember, ["Earth's Earliest Ages and Their Connection with Modern Spiritualism and Theosophy"](#) (1876) p. 254

○ "These entities are clever enough to make Strieber think they care about him. Yet his torment by them never ceases. Whatever his relationship to the entities, and he increasingly concludes that their involvement with him is something 'good,' he also remains terrified of them and uncertain as to what they are." - [John Ankerberg, The Facts on UFOs and Other Supernatural Phenomena](#) p. 21

○ "I became entirely given over to extreme dread. The fear was so powerful that it seemed to make my personality completely evaporate... 'Whitley' ceased to exist. What was left, was a body and a state of raw fear, so great that it swept about me like a thick, suffocating curtain, turning paralysis into a condition that seemed close to death... I died and a wild animal appeared in my place." - [Whitley Strieber, Communion](#) p. 25-26

□ "Increasingly I felt as if I were entering a struggle that might even be more than life and death. It might be a struggle for my soul, my essence, or whatever part of me might have reference to the eternal. There are worse things than death, I suspected... so far the word demon had never been spoken among the scientists and doctors who were working with me... Alone at night I worried about the legendary cunning of demons ... At the very least I was going stark, raving mad." - [Whitley Strieber, Transformation](#) p. 44-45

□ "I felt an absolutely indescribable sense of menace. It was hell on earth to be there [in the presence of the entities], and yet I couldn't move, couldn't cry out, couldn't get away. I'd lay as still as death, suffering inner agonies. Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be. And they were here and I couldn't get away." - [Whitley Strieber, Transformation](#) p. 181

□ "Why were my visitors so secretive, hiding themselves behind my consciousness. I could only conclude that they were using me and did not want me to know why... What if they were dangerous? Then I was terribly dangerous because I was playing a role in acclimatizing people to them." - [Whitley Strieber, Transformation](#) p. 96

□ "...If for the sake of argument we grant that life on Earth was seeded by ancient extraterrestrials, then the obvious question is , Who or what created our extraterrestrials creators? Some would argue that they were, in turn sprinkled (created) by an even more ancient race of ET's. Well, where did they come from? An infinite regression back in time of "alien sprinklings" will not do, because the universe is finite.." published [Missler & Eastman, Alien Encounters](#) p.141.

□ "We believe that the cultural preparations (or deliberate conditioning) of the world to view our alien visitors as powerful and highly evolved saviors makes the UFO phenomena the perfect motif for the Antichrist to exploit when he ascends to power. His ability to perform supernatural signs and wonders, his comprehensive plan for the peaceful unification of mankind and his connection to or origin from god-like alien entities will engender the masses to follow him into the biggest deception in history." - published [Missler & Eastman, Alien Encounters](#) pp. 295-296

2.0.6.2 The Watcher's Link-UP.

To link the rebellious Sons of God who inhabited the heavenly places , the atmosphere and beyond, to the current non-human intelligent beings we see more and more frequently, so-called "aliens", is not such a large step. Many advanced beings hint at angelic origin in their contact with humans through abductions and

channeling. If the so-called aliens and their mysterious craft are not themselves the rebel b'nai Elohim, they are at least under the jurisdiction of Satan, the Prince of the Power of the Air. The causes behind UFO sightings, abductions, and other paranormal phenomena are more malignant and awesome than any theory scientists have proposed. The tribulation, or End Times will officially begin when (Dan.9:27) Israel signs a treaty with the head of the government of unified Europe to establish a Jewish temple in Jerusalem and resume the ancient sacrificial system of worship there.

The man who signs this treaty for Israel will be unique, he will be believed by many to be the long awaited Messiah of the Jews. Bible prophecy calls him the Antichrist. This Antichrist is described in detail in scripture. Careful investigation of these texts reveal a connection between Antichrist and the phenomena of UFOS.

Daniel 11 describes the Antichrist:

"He shall not regard the God of his fathers, YHWH,
nor the desire of women
nor love any god, for he shall magnify himself above all.

But in his place he shall honor the *god of fortresses*,
(the Hebrew phrase is, Ala Mahozine), and he shall honor a god

whom his fathers (the Jews), did not know (literally, AN ALIEN GOD)."



Baalhazor "Lord of the fortresses" provides a connection between Baal and the god of the Antichrist. Baal was lord of war and of the sky. Many titles were given to Baal by adding endings to his name. Some examples found in scripture are Baalbamoth = Lord of the high places, Baalzebub= Lord of those who fly, or, flit. Zebub is a

Hebrew verb which means to flit from place to place. Baal is identified as Satan by Jesus himself, Matt.10:25 Mark. 3:22 Luke 11:15. The Antichrist will honor Satan, called Baal, Lord of Fortresses, Lord of the High Places , Lord of those who quickly fly (in the high places), Prince of the Power of the Air, and obviously Prince of the Power behind flying craft in the high places...ufos.

Incredibly, the Bible explains where Satan currently resides, and connects him with forces in the atmosphere. . . Paul says we wrestle not with flesh and blood, but with principalities and powers, with wicked spirits in high places, literally, "in the heavens" **{better, in the "Heavenlies". Remember Satan has access to the throne-room of God, until the middle of the Tribulation/ Rev 12:7-9 NEC}** "in the aerial regions" Eph.6:12. Hence Satan is called "the prince of the Power of the air" "the prince of the aerial host" Eph.2:2. The confederation of rebel angels is seated in the atmospheric heaven in the spaces above and around our world. This fundamental of scripture contradicts many traditional concepts of "hell" as the domain of the devil and his minions . King David recognized this fully when he

wrote: For who in the sky (the atmosphere) shall be ranked with Jehovah, who among the sons of the mighty is like Jehovah? Psalm 89:6

2.0.6.3 A Biblical Examination Of The Names For Demon And The "Sons of God".

While the New Testament uses the Greek word "demon" to refer to these "sons of the mighty", the Old Testament uses revealing descriptive names. Words which describe these beings, such as b'nai Elohim, "sons of God", Zophim, "the watchers", and Malakh, "messengers", (translated *angel* in English), are used for the "aerial host" often regardless of alignment. New Testament demons were understandably associated with evil, since originally the Greek term *diamon* meant "any deity", and the Bible consistently portrays only one God. There are three main terms for demons in the New Testament: *daimonion* (demon; 60 times, 50 in the Gospels); *pneuma* (spirit; some 52 times) usually with a qualifying adjective such as *akatharton* (unclean; 21 times) or *poneron* (evil; 8 times); and *angelos* (7 times of demonic agencies). *Daimon* (demon), the term commonly used in classical Greek, appears only once (Mark 8:31) ([Baker's Evangelical Dictionary of Biblical Theology - Walter A. Elwell \(Ed\)](#))

Scripture explains that Satan and his host of fallen angels rule over this planet, it also details a hierarchy of demonic echelons.

Jesus Christ explained to his apostles what events would immediately precede his second coming, "It shall be exactly as in the days before Noah entered the ark". Matt 24:38 , Luke 17:27. What is the significance of this statement and how does it relate to UFOs? The Flood epic Gen. 6 begins with a strange account of the "sons of God" (b'nai Elohim), taking wives from among the daughters of Adam.

"In those days giants [nephilim] were in the earth, the men of renown of whom ancient tales are told".

The word which is translated, "giants", in the King James version of the Bible is, in Hebrew, "Nephilim", which means, "Those who fell, or ... the fallen ones". Jude, the brother of Jesus describes them as "angels, having left their first estate *in heaven*". These fallen angels came to earth for a serious purpose.

The "fallen ones" sought to merge with the bloodline of Adam, because of the promise to send a redeemer through Adam's kinsman. **[in Gen 3: 15 And I will put enmity between thee and the woman, and between thy seed (the seed of Satan) and her seed; it shall bruise thy head, and thou shalt bruise his heel.** The Hebrew says that the Sons of God saw that the women were a fit "extension", for they sought to extend themselves into this realm from the spirit realm, as well as to extend

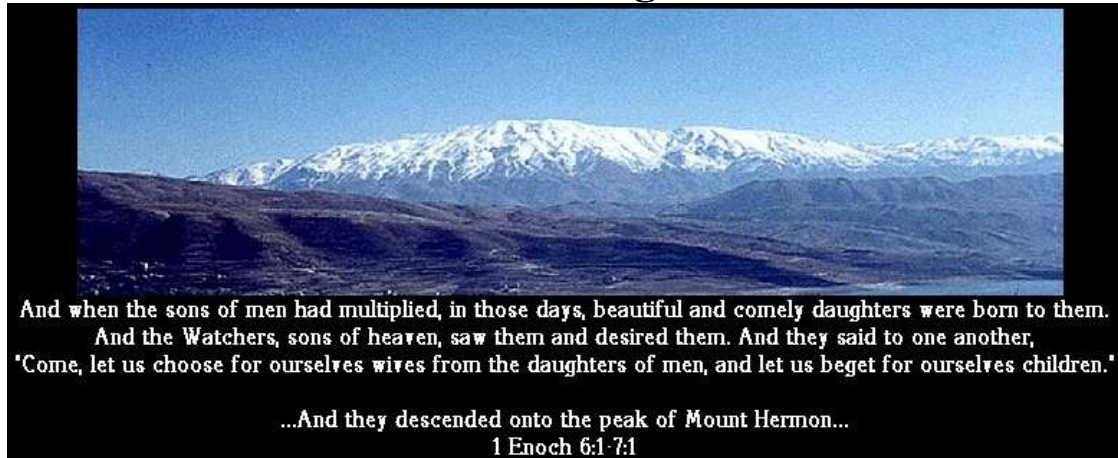
themselves into the "children of the promise" the lineage of Adam. Satan tried to prevent the eventual birth, in the distant future, of the Messiah. The mating of human beings with angels resulted in hybrid creatures, evil spirits with human bodies. The human\angel hybrids began to corrupt and destroy the human race, resulting in the Deluge, "the end of all flesh" except for Noah and his family.

2.0.6.4 Names For Fallen Angels And their Descendants After The "Flood".

Scripture uses other names to describe these degraded fallen angels and their descendents in addition to the word Nephilim, they are. . . .

- Rephaim - from the root rapha = spirits, shades Gen. 14:5
- Anakim - race of giants Num. 13:33 descendents of Nephilim
- Emim - the proud deserters, terrors, race of giants Gen. 14:5
- Zuzim - the evil ones, roaming things Gen. 14:5
- Zamzummims - the evil plotters, Deut. 2:20
- Zophim - watchers, angels who descended Num. 23, distinct from "holy watchers" aligned with God
- Sepherim - the many. . . .

Descending Angels, Jordan, Mt. Hermon, Nephilim, UFOs, End of the Age 2012 ????



The book of the Jubilees remarks that Jared or Yeh-red, an Old Testament patriarch, was so called because in his days the angels descended^a upon the earth - Yaw-rad "descend". It is interesting to note that "Jordan" comes from that same root word denoting "descent, coming down or falling" - Yar-dane "the place of the descent". Jordan, "place of the descent", is located in the ancient boundary of Israel. Israel is currently a major location for sightings, and the fallen angels in disguise as "aliens".

The Book of Enoch explains that the Sons of God descended first onto the mountain called Hermon which in Hebrew means desolation, in the land of Jordan the place of the descent. The rebel angels intended to thwart God's plan for the earth by destroying the descendents of Adam. Satan's goal in organizing the nephilim/human hybridization program was to pollute the bloodline^b that would produce Jesus Christ, the Messiah, the Kinsman Redeemer. Now that it is so close to the end times, Satan has orchestrated human/rebel angel interaction on a grand scale. The plan is now to prevent any flesh from being saved.

By genetically manipulating human genetics, whether through the guise of "alien abduction" or by supplying willing mortal accomplices with the proper technology... there is currently being created humanoid hybrids who are not-quite-human. These genetically altered humans are no longer Sons of Adam, and no longer able to be saved by the Kinsman Redeemer. The second^c wave of hybrid "nephilim creation" is Satan's last effort to destroy all Sons of Adam, so that none can be redeemed when Jesus Christ returns at the End of the Age.

^a This particular descent took place in the days of Jared "Pre-Flood" Times. There was possibly a descent of a group of fallen angels, Post flood, that were the cause of those various groups named in section 2.0.6.4, above.

^b Another possible descent of a group of evil angels between Abram's Call, and while the Tribes Of Israel were living in Egypt. Ditto for the reason for that (possible) descent. Both groups would fall under the judgments described in 2 Pet 2:4, and Jude 6-7.

^c This may actually be the third attempt at Hybridization of the human gene pool, but see footnotes a. and b., above.



2 Thes 2:9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie ...*

Matthew 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

We are told that the end time delusion is so strong that it will deceive the whole earth into accepting the antichrist. This lie of the end times will even fool many who think they are now Christians. This website is intended to counter the End Time Delusion, so that fewer people will be seduced by The Lie when it is allowed to come on the earth in full force.

Satan's time is short... Prophecy warns that advanced beings, the b'nai Elohim or SONS OF GOD, not "gods", will continue to deceive mankind. Although the Bible itself does indeed say that the Sons of God genetically manipulate humans, they are not THE creators of the human race but merely beings who pervert God's creation. We are warned not to believe these angels, for they have an agenda...to mislead the world. Extraterrestrials may admit they are angelic, but they give themselves away as the *rebel angels*. Satan and his rebel angelic hosts are subverting creation by twisting the truth, in their attempt to "be like the Most High".

The New Age sets up a scenario of miracles, earth changes, and aid from enlightened beings. The Bible warns us that there will be many signs preceding the arrival of anti-christ, but also tells us few will escape the deception of the end times:

And his [anti-christ 's] coming is according to the working of Satan with all power and signs and lying wonders, and with all wicked deception to those who are perishing. For they have not loved the truth, that they might be saved. Therefore God sends them a misleading influence that they may believe the lie, that all may be judged who have not believed the truth, but have preferred wickedness.

Antichrist will Counterfeit Prophecy

Note:

Rev 13:3 *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. {wounded: Gr. slain}*

4 *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

5 *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. {to continue: or, to make war}*

6 *And he opened his mouth in blasphemy against God, to blaspheme his name, and his*

tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

THE SECOND COMING OF CHRIST

- Christ arrives at the end of a great war -- Armageddon
- the war will end in fire for the enemies of Israel
- Christ comes with His holy ones, His raptured saints
- Christ sets up an era of peace as ruler of the earth
- Christ builds the Millennial Temple of Ezekiel 40

THE COMING OF ANTICHRIST

- Antichrist arrives at end of a great war -- Gog & Magog
- the war will end in fire for the enemies of Israel
- Antichrist comes with *his* "holy ones"-- aliens in UFOs
- Antichrist sets up era of peace under global dictatorship
- Antichrist allows building of Third Jerusalem Temple

When considering the identity of the antichrist, keep in mind,

he will SEEM like the Messiah of Israel.

<http://www.amazon.com/exec/obidos/ASIN/0981495745/watcherwebsite>"Temple at the Center of Time: Investigations of Sacred Dimension, Revealed in Prophecy, the Temple of Jerusalem, and the Ark of the Covenant, from the works of Isaac Newton" or the shortened title on amazon.com "Temple at the Center of Time: Newton's Bible Codex Finally Deciphered and the Year 2012" David Flynn decodes clues found throughout the illuminated literature of history & ancient myth, but in particular through studying the Bible in the original languages, and an in depth study of the works of Isaac Newton. Although Newton had solved riddles of space, time, gravity, light and invented mathematics to predict the motion of objects... Newton seemed to be looking for something... or, one might speculate, Newton knew, but intentionally obscured the key in his works. David Flynn's book provides the clues, deciphers the codex, and demonstrates how pivotal events in history are unquestionably connected in time and space to Jerusalem. This book unravels the mystery behind such fascinating topics as the placement and purpose of ancient megaliths such as Baalbek and Avebury, and the significance placed on the galactic event which will occur on December 21, 2012.read more about David Flynn's book "Temple at the Center of

Time" at World Net Daily



Assignment 04 – The Testamonies Of Experts And Others.

-
1. Name six things any enquirer should ask about the present UFO phenomenon.
 - (1) _____ (2) _____
 - (3) _____ (4) _____
 - (5) _____ (6) _____
 2. Why do you think Lynn Cato’s testimony is important to UFO study? _____
 3. Why do you think John Keel’s testimony is important to UFO study? _____
 4. Why do you think Hugh Ross’s testimony is important to UFO study? _____
 5. Quote a seeming mathematical statement that describes UFO activity, today. _____
 6. Have you observed a UFO? _____
 7. Have you, or do you know someone who claims to have had an encounter with an ‘ET’? _____
 8. Why do some Christian apologists find it difficult to explain the presence of UFOs? _____
 9. What is SETI? _____
 10. Why are New Age Proponents so interested in the UFO phenomenon? _____
 11. Who do they think will populate the Age Of Aquarius? _____
 12. What do they think will happen to Bible believing Christians? _____
 13. Cross out one. A {(a) minority, (b) majority} of Americans believe in extraterrestrial life on other planets.
 14. What is another name for the angels who corrupted themselves with mankind: but other holy angels also have this function? _____.
 15. Give several passages of Scripture that discuss and declare the departure of the Church. _____
 16. How does this correspond with that of the New Age Folks? _____
 17. What are names for the progeny of evil angels and daughters of men after the flood “and also after that”? _____
 18. What reason can you give for why God told Moses (and Joshua) to destroy every man, woman, child, that were then living in the land? _____
 19. Where in scripture was (were) this (these) command(s) given? _____

Student Name _____ **. Date** _____ **. Grade** _____

2.0.7 Dispensational, Pre Tribulation Rapture Folks.

For those of us who are Dispensational, Pre-Trib. Believers, We'll be gone and saying hello to each Believer who isn't, because We'll ALL be changed (1 Cor 15:51-58) and be caught up (Grk *αρπαζω* harpazo) together with the dead (then alive again) in Christ, to meet the LORD in the air, and so shall we ever be with the LORD. Wherefore, comfort one-another with THESE WORDS! (1 Thes 4:11-18). The TIME Factor is found in 2 Thess 2:1-5:

1 Th 2:1 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, {unto him: or, around him}*

2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. {in other words, by the letter Paul had received, from the Church he established IN TWO WEEKS at Thessalonica, how that they were in the Day Of Jacob's Trouble, Oh, Oh, We missed the Catching Up – The Rapture, Where's the Beast???*

3 *Let no man deceive you by any means: for that day shall not come, except there come THE DEPARTURE first, {Grk. ἡ ἀποστασία πρῶτον}, and then that man of sin be revealed, the son of perdition;*

4 *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

5 *Remember ye not, that, when I was yet with you, I told you these things?*

And, Rev 4:1 The transition and translation of the Church (described in Chptrs. 2-3), and Rev. 4:2- 19:9-14. There is no mention of the Church on earth during those 7+ years.

Note: the Three part outline of the Book of The Revelation is found in

Rev 1:19 *Write the things which thou hast seen (Chptr 1), and the things which are (i.e., The Church age chpts 2-3), and the things which shall be after these things: (Grk. *μετὰ ταῦτα*). i.e., after the Church age!*

Rev 4:1 *After these things (Grk. *Μετὰ ταῦτα*) I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be after these things (Grk. *μετὰ ταῦτα*).*

Rev 4:2 *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

Subject: Things In Heaven And On Earth. The Jewish Nation, the 144,000 Jewish witnesses, The Unholy trinity, etc., The Day Of Jacob's Trouble, Two Wars, Heaven and Earth Physically, Greatly Disturbed.

Rev 19:9 *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

10 *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

12 *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

13 *And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**.*

14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

Subject: Mayan Calendar



**Figure 02.00.01 The Mayan Calendar.
Couldn't resist this one!**

2.1 But What Of Encounters And Kidnappings?

2.1.0 Let's Get Sirius. The supposed origin of the UFO occupants.

According to many (Highly Educated) qualified UFOlogists (Not necessarily Biblically Qualified), the origins of these alien beings are two. The more ancient beliefs of certain tribes (The African Dulons, place their origins in the Constellation Sirius. planets from the the binary star system, in the Constellation Reticulum called Zeta Reticuli 1 and 2. See Figures 02.01.01, .02, and .03, below. This binary star system is estimated at 39 Light-Years from earth.



Figure 02.01.01 The Star Cluster SIRUS.

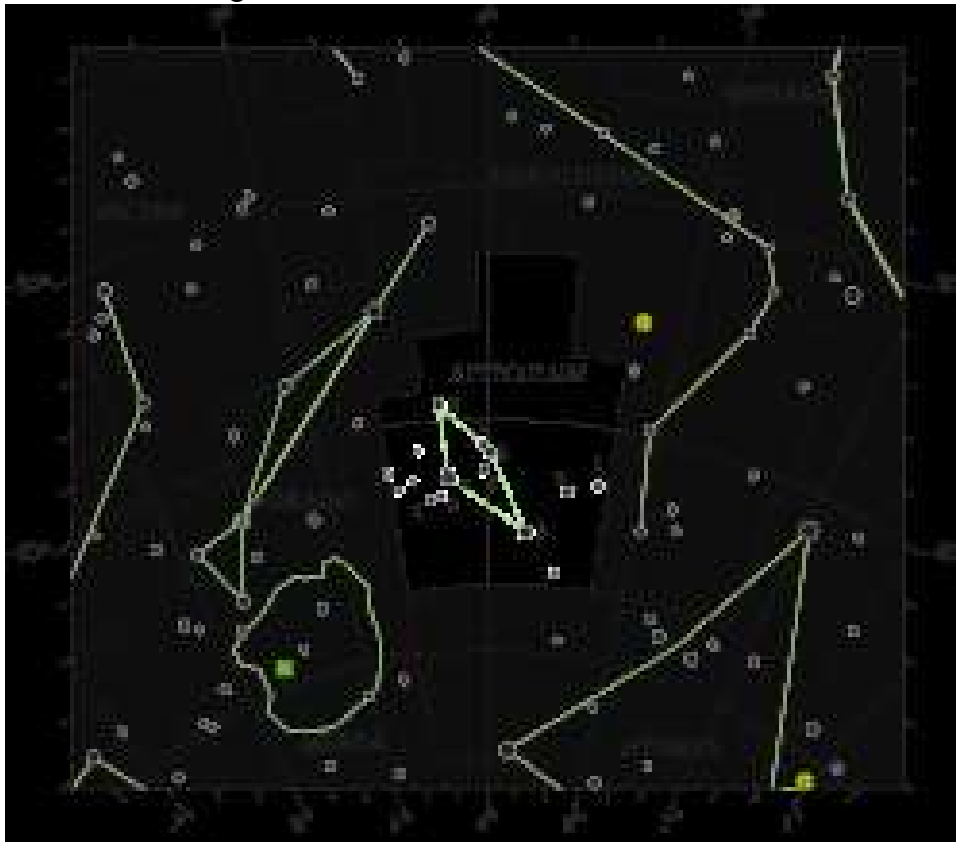


Figure 02.01.02 A S. Hemisphere Sky-Map For the Location of ζ Reticuli in the Constellation Reticulum.



Figure 02.01.03 The Supposed Planets Of The “Aliens” Homes.



Figure 02.01.04 The First Publicized Alien Abductees, Betty And Barney Hill, 20 Sept. 1961.



Figure 02.01.05 Betty Hill Describes Her Experience Aboard An ‘Alien’ Spacecraft.

Interestingly, a test for her (Then) pregnancy was a long needle inserted into her navel. She protested saying that “Humans have no test like this for pregnancy”. This was 10 years before such an amniocentesis test^a was developed on earth. She also drew a star-map of what she remembered concerning the origins of these aliens. It is the author’s opinion that this statement by an “alien” was a flagrant lie. That is, the sky map given to her as to their origins was bogus. **Additionally, it should be mentioned that the set of binary numbers transferred to an Airforce individual who actually touched the Alien Craft in the woods of Bentwaters RAF Base, section 2.4, and who later wrote them down in his notebook, is an example of demon influence!**

Ref.;

Joh 8:44 *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.* {of his own: or, from his own will or disposition}

Prov 6:16 *These six things doth the LORD hate: yea, seven are an abomination unto him:* {unto...: Heb. of his soul}

17 *A proud look, a lying tongue, and hands that shed innocent blood,* {A proud...: Heb. Haughty eyes}

18 *An heart that deviseth wicked imaginations, feet that be swift in running to mischief,*

19 *A false witness that speaketh lies, and he that soweth discord among brethren.*

1Ti 4:1 *But the Spirit saith expressly, that **in later times** some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,* {or sometimes translated: **Doctrines that demons teach**}

Jas 2:19 *Thou believest that {1} God is one; thou doest well: the demons also believe, and shudder.* {1) Some ancient authorities read there is one God}

^a Amniocentesis is a test during pregnancy that removes a small amount of fluid from the sac around the baby to look for birth defects and chromosome problems. Source: healthline.com

2.1.1 What Meaneth These Verses?

Every Child of God must answer to God for any false doctrine he or she proposes.

If a teaching is true, well & good.

If false, we might “*examine ourselves, whether we be ‘in-the’ Faith*”

The re-emergence of demonic activity par-excel-lence is predicted for the “Last Days”, the End of the Age.

I’m sure this is also true for the times just before the start of The Day Of Jacob’s Trouble. That time event starts at the Rapture of “The Church”. But, remember that 1 Ti 4:1 is speaking to, as yet, unraptured saints. We can expect the same kind of demonic activity in these later times as was present “In The Days Of Noah; i.e., the coming again of the OT ‘sons of God’, with all their shenanigans. See Chapter 1. We have noticed a vast departure from the faith over the past 70+ years. Sodom would be proud of us! Heresy reigns as a king in many hither-to solid denominations, resulting in church splits, fractured fellowships. With the result that often, many of these un-churched, “churched” folks are easily led into False Cults^a. In modern Church History one heretical set of cultic activities^b was a contributor to two famous (or infamous) individuals leading thousands astray: Jim Jones of the People’s Temple, and Jeremiah Alvesta Wright, Jr. (born September 22, 1941) is Pastor Emeritus of Trinity United Church of Christ (TUCC), a church in Chicago exceeding 6,000 members. This demon taught pastor espoused and influenced our now president Obama into “**Liberation Theology**”. One of their “quaint” theological concepts is to bring in “The Reign Of God”. Their “christology” leaves out the Godhead of The **Lord** Jesus, the Messiah. **All this TV Alien stuff is a conditioning effect so that when they come more transparently it won’t upset those LEFT BEHIND.**

Jer 30:7 *Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.*

Note that Jim Jones, was responsible for the migration of about a thousand people to Guiana, where they all (save a few) died in a mass shooting/poisoning; which is definitely a bad situation for the advertisement of a favorite beverage product. “**Drink the Kool-Aid, children**”.

These two, are two of my “cult pinup boys”. Today, there are many others, who:

Ac 20:30 *Also of your own selves **shall** men arise, speaking perverse things, to draw away disciples after them.*

Note also, that according to Hatch and Redpath’s *A CONCORDANCE TO THE SEPTUAGINT* And . . . , the Hebrew Name for God (the Tetragrammaton) יהוה = YHWH, or Jehovah, is Translated by the LXX to the Greek word KYPIOS = LORD, **6156** times!

A defective Christology results in being rejected by God!

2.1.2 What Sayeth Modern Authors About Demonic Activity?

^a Dr. Walter Martin’s old but classic standard “*Kingdom Of The Cults*”. Or, a much later and much broader in coverage is: Josh McDowell and Don Stewat et.al, *HANDBOOK OF TODAY’S RELIGIONS*, Thomas Nelson Publishers, 1977.

^b An offshoot from the Christian Church, that calls itself The Disciples Of Christ.

The following quotes, along with the complete works, from orthodox Christian writers should be included in our studies.

2.1.2.1 Dr. Merrill Unger.

Dr. Merrill Unger writes in the preface to his fine book of 1945 “Biblical Demonology”:

“THE PROBLEMS OF BIBLICAL DEMONOLOGY

THE IMPORTANCE of the subject of demonology, whether considered intra-Biblically as a branch of revealed theology or dealt with extra-Biblically as a phase of the science of religion, is indeed vast. Both within and without the Bible its ramifications are significant and far-reaching. Biblically considered, it looms large on the sacred page, and especially in the New Testament is it accorded remarkable prominence. It forms, together with angelology and Satanology, an indispensable branch of systematic theology, dealing with the realm of evil supernaturalism. As such, it constitutes the only true basis for understanding and evaluating strange and bewildering phenomena which have perplexed both the ancient and the modern world. Extra-Biblically considered, it forms a large field of research, whether as a branch of comparative religion or as a study of popular superstitions.

Since demonological phenomena have been found to be almost universally prevalent among peoples of various religions and of varying degrees of culture, from the remotest ages of antiquity to the present, it is practically impossible to interpret accurately and to evaluate properly the religious phenomena and practices of various peoples, which frequently are confusingly involved, without a discriminating grasp of this subject. Without such basic knowledge the student of religions, no matter what his qualifications for his task may otherwise be, cannot be expected to make accurate evaluations or reach valid conclusions. His estimate both of Christianity and of non-Christian religions must be expected to be faulty and misleading.

Despite the importance of Biblical demonology in the sphere of Christian theology and in the domain of comparative religion, the problems and perplexities which surround it are undeniably great and provocative of diligent research and investigation for their solution. **First** there is the problem of the (relative) **silence of revelation**; **second**, the problem of the **accuracy of the interpretation**¹⁰ (of these scarce events); **third** the problem of the **prevalence of superstition**; **fourth**, the problem of the **preponderance of doubt**.

2.1.2.2 Dr. Donald Grey Barnhouse.

Another famous Pastor-Teacher, Dr. Donald Grey Barnhouse is another Modern Author who wrote a book on Biblical Demonism, Titled “The Invisible War”. The quotation below is ‘taken’ from pgs., 104-105 of that book.

“THE RACE CORRUPTED

By the sixth chapter of Genesis, we see that Satan was making a determined effort to corrupt the whole of the race. There can be little doubt of the fact that the language of the first verses of this chapter speaks of a stupendous attempt by Satan to infect the whole of mankind by demon possession. Some of the angels who followed Satan in his original rebellion left their first estate and sinned in a yet further disobedience of God's commands. While the Bible everywhere teaches that Satan has hosts of fallen angels that do his bidding, there is also a statement that certain angels have already been confined in the place of their eternal punishment. It is further stated that this occurred at the time of the flood. "God spared not the angels that sinned, but cast them down to Tartarus and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah" (II Peter 2:4, 5, Greek).

It would appear that the angels that are still free are aware of this and seek to avoid what their companions have already experienced. The legion of demons in the maniacs of Gadara cried out against Jesus, asking if He had come to torment them "before the time" (Matthew 8:29), and requested that He command them not to go into the bottomless pit (Luke 8:31, Greek *abyss*, same as Revelation 20:1). The entire human family, with the exception of Noah and {none, some, all of} his household, was evidently corrupted by this irruption of

demon forces into the earth. How senseless the complaints of those who accuse God of cruelty for destroying the world when it is understood that He wiped out the most blatant attempt to destroy the human race that is on record. The flood was an act of the marvelous loving-kindness of God in preserving the race intact so that the Redeemer, the Lord Jesus Christ, might be born of the Virgin; for certainly He could not have become incarnate in the womb of a demon-possessed woman.”

2.1.2.3 Dr. Tim LaHaye and Dr. Thomas Ice.

Our next quote is from a very marvelous book by two dispensational authors, Tim LaHaye and .. The book title is: CHARTING THE END TIMES, Harvest House, Eugene, OR 97402.

These quotes and the figure are taken from pgs. 32-34.

“THE PRESENT WORK OF SATAN

Satan's desire is to get people to follow him instead of God. Just as he led one-third of the angels of heaven to follow him in rebellion, he has led billions of people on earth to do the same.

In the Garden of Eden

It was Satan who told Eve, "Has God said, 'You shall not eat from any tree of the garden?...You surely will not die!'" (Genesis 3:1,4). Satan caused Eve to question whether God keeps His word. Adam and Eve ate of the forbidden tree, bringing the first sin and its consequences into the world. Their sin was then passed on to their children and will continue on from them through all generations up to the end of the Millennial kingdom of Christ. It was Adam and Eve's sin that led God to promise to send a Savior (Genesis 3:15) for the sins of all mankind.

Polluting the Bloodline of Adam

In the days from Adam to the Flood (about 1000 years), during a time of rapid population growth, Satan attempted to pollute the pure bloodline of Adam. He did this by allowing the cohabitation of fallen angels with women whom they found appealing, and thus producing "Nephilim," or fallen ones, in an attempt to corrupt the "seed of the woman" and thwart the redemptive plan of God. We read about this in Genesis 6:1-4 and Jude 7, and this is likely the reason God resorted to the extreme measure of sending a flood to destroy the whole human race, with the exception of Noah's family. Through Noah's family God preserved the purity of the original bloodline of humans; the sin of mixing "strange flesh" with human flesh cannot happen again because God imprisoned these fallen angels in Tartarus (2 Peter 2:4-10).

Rebellion at the Tower of Babel

The Tower of Babel (Genesis 11:1-9) was a satanically inspired attempt to establish a universal, idolatrous religion in Babel, the largest city in the world in that day, and to keep mankind from worshiping the one true God. God brought an end to this by confounding their language, which caused the people to separate and scatter around the world.

The Temptation of Job

Evidently Satan has access to the throne of God on some occasions, as in the case of Job. We can take comfort in the fact that Satan cannot take a believer's life unless God permits, and that God will indeed give us grace and strength when we are tempted by Satan.

Attempting to Kill the Hebrew Race

When Satan recognized that the Messiah would come through the Hebrew race, he decided to destroy all Jews while they were confined in one place—Egypt. At the time of Moses' birth, Pharaoh ordered that all the male Hebrew babies be killed. Yet God brought deliverance through Moses, saving the Hebrew race and preserving the promised bloodline of the Messiah.

Attempting to Kill the Messiah

Satan launched an attack on the infant Jesus by having Herod kill all the babies in Bethlehem. But Joseph and Mary fled to Egypt, and didn't return until all danger was past. His subsequent temptations and attempts on Jesus' life failed as well, and Jesus was able to defeat Satan through His crucifixion and resurrection.

Attempting to Destroy the Church

Throughout church history Satan has busied himself trying to destroy the church. His two principal methods of attack have been persecution and false teaching. When it comes to persecution, no religious organization has been attacked as much as the church. One estimate is that 500 million believers have been martyred during the past 2000 years, yet the church is still the largest religious body in the world. As for false teachings, Satan attempts to deceive human beings into disbelieving God and doing their own thing. During the coming Tribulation period, Satan will use both persecution (Revelation 6:9.11) and false teachers (Matthew 24:23.26) in his endeavor to deceive people about God and Christ.

THE FUTURE OF SATAN

During the seven-year Tribulation, Satan will persecute the people of God unmercifully. Through many false teachers who perform signs and wonders, he will deceive millions on earth into worshipping him.

Satan knows and understands prophecy; therefore he knows that Christ will return again. But his extreme egotism causes him to think he can thwart Christ's coming. At the end of the Tribulation, Satan will bring the armies of the world together to do battle with Christ in what promises to be the greatest battle in the history of the world. After the battle, which Satan loses, he will be thrown into the "bottomless pit" where he will be "bound...a thousand years" so that he can "deceive the nations no more, till the thousand years should be fulfilled" (Revelation 20:1-3 KJV).

It is interesting that at this same time, God will throw the Antichrist and the false prophet immediately into "the lake of fire which burns with brimstone" (Revelation 19:20). The reason Satan won't suffer that same fate is that God won't be finished with him yet. At the end of the Millennial kingdom, Satan will be released one last time to deceive mankind and lead one last rebellion against God. After this final rebellion, Satan will be "cast into the lake of fire and brimstone, where the beast and the false prophet are" (Revelation 20:10 KJV). Notice they are still alive and suffering in that Lake of Fire after being there 1000 years. This proves that lost souls are not annihilated. Rather, they all will "be tormented day and night for ever and ever" (verse 10).

Many have wondered why God will allow Satan one more time to deceive the nations. If God did not do this, all the people who are born and live during the Millennial kingdom would be exempt from the decision to follow God or follow Satan. By releasing Satan one more time, all men are given equal standing before God. Indeed, **because your eternal destiny is involved, the decision to either receive or reject Jesus the Christ is the most important decision you will make in your life.**"

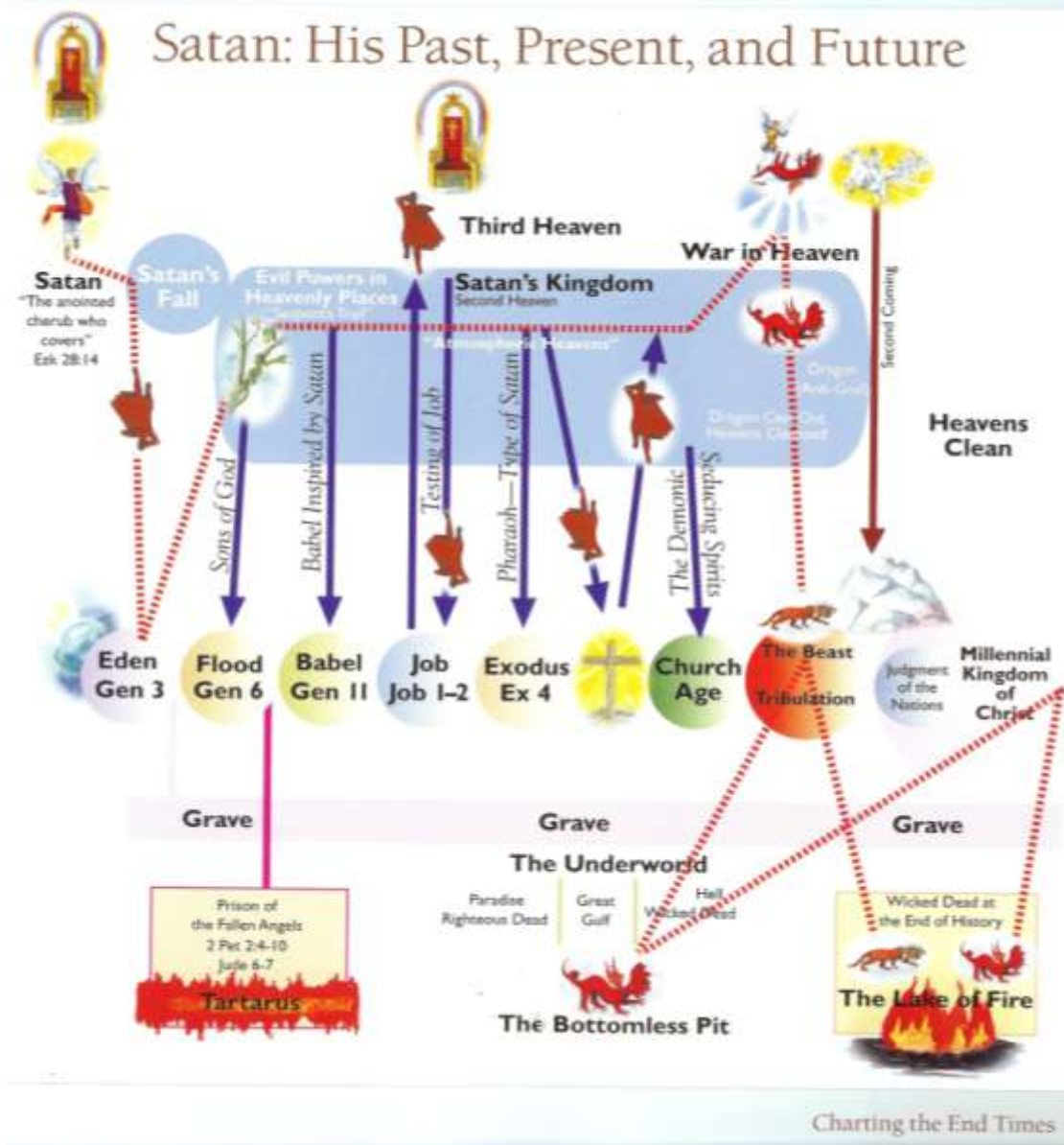


Figure 02.01.06 The Career Of Satan And His Evil Horde.

2.2 The Beginning of 20th Century UFO Popularity.

2.2.0.1 The First (Reliable) Sighting 24 June 1947

Kenneth Arnold, businessman/pilot, while flying over the Cascade Mountains, West to East, in Washington State on June 24, 1947, observed nine heel-shaped craft flying North to South, that he described as moving like a "saucer skipping over water". Thus was born the term **flying saucer**. Thousands of UFO sightings have occurred since this date, many have been photographed, and more recently have been videoed. Files of many of these observers and their observations, descriptions, including dates, and images taken, have been catalogued by 'ufocasebook.com'. Photos and videos may be reviewed on that website. Our aim is to briefly cover some of what we consider to be the more important events.

2.2.0.2 The first Publicized Modern Sighting With Abduction.

Betty and Barney Hill, a married couple who were purportedly abducted from their car by aliens in the White Mountains of New Hampshire in 1961. He was a postal worker and she was a social worker. These two were referred to as the first "modern" abductees. Their episode was publicized in a book by Dr. Stanton Friedman and Section 2.1.

2.2.1 UFO Over Malmstrom AFB 2130 – 2431MST On (03/16/67)

Or: A UFO '**not** reported' over the Malmstrom AFB by Lt. Col. Robert Salas. But is, now.

1967-The Malmstrom AFB UFO/Missile Incident Description

This is the story of extraordinary events that happened in 1967 to Strategic Air Command Missile Combat Officers; Missileers assigned to operate the Minuteman Intercontinental Ballistic Missile, an essential part of America's Cold War strategic nuclear deterrent.

Furnished by and courtesy of Jim Klotz and **Robert Salas** - 27-Nov-1996

ECHO-FLIGHT

In central Montana, Thursday morning March 16 1967, the E-Flight Missile Combat Crew was below ground in the Echo-Flight Launch Control Center (LCC) or capsule. During the early morning hours, more than one report came in from security patrols and maintenance crews that they had seen UFOs. A UFO was reported directly above one of the E-Flight Launch Facilities (LF) or silos. It turned out that at least one security policeman was so frightened by this encounter that he never again returned to security duty.

A short time later, the Deputy Crew Commander (DMCCC), a 1st Lieutenant, was briefing the Crew Commander (MCCC), a Captain, on the flight status when the alarm horn sounded. Over the next half-minute, all ten of their missiles reported a "No-Go" condition. One by one across the board, each missile had become inoperable,

From there on, as an ex-Missileer describes it: "All Hell broke loose!" Among the many calls to and from the E-Flight LCC one was to the MCCC of November-Flight which links to the equally dramatic story of what happened in another LCC that same morning.

In this case we have shutdown of strategic nuclear missiles coincident with UFO sighting over a missile silo! These were missiles lost to America's nuclear deterrent forces.

NOVEMBER-FLIGHT

The following section is as told by Robert Salas who was the DMCCC in N-Flight that morning.

“My recollection is that, while on duty as a Deputy Missile Combat Crew Commander below ground in the LCC, during the morning hours of 16 March 1967 I received a call from the Non-Commissioned Officer (NCO) in charge of Launch Control Center site security.

He said that he and other guards had observed unidentified flying objects in the vicinity which had over flown the LCC a few times. He could only distinguish them as ‘lights’ at that time.

I did not take this report seriously and directed him to keep observing and report back if anything more significant happened. I believed this first call to be a joke. {It t’wern’t funny McGee!}

A few minutes later, the security NCO called again. He was now agitated and distraught saying that a UFO was hovering just outside the front gate. I directed him to secure the fenced area. As we were talking, he had to go because one of the guards had approached the UFO and had been injured.

I immediately woke my commander from his rest period and started to report the phone conversations. Immediately, our missiles began shutting down from ‘alert’ status to ‘No-Go’ status in rapid succession. None of the four or five missiles which faulted came back on line. Some signal had been sent to the missiles which caused them to go off alert status.

After reporting this incident to the Command Post, I phoned my security guard. He said that the man who had approached the UFO had not been injured seriously but was being evacuated by helicopter to the base. Once topside, I spoke directly with the security guard about the UFOs.”

He added that the UFO had a red glow and appeared to be saucer shaped. He repeated that it had been immediately outside the front gate, hovering silently.

We sent a security patrol to check our LFs after the shutdown, and they reported sighting another UFO during that patrol. They also lost radio contact with our site immediately after reporting the UFO.

We were relieved by our scheduled replacement crew later that morning. The missiles had still not been brought on line by on-site maintenance teams.

Again, UFOs were sighted by security personnel at or about the time Minuteman Strategic missiles shutdown.

THE INVESTIGATION

An in-depth investigation of the E-Flight incident was undertaken. Full scale on-site and laboratory tests at Boeing's Seattle plant were conducted. Both declassified Strategic Missile Wing documents and interviews with Boeing engineers who conducted tests following the E-Flight Incident investigation confirm that no cause for the missile shutdowns was ever found.

{By the way, my wife of 57 years, worked for the BOEING Launch Control Equipment Manager, Marv. Eisenbach, much earlier circa 1960 NEC}

The most that could be done was to reproduce the effects by directly introducing a 10 volt pulse onto a data line. One conclusion was that the only way this could be done from outside the shielded system was through an electromagnetic pulse from an unknown source.

NATIONAL SECURITY

During the events of that morning in 1967, UFOs were sighted by security personnel at the November Flight LCC and at one N-Flight LF, and by other security personnel at Echo-Flight LFs. These sightings were reported separately to the capsule crews at both LCCs at or about the same time Minuteman Strategic missiles shut down at both sites.

USAF has confirmed that all of Echo flights' missiles shutdown within seconds of each other and that no cause for this could be found. For many years, the Air Force has maintained that no reported UFO incident has ever affected national security. It is established fact that a large number of Air Force personnel reported sighting UFOs at the time many of our strategic missiles became unlaunchable.

The incidents described above clearly had national security implications. In one previously classified message, SAC Headquarters described the E-Flight incident as: **loss of strategic alert of all ten missiles within ten seconds of each other for no apparent reason and a "...cause for grave concern..."** (to SAC headquarters)." (emphasis ours)

There is a great discrepancy between the United States Air Force's public position relative to UFOs and national security, and the established facts of this case.



Figure 02.02.01 Picture of Lt. Col. R. Salas former SACLC of Malstrom AFB, Montana.

Lt. Col R. Salas was alerted by a call from the 'Cops' that a UFO was hovering outside the Main Gate of Malstrom AFB, Montana. At that time, March 1967, Malstrom was the largest ICBM Launch Facility in the world. The result was 20 Missiles were declared inoperable because of 'some E&Ma disturbance'.

^a "Electro-Magnetism" or "Electricity & Magnetism".



Figure 02.02.02. Simulated UFO with picture of Guards observing Malmstrom's Main Gate

Picture courtesy of SciFi

The Report of Lt. Col. Salas concerning this incident

“ . . Between the hours of 2130 and 2430 MST Numerous reports were received by Malmstrom AFB Agencies of UFO sightings in the Great Falls, Montana Area. . . “

2.3 U.S. Reported UFO Landings etc.

2.3.1 UFO Landing And Sightings In And Near Great Falls, Montana.

.. “Reports of a UFO LANDING NEAR Great Falls, Montana were received from several sources including deputies of Cascade County Sheriff's Office. . . “

“ . . . REPORTS OF 1 UFO LANDING NEAR GFLT, MONTANA WERE RECEIVED FROM SEVERAL SOURCES INCLUDING DEPUTIES OF CASCADE COUNTY SHERIFF'S OFFICE.” INVESTIGATION IS BEING CONDUCTED BY LT. COL. LEWIS CHASE Phone . . . “(Shown below)

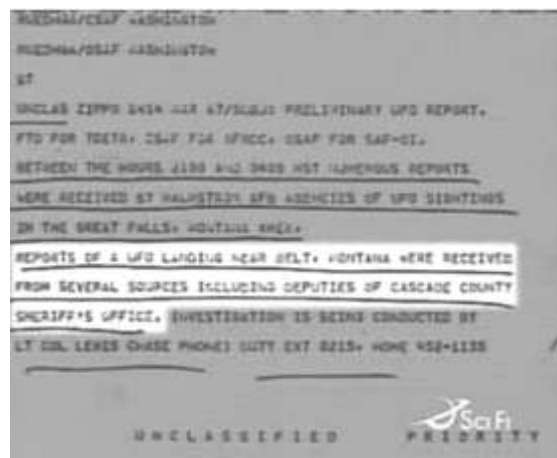




Figure 02.03.01 Map Of Great Falls Montana Showing Malstrom AFB
Map Courtesy of Google.



Figure 02.03.02 Map Of The GFM Area Showing Locations Of Sighted UFOs
Map Courtesy of Google.



Figure 02.03.03 Aerial Photo Of Malstrom AFB, Montana.

The Minute-Man Missile Silos are located miles from Great Falls and miles from each other, but the following incident is provided to show how UFO(s) affected 2 Missile Launch Facilities.

The Following was obtained from the website of **by Jim Klotz and Robert Salas.**

My thanks go to them for sharing this information.

Robert Salas is a highly regarded witness to the 1967 UFO encounters at Malmstrom AFB. He has been a researcher and speaker on the UFO phenomenon at nuclear weapons bases since 1994. He is the co-author of the book *Faded Giant* with James Klotz and published in 2005 which deals specifically with the 1967 missile/UFO incidents at Malmstrom AFB. Robert Salas graduated from the U.S. Air Force Academy and spent seven years on active duty from 1964 to 1971. He also held positions at Martin Marietta, Rockwell International and spent 21 years at the FAA as an aircraft structures certification engineer. While an officer in the Air Force, he held positions as a weapons controller, drone pilot, missile launch officer, as well as an engineer on the Titan III missile program. He will present revealing evidence of historical UFO incidents at Malmstrom AFB.

On the mornings of March 16, 1967 and March 24, 1967 --- 10 nuclear missiles had become simultaneously non-operational at two different launch facilities immediately after guards reported UFOs hovering above the facilities. Salas will include compelling evidence of these events confirming how the Air Force, in collusion with the Condon Committee, covered up these incidents. Mr. Salas will also discuss the recent press conference held on September 27, 2010 in Washington DC, which he co-sponsored. At this crucial and significant event, seven ex-military officers publicly disclosed their own encounters with UFOs at nuclear weapons bases.

The Following information was extracted from the website of Robert Salas and James Klotz. It is used through their courtesy and for the understanding of these events by the public.^a

ECHO-FLIGHT

In central Montana, Thursday morning March 16 1967, Captain Eric Carlson and First Lieutenant. Walt Figel, the Echo-Flight Missile Combat Crew, were below ground in the E-Flight Launch Control Center (LCC) or capsule. The Echo Flight LCC was located between Winfred and Hilger, about fifteen miles north of Lewistown.

Missile maintenance crews and security teams were camped out at two of the Launch Facilities (LFs), having performed some work during the previous day and stayed there overnight. During the early morning hours, more than one report came in from the security patrols and maintenance crews that they had seen UFOs. A UFO was reported directly above one of the E-Flight (LF) or silos. It turned out that at least one security policeman was so affected by this encounter that he never again returned to missile security duty.

^a At that time I was in Colorado Springs getting code ready to implement a program change for the Ballistic Missile Early Warning System (BMEWS) titled "Fine Report Association". The installation and checkout took me 6 Mo. at site II, Clear AFS, AK; from 20 May till 22 Dec. 1967. It was installed on a specially modified (by IBM) 7090 computer in the specially modified assembly language BAP. (B for BMEWS, A for Assembly, and P for Program.). The code size was several thousands of instructions. and included the determination of the Radar (ANFPS-50 Detection Radar) variance vs. Signal to Noise, emplaced in a table in the Missile Impact Predictor Operational Program (MIPOP). This was the first time such a study had been done for the ANFPS-50 radars.

Around 8:30 a.m., Figel, the Deputy Crew Commander (DMCCC), was briefing Carlson, the Crew Commander (MCCC), on the flight status when the alarm horn sounded. One of the Minuteman missiles they supervised had gone off alert (become inoperable) It was one of the two sites where maintenance crews had camped out on site. Upset, thinking that the maintenance personnel had failed to notify him as required by procedure when maintenance work is done on a missile, that the missile was going 'off-alert' status, Figel immediately called the missile site.

When Figel spoke with the on-site security guard, he reported that they had not yet performed any maintenance that morning. He also stated that a UFO had been hovering over the site. Figel recalls thinking the guard must have been drinking something. However, now other missiles started to go off alert in rapid succession! Within seconds, the entire flight of ten ICBMs was down! All of their missiles reported a "No-Go" condition. One by one across the board, each missile had become inoperable. When the checklist procedure had been completed for each missile site, it was discovered that each of the missiles had gone off alert status due to a Guidance and Control (G&C) System fault. Power had not been lost to the sites; the missiles simply were not operational because, for some unexplainable reason, each of their guidance and control systems had malfunctioned.

Two Security Alert Teams (SAT, "strike teams") were dispatched from Echo to those sites where the maintenance crews were present. Figel had not informed the strike teams that one of the on-site guards had reported a UFO. On arrival at the LF's, the SAT reported back to that UFOs had been seen hovering over each of the two sites by all of the maintenance and security personnel present at each site.

Captain Don Crawford's crew relieved the Echo Flight crew later that morning. Crawford recalls that both Carlson and Figel were still visibly shaken by what had occurred. Crawford also recalled that the maintenance crews worked on the missiles the entire day and late into the night during his shift to bring them all back on alert. Not only had missiles been lost to our deterrent forces, but had remained out of service for an entire day!

Because of this unique incident, as an ex-Missileer describes it: "All Hell broke loose!" Among the many calls to and from the E-Flight LCC one was to the MCCC of Oscar-Flight which links to the equally dramatic story of what happened in another LCC that same morning.

OSCAR-FLIGHT

The Oscar Flight LCC was located a mile or two south of the town of Roy, about 20 miles southeast of the Echo-Flight LCC.

The following is as told by **Robert Salas who was the DMCCC in O-Flight that morning:**

“My recollection is that I was on duty as a Deputy Missile Combat Crew Commander below ground in the LCC, during the morning hours of 16 March 1967.

Outside, above the subterranean LCC capsule, it was a typical clear, cold Montana night sky; there were a few inches of snow on the ground. Where we were, there were no city lights to detract from the spectacular array of stars, and it was not uncommon to see shooting stars. Montana isn't called “Big Sky Country” for no reason, and Airmen on duty topside probably spent some of their time outside looking up at the stars. It was one of

those airmen who first saw what at first appeared to be a star begin to zig-zag across the sky. Then he saw another light do the same thing, and this time it was larger and closer. He asked his Flight Security Controller, (FSC, the Non-Commissioned Officer (NCO) in charge of Launch Control Center site security), to come and take a look. They both stood there watching the lights streak directly above them, stop, change directions at high speed and return overhead. The NCO ran into the building and phoned me at my station in the underground capsule. He reported to me that they had been seeing lights making strange maneuvers over the facility, and that they weren't aircraft. I replied: "Great. You just keep watching them and let me know if they get any closer."

I did not take this report seriously and directed him to report back if anything more significant happened. At the time, I believed this first call to be a joke. Still, that sort of behavior was definitely out of character for air security policemen whose communications with us were usually very professional.

A few minutes later, the security NCO called again. This time he was clearly frightened and was shouting his words:

"Sir, there's one hovering outside the front gate!"

"One what?"

"A UFO! It's just sitting there. We're all just looking at it. What do you want us to do?"

"What? What does it look like?"

"I can't really describe it. It's glowing red. What are we supposed to do?"

"Make sure the site is secure and I'll phone the Command Post."

"Sir, I have to go now, one of the guys just got injured."

Before I could ask about the injury, he was off the line. I immediately went over to my commander, Lt. Fred Meiwald, who was on a scheduled sleep period. I woke him and began to brief him about the phone calls and what was going on topside. In the middle of this conversation, we both heard the first alarm klaxon resound through the confined space of the capsule, and both immediately looked over at the panel of annunciator lights at the Commander's station. A 'No-Go' light and two red security lights were lit indicating problems at one of our missile sites. Fred jumped up to query the system to determine the cause of the problem. Before he could do so, another alarm went off at another site, then another and another simultaneously. Within the next few seconds, we had lost six to eight missiles to a 'No-Go' (inoperable) condition.

After reporting this incident to the Command Post, I phoned my security guard. He said that the man who had approached the UFO had not been injured seriously but was being evacuated by helicopter to the base. Once topside, I spoke directly with the security guard about the UFOs. He added that the UFO had a red glow and appeared to be saucer shaped. He repeated that it had been immediately outside the front gate, hovering silently.

We sent a security patrol to check our LFs after the shutdown, and they reported sighting another UFO during that patrol. They also lost radio contact with our site immediately after reporting the UFO.

When we were relieved by our scheduled replacement crew later that morning. The missiles had still not been brought on line by on-site maintenance teams.

Again, UFOs had been sighted by security personnel at or about the time Minuteman Strategic missiles shutdown.

THE INVESTIGATION

An in-depth post incident investigation of the E-Flight incident was undertaken. Full scale on-site and laboratory tests at the Boeing

Company's Seattle plant were conducted.

Declassified Strategic Missile Wing documents and interviews with ex-Boeing engineers who conducted tests following the E-Flight Incident investigation confirm that no cause for the missile shutdowns was ever found. Robert Kaminski was the Boeing Company engineering team leader for this investigation. Kaminski stated that after all tests were done, : “There were no significant failures, engineering data or findings that would explain how ten missiles were knocked off alert,” and “...there was no technical explanation that could explain the event.”

The most that could be done was to reproduce the effects by introducing a 10 volt pulse onto a data line. Another Boeing Company engineer on the team, Robert Rigert, came up with this pulse that repeated the shutdown effects 80% of the time, but only when directly injected at the logic coupler. No explanation could be found for a source of such a pulse or "noise" occurring in the field and getting inside the shielded missile system equipment.

Others on the engineering team checked other possibilities. Lightning and problems in the commercial power system were acquitted as the source of the problem. William Dutton, another Boeing Company engineer, checked commercial power interruptions and transients, and stated: “No anomalies were found in this area.”

Several military activities and other engineering firms participated in the investigation, but no positive cause for the shutdowns was ever found, despite extensive and concentrated effort. One conclusion was that the only way a pulse or noise could be sent in from outside the shielded system was through an electromagnetic pulse (EMP) from an unknown source. The technology of the day made generating an EMP of sufficient magnitude to enter the shielded system a very difficult proposition, requiring large, heavy, bulky equipment. The source of the actual pulse that caused the missile shutdowns remains a mystery to this day.”

OTHER SIGHTINGS

According to articles from the Great Falls Tribune newspaper, on February 8, 1967 Louis DeLeon saw two strange objects in the sky which did not look like airplanes and they glowed an orange and red color while driving east of Chester, Montana. Later, ten miles east of Chester, Jake Walkman was awakened by a bright light at his home. From his back yard he sighted a "flying saucer" shaped object. The next evening, George Kawanishi, a foreman for the Great Northern Railroad, saw a bright ball of light in the sky directly above the Chester train depot. These are but a few of the sightings which preceded the missile shutdown incidents later in March.

It was during this same period, according to Col. Don Crawford (USAF ret.), that a two person SAT, assigned to Echo Flight, was performing a routine check of the missile launch facilities a few miles north of Lewistown, Montana. As they approached one of the launch facilities, an astonishing sight caused the driver to slam on his brakes. Stunned in amazement, they watched as, about 300 feet ahead, a very large glowing object hovered

silently directly over the launch facility. One of them picked up his VHF hand microphone and called then Captain Don Crawford who was the DMCCC on duty that evening

“Sir, you wouldn’t believe what I’m looking at,” he said.

He described what they were seeing. Crawford didn’t believe him at first but the young airman insisted he was telling the truth, his voice revealing his emotional state. Eventually Crawford took him seriously enough to call the Command Post to report it. The officer on duty at the Command Post refused to accept the report and simply stated, “We no longer record those kinds of reports,” indicating he didn’t want to hear about the UFO. Crawford unsure of what to tell his shaken security guard, decided to give the guard his permission to fire his weapon at the object if it seemed hostile.

“Thanks, sir, but I really don’t think it would do any good,”

A few seconds later the object silently flew away.

There were sightings in the area before and after the missile shutdown incidents by military personnel and civilians.

NATIONAL SECURITY

During the events of that morning in 1967, UFOs were sighted by security personnel at the Oscar Flight LCC and at one O-Flight LF, and by other security and maintenance personnel at Echo-Flight LFs. These sightings were reported separately to the capsule crews at both LCCs at or about the same time Minuteman Strategic missiles shut down at both sites. USAF has confirmed that all of Echo flights' missiles shutdown within seconds of each other and that no cause for this could be found.

For many years, the Air Force has maintained that no reported UFO incident has ever affected national security. It is established fact that a large number of Air Force personnel reported sighting UFOs at the time many of our strategic missiles became unlaunchable. The incidents described above clearly had national security implications. In one previously classified message, SAC Headquarters described the E-Flight incident as: loss of strategic alert of all ten missiles within ten seconds of each other for no apparent reason and a "...cause for grave concern...(to SAC headquarters)." (emphasis ours)

There is a great discrepancy between the United States Air Force's public position relative to UFOs and national security, and the established facts of this case.

We hope that the Secretary of the Air Force will search for, declassify, and release all information on this case.”



Figure 02.03.04 Headlines In Local Paper.

“UFO ATTACKED OUR NUKES”

**Would you as an inquisitive reader call these folks liars?
Or, do you think they actually saw something real?**

2.3.2 UFO Incidents over Minot AFB, ND, 1967, 1968

See report (below) on 1968 Minot Air Base Incident

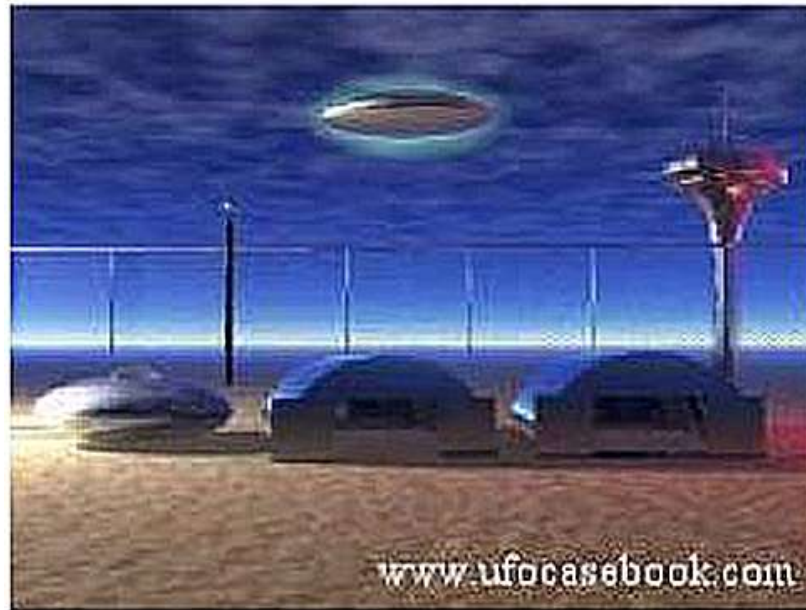


Figure 02.03.05 Artists Conception Of UFO Over Minot Air Base From Observer's Descriptions.

2.3.1.1 The Testimony Of Francis Ridge:

This is just one of many cases which my group (Nuclear Connection Project) has listed under nuclear connection. We have found about 200 such incidents. Not only that, but this event occurred during one of the most intense sighting waves in history.

2.3.1.2 The Testimony Of Richard Hall:

On March 5, 1967, Air Defense Command radar tracked an unidentified target descending over the Minuteman missile silos of the 91st Strategic Missile Wing at Minot AFB, ND. Base security teams quickly converged on the area and saw a metallic, disc-shaped craft ringed with bright, flashing lights moving slowly. The disc stopped and hovered about 500 feet (150 meters) off the ground, as security police held their fire and watched in awe. Suddenly the object began moving again and circled directly over the launch control facility.

F-106 fighter-interceptors were standing by on the flight line, waiting impatiently for an order from NORAD to scramble. When the order was not forthcoming, base operations decided on their own to scramble the interceptors. At that moment the UFO climbed straight up and streaked away at incredible speed.

2.3.1.3 The Testimony Of Ray Fowler:

Another civilian representative assigned to Grand Forks AFB, North Dakota, told me that an Air Force major friend of his got a good close look at a completely unconventional craft maneuvering in the area between the air base and missile site. As he got out of his car and approached it, it took off at tremendous speed. Superiors ordered him not to talk about the incident.

On March 5, 1967, just 15 days prior to the Malmstrom AFB, (Mont.) incident, the 91st Strategic Missile Wing at a sister base also had an unwelcome visitor. Aerospace Defense Command radar tracked an unknown target descending over the Minuteman missile installations at Minot AFB, North Dakota. Strike teams were alerted and sighted a metallic disc- shaped craft ringed with bright flashing lights moving slowly over the supersensitive area.

Three armed teams in fast trucks pursued the alien vehicle as it maneuvered and finally stopped and hovered 500 feet off the ground. The strike teams held their fire. They had orders to capture it undamaged if it should land. Then abruptly it began moving once again and circling directly over a launch control facility.

Back at Minot, F-106 fighter planes were awaiting orders from the North American Air Defense Command to launch an attack. Base operations became impatient and had just decided to scramble the jets without confirmation. Suddenly the UFO climbed straight up and streaked away at incredible speed.

Source: National UFO Reporting Center

2.3.2 UFO Incident over Minot AFB, ND, 1968.

2.3.2.1 Synopsis.

Occurred: 6/6/1968-Location: Minot, ND-Duration: 30 mins- Minot 1968 missile arming

SW. of Minot ND. An MP. got a call to one of the missile silos. The Sargeant on duty took two other men with him. He told me that they had come over to see a UFO over the silo.

The guards at the silo were like statues. The locks on the gates were open, and gates open. The sergeant had contact with the officers down in the silo.

They were very upset. It seems that **the missile had been armed and unlocked in launch mode, and that the warhead was armed.**

2.3.2.2 Detailed Report.

1968-Minot Air Force Base, UFO Hovers, Seen by B-52 crew

MINOT AIR FORCE BASE - Project Blue Book case dated October 24, 1968, when **missile crews, control personnel and maintenance personnel observed a UFO in the vicinity of the base.** The following is the tape between the air controllers and the B-52 crew with call sign JAG Three one.

At 0330 hours: The controllers received the information that there was **a UFO 24 miles to the northwest.** A B-52 jet bomber (JAG 31) flying at 2000 feet was on a calibration check and requests a clearance from radar personnel.

At 0334 "MIB (Minot) approach control does JAG 31 have clearance to **WT fix** at Flight Level 2000?"

JAG 31, Roger climb out on a heading of 290 climb and maintain 5000. Stand by for higher altitude. We're trying to get it from center now.

At 0335, the controller asked, "And **JAG 31 on your way out to the WT fix request you look out toward your one o'clock position for the next fifteen miles and see if you see**

any orange glows out there? "Roger, roger glows 31, "Someone is seeing UFOs again!"
"Roger I see a..... (Rest of transmission garbled)

At 0352, The controller then radioed, **"Three one, the UFO is being picked up by weather's radar also. Should be at our one o'clock position three miles now"**

The pilot said, "We have nothing on our airborne radar and I'm in some pretty thick haze now and unable to see out that way."

At 0358, the pilot then requested an instrument guided approach, and received instructions. The pilot called, and then the transmitter went dead, but they could hear instructions from the ground. The controller asked them to squawk ident," which meant to use the aircraft's transponder which would paint the controller's radar with a large, glowing blip with the aircraft's identification.

At 0400, the controller then radioed, "JAG 31 if you hear me squawk ident...JAG 31 ident observed. Cleared for the approach attempt. Contact on frequency 271 decimal three and you're cleared for the low approach. They continued to have radio problems for another couple of minutes.

At 0402, they were able to communicate easily. **The pilot said, "Our UFO was off to our left side when we started penetration.**

"Roger, understand you did see something on your left side." "We had a radar return at about a mile and a quarter, at nine o'clock position for about the time we left 200 to 14..."They discussed the troubles with the transmission and then, the controller asked, "Affirmative. **I was wondering how far out did you see that UFO?"**

"He was about one and a half miles off our left wing at 35 miles when we started in and stayed with us 'til about 10."

"I wonder if that could have been your radio troubles?"

"I don't know.... **But that's exactly when they started. "At 0413, Jag 31** are you observing any more UFOs? Negative on radar. We can't see anything visually.

JAG 31, request you have someone report to base ops after you land.

What we have, then, **was a group of sightings made by men on the ground, at the missile sites scattered around the base.** There were **radar sightings from ground and weather's radar.** There were **visual sightings from the crew of the B-52,** and an **airborne radar sighting where the target traveled at 3,000 miles per hour.**

Scope photographs were taken. There were **sightings made by S.Sgt. Bond the FSC at Nov. Flight, S.Sgt. Smith at Oscar-1, Julelt, and Mike Flight Team and a number of men in widely scattered locations.**

The object landed at location AA-43 and the entire observation lasted for 45 minutes. Fourteen other people in separate locations also reported the UFO. Security alarm were activated for both the outer and inner ring at the missile sites. When the guards arrived at the outer door it was open and the combination lock on the inner door had been moved.

Editors Note: The case in my estimation was never investigated properly. Project Blue Book personnel never sent a representative and **the case was essentially written off despite the interest of several Strategic Air Command generals including 15th Air Force's Major General Nichols.**

The sighting was officially explained by on November 13, by Lt. Col. Hector Quintanilla who wrote, "The following conclusions have been reached after a thorough study of the data submitted to Foreign Technology Division. The ground visual sightings appear to be of the star Sirius and the B-52, which was flying in the area.

The B-52 radar contact and the temporary loss of the UHF transmission could be attributed to a plasma similar to ball lightning. The air visual from the B-52 could be the star Vega, which was on the horizon at the time, or it could be a light on the ground, or possibly a plasma. No further investigation by the Foreign Technology Division is contemplated.

This is a classic Blue Book case where dozens of Air Force personnel who see B-52s and stars nightly have their testimony doubted. They know when they've seen a UFO. In this case the scientists doing the Condon report agreed that this was a real UFO.

The apparent damage to the missile site and disruption of B-52 radio transmissions was in my opinion a threat to primary nuclear offensive systems and should not have been trivialized. The records speak for themselves.

This article was taken from Scientific Ufology written by Captain Kevin D. Randle USAFR.

I consider this his finest book and recommend its reading. This case like thousands of others are explained away with any simple mundane explanation that can be found. Yet many cases involve the tampering of key government weapon systems.

It appears Quintanilla either did not care or had instructions to write off most of the sightings with any available excuse. I wonder why the reports were white washed, while **the Air Force's scientific advisor Alan Hynek was coming to the opposite conclusion that, UFOs were real.**

2.4.0 The Incident Of Dec 1980 At Bentwaters RAF Base

Bentwaters-Woodbridge - Forest near Woodbridge, Suffolk, England, was the site of a well-known UFO event on 27 December 1980. Also known as the Rendlesham Forest UFO event.

One of the most compelling accounts of UFO landings comes to us from England. The joint air bases of Bentwaters and Woodbridge, located within the vast Rendlesham Forest, would be literally invaded by unidentified flying objects over a period of several nights in late December, 1980.

The amazing accounts of the twin air bases would be replete with descriptions of Alien beings, anomalous radar readings, electromagnetic effects, and surreal atmospheric conditions. Still investigated by Ufologists today, the almost unbelievable eyewitness accounts by credible professionals make the events of Bentwaters and Woodbridge Air Force Bases a cornerstone of belief among many UFO proponents.

Shortly after midnight on December 27, 1980, radar screens at RAF Watton in Norfolk showed an uncorrelated object which suddenly disappeared in the vicinity of the Rendlesham Forest in Suffolk. The object was also tracked on radar at Bentwaters RAF, which was located north of the forest. Woodbridge was south of the forest.

The bases were reported to have a large stockpile of nuclear weapons, and Woodbridge was the home of the 67th Aerospace Rescue and Recovery Squadron. The unit was subject only to the Department of Defense in Washington, D.C. The sister bases were leased to the United States Air Force.

Mal Scurrah, radar operator that night, stated:

"We didn't have the faintest idea what it was. We checked through the air traffic agencies. There should have been nothing in that area at the time. The only thing we could do was send a jet aircraft in to find out what it was. They got to within about a quarter of a mile and the pilot suddenly started reporting that they could see a very bright light in the sky in front of them.

It was stationary on the screen and then, in seconds, it moved off at a fantastic rate of speed. Within the space of five minutes, it was reaching 90,000 feet and higher and we lost it off the top end of the radar scope. There's nothing we have in this day that can perform those kind of maneuvers, the pilots wouldn't be able to take it."

The extraordinary events of Woodbridge/Bentwaters would begin with the sighting of a gigantic glowing object by three security guards patrolling the twin bases. Receiving permission to check out the strange sightings, they followed the lights into the forest. Their initial interpretation was that a military or commercial aircraft had made a crash landing.

The patrol was shocked and frightened to see a saucer-like craft with small, large-headed beings, which seemed to be suspended from the bottom of the craft by a type of beam. The beings appeared to be busy, possibly affecting some type of repair to their craft. The beings seemed at first to be unaware of the three men watching their activities.

The guards, maintaining a safe distance from the craft and beings, were almost transfixed by the activities at the glowing object. They radioed to the base headquarters, reported what they were seeing, and requested emergency help.

Almost immediately assistance arrived, with a fully equipped armed unit, which included senior officers of the base. Later, **there would be reports, off the record, that witnesses who ventured closest to the craft encountered strange anomalies. Among these were "reality bending" effects, like time displacement, and surreal atmospheric conditions.**

Also, there were allegations that some of the senior officers were able to communicate with strange, alien beings, which floated in bubbles around a triangular-shaped craft. The craft was said to have appeared from a type of low-lying cloud. ("Left At East Gate") **I must state that neither of these facts has been established officially.**



Figure 02.04.01 Col. Halt

Colonel Halt, called out on **the second night of the sightings**, was one of a group of senior officers to chase the eerie, glowing object into the forest. He would become a key figure in the Rendlesham investigation. He made a cassette of the details of his trek into the woods, and a transcription is given later in this article. Also a copy of the memorandum Halt sent to the British Ministry of Defense is included.

Some of the most revealing details of the events of Rendlesham would be given by patrolmen Jim Penniston, John Burroughs, and Larry Warren, who would later co-write a book on the incident, "**Left at East Gate.**"

Halt was a career Air Force officer, serving in Vietnam and on various bases before arriving at Bentwaters in 1980. He was promoted to base commander in 1984. Halt later served as base commander at Kunsan Air Base, Korea, and was director of the inspections directorate for the Department of Defense inspector general. He retired in 1991. Though Halt was forthcoming with his accounts of Rendlesham, his life was complicated by constant demands by UFO investigators for more information on the Rendlesham events.



Figure 02.04.02 Simulation of UFO.

There were many stories told by the men who were present on the nights of the strange events at Rendlesham. **One of the most remarkable concerned an underground theater where soldiers were interrogated, debriefed, sworn to secrecy, and threatened.**

The morning after the most pronounced activity, a type of men-in-black scenario had occurred.

Several of the men were whisked away by the official-looking gentlemen, and escorted to the underground facility. Oddly enough, they were shown a number of motion picture films of different UFO recoveries around the world. **It was also said that an Alien being was present at one of the meetings. ????**

The spectacular events of late 1980 were kept out of the public knowledge for the most part, at least until 1983. An early UFO magazine article about the events brought only a passing interest, yet the story survived on rumor and speculation until Robert Todd of the Citizens Against UFO Secrecy (CAUS) secured a copy of an official report of the events through the Freedom of Information Act in 1983. The paper was dated 1-13-81, and had been sent to the British Ministry of Defense by Halt.

The events of Rendlesham have been published in numerous newspapers, magazine articles, and several television shows, including "Unsolved Mysteries," "Sightings," and the British program "Strange But True," among others.

The case, in some respects, is **similar to the famous Roswell, New Mexico incident** in that its investigation **involved almost exclusively military personnel. Though the two incidents occurred in totally different countries, both involved United States manned installations, and were close to top secret military bases.**



Figure 02.04.03 Other Important Characters In Our Cosmic Drama.

Next look at the following Pictures about the incident at Bentwaters RAF Base, England, December 1980.



Figure 02.04.04 Entering Bentwaters RAF Base.

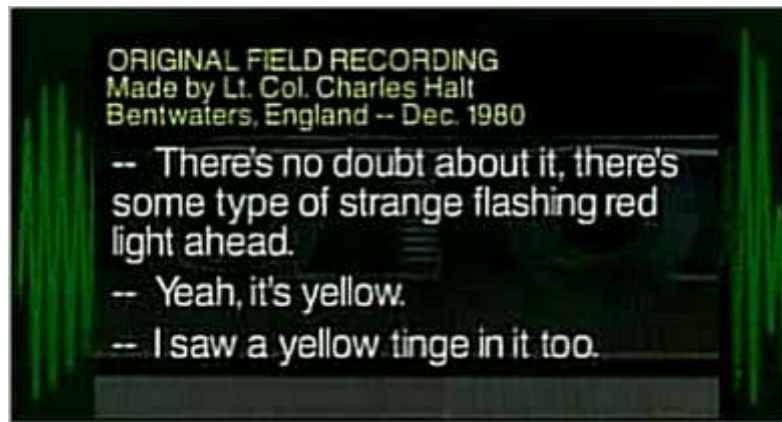


Figure 02.04.05 Translated Audio Recording Of Incident.



Figure 02.04.06 Translated Audio Recording Of Incident.

6109

DEPARTMENT OF THE AIR FORCE
HEADQUARTERS 81ST COMBAT SUPPORT GROUP (USAF)
APO NEW YORK 09755



REPLY TO
ATTN OF. CD

13 Jan 81

SUBJECT: Unexplained Lights

TO: RAF/CC

1. Early in the morning of 27 Dec 80 (approximately 0300L), two USAF security police patrolmen saw unusual lights outside the back gate at RAF Woodbridge. Thinking an aircraft might have crashed or been forced down, they called for permission to go outside the gate to investigate. The on-duty flight chief responded and allowed three patrolmen to proceed on foot. The individuals reported seeing a strange glowing object in the forest. The object was described as being metallic in appearance and triangular in shape, approximately two to three meters across the base and approximately two meters high. It illuminated the entire forest with a white light. The object itself had a pulsing red light on top and a bank(s) of blue lights underneath. The object was hovering or on legs. As the patrolmen approached the object, it maneuvered through the trees and disappeared. At this time the animals on a nearby farm went into a frenzy. The object was briefly sighted approximately an hour later near the back gate.
2. The next day, three depressions 1 1/2" deep and 7" in diameter were found where the object had been sighted on the ground. The following night (29 Dec 80) the area was checked for radiation. Beta/gamma readings of 0.1 milliroentgens were recorded with peak readings in the three depressions and near the center of the triangle formed by the depressions. A nearby tree had moderate (.05-.07) readings on the side of the tree toward the depressions.
3. Later in the night a red sun-like light was seen through the trees. It moved about and pulsed. At one point it appeared to throw off glowing particles and then broke into five separate white objects and then disappeared. Immediately thereafter, three star-like objects were noticed in the sky, two objects to the north and one to the south, all of which were about 10° off the horizon. The objects moved rapidly in sharp angular movements and displayed red, green and blue lights. The objects to the north appeared to be elliptical through an 8-12 power lens. They then turned to full circles. The objects to the north remained in the sky for an hour or more. The object to the south was visible for two or three hours and beamed down a stream of light from time to time. Numerous individuals, including the undersigned, witnessed the activities in paragraphs 2. and 3.

Charles I. Halt
CHARLES I. HALT, Lt Col, USAF
Deputy Base Commander

Figure 02.04.07 The Famous Letter From Lt. Col. Charles I Halt About Rendlesham Incidents.

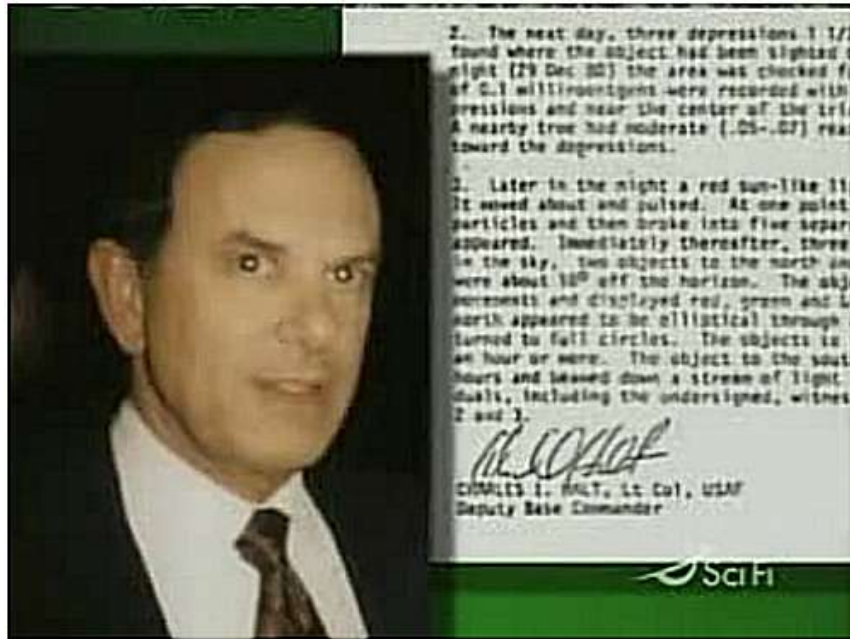


Figure 02.04.08 Lt. Col. USAF Deputy Base Commander, Charles Halt With Letter.

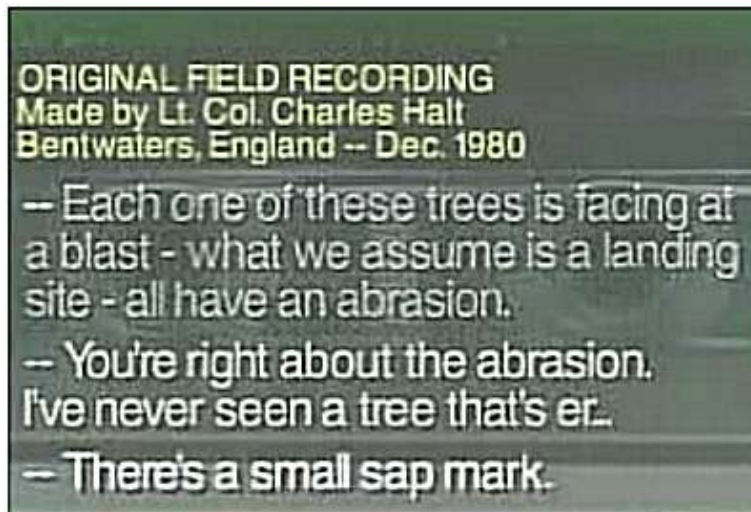


Figure 02.04.09 Translated Audio Recording Of Incident.

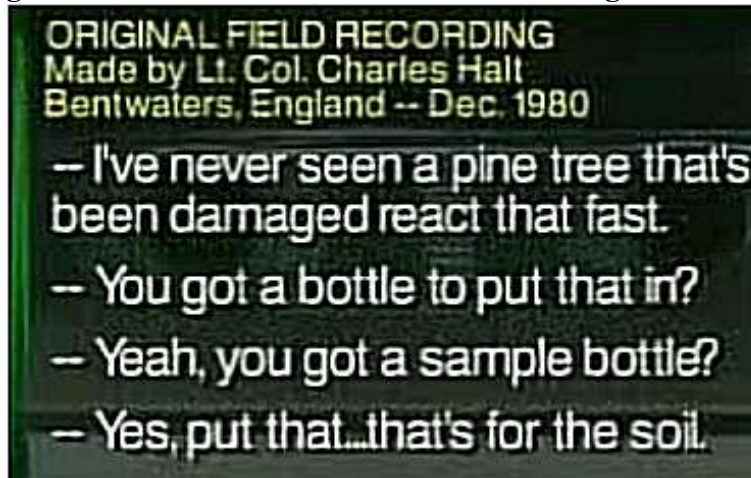


Figure 02.04.10 Translated Audio Recording Of Incident.



Figure 02.04.12 Actual Landing Site Next Day – Tripod Landing Gear.

Note: the British Comander also was a party to this happening.



Figure 02.04.13 Former Chief Of Defense Staff Admiral Lord Hill Norton.

Admiral Lord Hill Norton is quoted as saying that “either the event quoted by Col Halt happened and UFO’s are real events or they didn’t happen and Col Halt and all his men were hallucinating (all at the same time)”.

Picture from Recording by Lt. Col Halt on his own video-tape recorder



Figure 02.04.14 Video Picture By Lt. Col Halt From His Bedroom On Base.

ORIGINAL FIELD RECORDING
Made by Lt. Col. Charles Halt
Bentwaters, England -- Dec. 1980

- Now we've got an object about ten degrees directly south. Ten degrees off the horizon...
- There's one to the left.
- And the ones to the north are moving, one's moving away from us.

Figure 02.04.15 Translated Audio Recording Of Incident.

ORIGINAL FIELD RECORDING
Made by Lt. Col. Charles Halt
Bentwaters, England -- Dec. 1980

- It's moving out fast.
- There's one on the right heading away too.
- Yeah, they're both heading north. Hey, here he comes from the south; he's coming in toward us now.

Figure 02.04.16 Translated Audio Recording Of Incident.

ORIGINAL FIELD RECORDING
Made by Lt. Col. Charles Halt
Bentwaters, England -- Dec. 1980

- Now we're observing what appears to be a beam coming down to the ground.
- This is unreal.

Figure 02.04.17 Translated Audio Recording Of Incident.



Figure 02.04.18 Drawing Of Craft By Eyewitness and Background Of Landing Site.

From 30' away Renato describes the craft as:



Figure 02.04.19 An Eyewitness Describes The Craft.04.

Does this look like hallucinations??

The spot!



Figure 02.04.20 Next Day The Touchdown Site Is Examined.

They took soil samples and this photo, at the 'landing-site'.
"The grass hasn't been cut in 10 years".



Figure 02.04.21 Photo Of Landing Area.
There was evidence of sand compression:



Figure 02.04.22 Photo Of Landing Area – With Closeup Superimposed, Showing Compression.

The US Airforce Airman who saw the object(s) was forced to sign a paper including the following wording. “. . . Chasing was only a beacon light off in the distance.”



Figure 02.04.23 A1C. Edward N. Cabansag USAF

This A1C. is pictured in the section titled CONCLUSIONS. Guess what the Government attributed the cause of this incident? A LIGHTHOUSE BEACON!

At ten degrees and moving to the North. . . ???

2.4.1 A Rather Lengthy Account Of An Encounter At Bentwaters/Woodbridge RAF Bases, England

Here is a rather long account of the first nights encounter.

Staff Sergeant James W. Penniston was the on duty flight chief at RAF Woodbridge and received the call. Within minutes, Penniston was on his way by jeep to the base along with a few more individuals.

As soon as he arrived he was briefed by the two men who had seen this strange object, Burroughs and Bud, but Penniston was seemingly skeptical and tried to convince the two men that what they had seen was so obviously a natural event, or perhaps a crash as was mentioned previously, they went on to explain to him that whatever/whoever. it was, if anything it had "clearly landed".

"Master Sgt. Chandler contacted the shift commander's office, and within a minute or so I got the go-ahead to proceed off base with two other security policemen. We were told to leave our weapons behind, so as to not violate the Status Forces Agreement with the British. (As this was an American Base) I and Airman First Class John Burroughs and Ed Cabansag, also an Airman First Class, got into our Jeep and proceeded out the East Gate, then down a logging road adjacent to the perimeter", recalls Penniston.

Burroughs, Penniston and Cabansag began their way into the forest by vehicle to investigate the strange lights, Steffens seemingly refusing to do so out of fear after the previous events of seeing the strange lights with Burroughs. According to Edward Cabansag, they then handed over their weapons over to a MSgt Chandler, albeit apart

from side arms weapons that was with the men as Chandler acted as a go between for them remaining at the vehicle for the duration of the event that was to occur.

They then drove down the tough narrow road, one which was already taken on (taken) by Burroughs and Steffens before but one that was too difficult to drive on at the best of times and especially now since the weather had taken its toll on it. So the men were eventually forced to walk the rest of the journey (see image below to see their route) Penniston affirms this "the road was pretty hard [too] because everything was frozen."

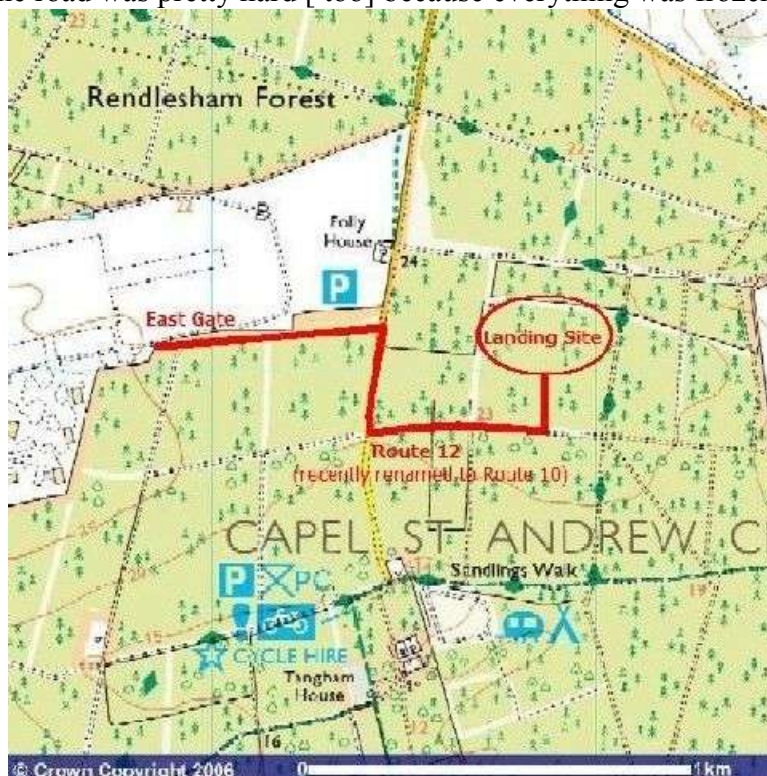


Figure 02.04.24 Map Of The Bentwaters RAF Base, England, UFO Landing Site.

Upon entering the last straight into the woods Burroughs and Penniston decided to investigate alone, leaving Cabansag at the tree line to act as a sort of relay for the radio communication.

Soon after Burroughs received a very bizarre radio transmission, He recalls:

"we started on foot towards those lights. At the same time we could hear the animals were getting very upset. At that point we got a radio transmission, they had just got in contact with Heathrow [Airport]. An object had been seen over our base and had disappeared" on radar." Jim Penniston confirms the radar related message which they received from CSC, "they [CSC - John Coffey] notified me that they were tracking an unidentified bogey about 15 minutes ago and they confirmed it with contact with eastern radar and Heathrow in London and the approximate location was about 5 miles off base when they lost contact with it."

It seems that whatever this object was, it was most definitely caught on radar and then settled somewhere in the woods, clearly disturbing the animals around it massively.

Penniston is also recorded as noticing more strange events such as, the fact that if this was indeed a downed aircraft, which they suspected at the time, then where are the flames? Or why can't they even smell any of the fuel for example? Surely there would be if this was in fact a downed aircraft. He seemingly also noticed that the cluster of lights

that they were seeing weren't exactly typical of a downed aircraft as it would simply be scattered all over the place but these lights they were encountering were too concentrated to one particular area and bizarrely moved.

It seems at this point that whatever it was that was in the woods and caught on radar was not the unlikely aircraft that had been firstly suspected.

Upon venturing into the woods even further however, they noticed yet another peculiar phenomenon that was plaguing them, this time all the hairs on their necks and arms all started to stand up as it walking into an electrified location they claim. Their radio communications were seemingly also being affected by this as well as they then lost contact with CSC, Cabansag and all the others.

They suspected that the two were connected as the air itself just seemed different. .
."Almost electrified".

By this time they were not very far from this 'unknown' object at all, in fact they could see it relatively clearly through gaps in the trees so they then decided to move closer once more, this time so much so that they both noticed a 'small, shiny object sitting' within a small clearing. It was just sitting there completely stationary.

Burroughs recalls: "It was unbelievable; we got pretty close to" the object; we knew it had had the feet on the ground from there.-". Penniston also managed to get particularly- close at this point as he also recalls: "I got to within 10 feet of the craft and the clearing where it sat. I estimated it to be about three meters tall and about three meters wide at the base."

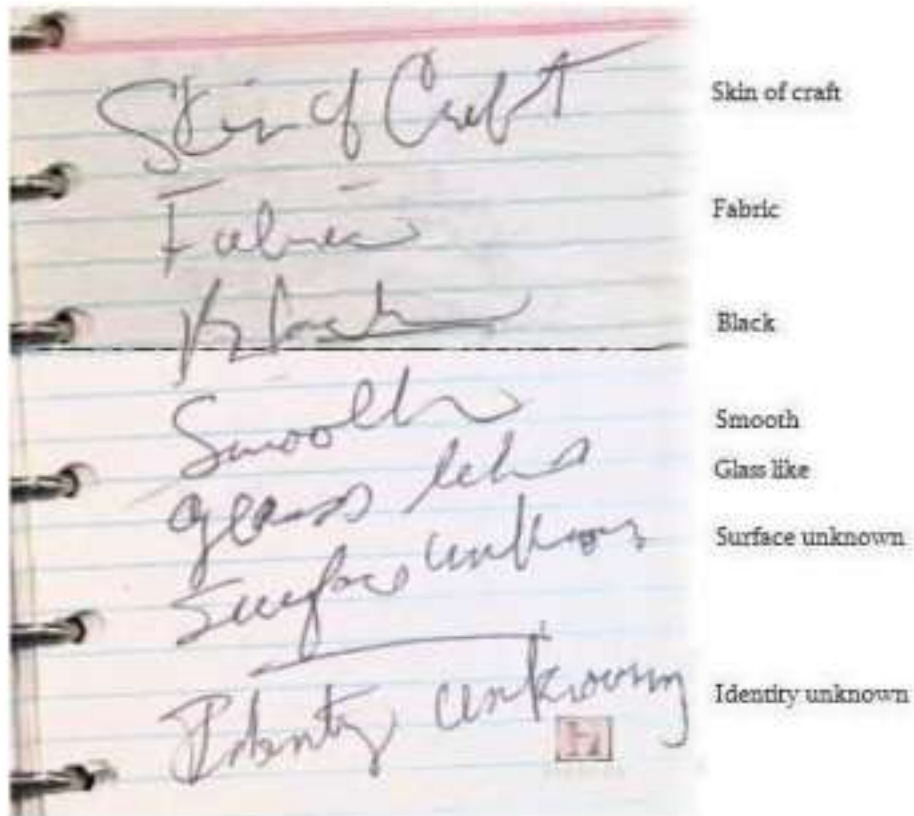
Upon once again moving closer, "The air was filled with electricity still - much like static. You could feel it on your skin as you approached the object. There was also a sense of slowness, like time itself was an effort. It soon became difficult to walk and move, rather like they were wading through treacle. Everything seemed to be slowing down."

It was like a weird feeling, like everything seemed slower than you were actually doing and stuff" said Burroughs.

"No landing gear was apparent, but it seemed like it was on fixed legs. I walked around the craft, and I walked right up to the craft. I noticed the fabric of the shell was like a smooth, opaque, black glass. The bluish lights went from black to grey to blue. I was pretty much confused at that point. I kept trying to put this in some kind of frame of reference, trying to find some logical explanation as to what this was and what was going on. It was dead silent. No animals were even making noise anymore. The nearer we got to that thing the more uneasy I felt...it was as if I was moving in slow motion."

Luckily Penniston brought his notebook and also his camera with him as I can only assume he was preparing to take notes 'and images of the downed aircraft that he first suspected. Luckily of course there was no downed aircraft here but he still decided to take notes of the bizarre events as well as a whole host of images!

Some of his notes that he (Penniston) claimed to have took (taken) during this incident. He also wrote binary codes (unkown to him).

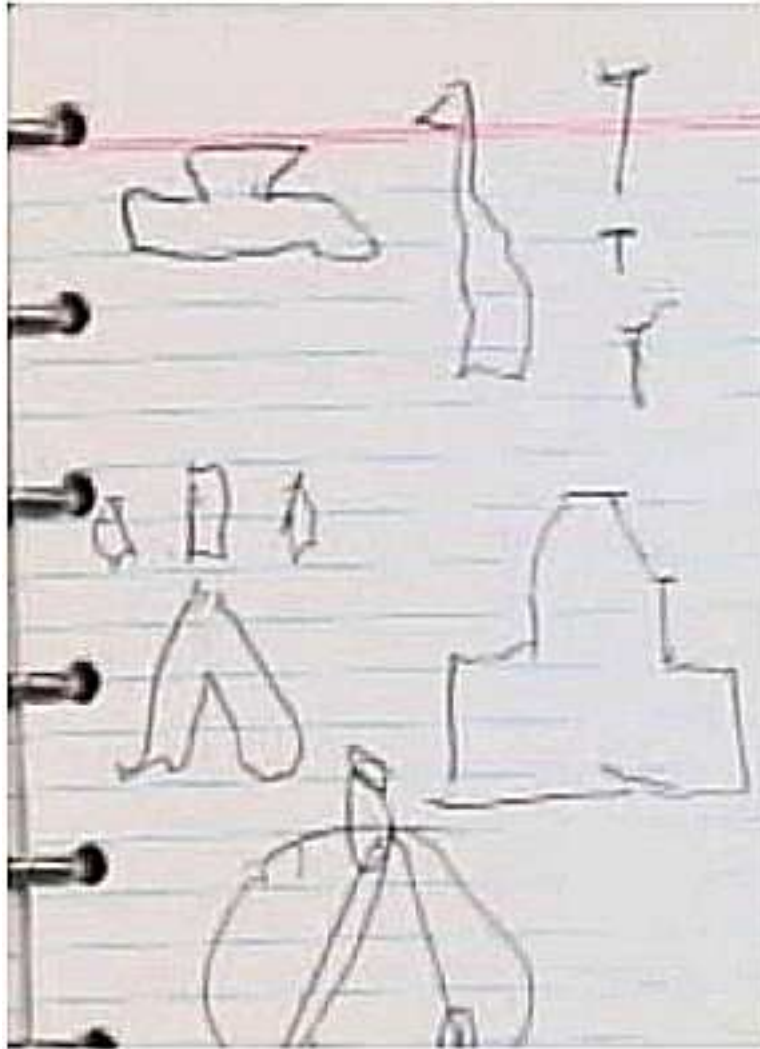


At this time, both were very very VERY close to the object indeed, so much so that Penniston claimed that not only could he describe the type of craft it was etc. but he also claimed that there was these strange writing on the sides, one he himself didn't recognize but did record....

The top portion is producing mainly white light, which encompasses most of the upper section of the craft. A small amount of white light peers out the bottom. At the left side centre is a bluish light, and on the other side, red. The lights seem to be moulded as part of the exterior of the structure, smooth, slowly fading into the rest of the outside of the structure, gradually moulding into the fabric of the craft. "As I was taking notes, I also memorized what was in front of me for what seemed like hours, but was in fact only minutes. Finally, I unleashed my camera-case cover and brought the camera up to focus. I began snapping photo after photo. [Soon] I had already taken all 36 pictures on my roll of film. On the smooth exterior shell there was writing of some kind, but I couldn't quite distinguish it, so I moved up to it. It was three-inch lettering, rather symbols that stretched for the length of two feet, maybe a little more."

"I touched the symbols, and I could feel the shapes as if they were inscribed or etched or engraved, like a diamond cut on glass."

Some notes he made of the symbols again at the time of this incident.



Touching the craft and it's symbols seemed to be a mistake as upon doing so, the bright light again went on subsequently growing brighter and brighter with each passing second. Burroughs and Penniston not fully aware of what was happening suddenly jumped back at this point and then threw themselves to the floor. (ground i.e., forest floor)

Weirdly though, they claim that even though this light was bright and was growing in brightness, there was still no sound to be heard. Penniston recalls the events.

“The white light flooding out from the top of the unknown object was almost blinding. The craft moved up off the ground, about three feet, still with absolutely no sound. It started to move slowly, weaving back through the trees at a very slow pace, maybe a half a foot per second.

It took about a couple of minutes for it to maneuver itself back to a distance of about 100 to 150 feet, then it rose up just over the trees, about 200 feet high. There was a momentary pause and then literally with the blink of an eye it was gone. All with no sound. That still boggles my mind.”

The men clearly dazed and confused by the events recall that once the ‘object’ has disappeared, everything was seemingly ‘normal’ again, they even recall how time seems to be at a normal pace again as the difference around the object and without it was

noticeable as time before seemed ALOT slower to say the least.

Shortly afterwards the men both decided to head back to base although the nights bizarre events were far from over as they assumed the craft had left, it seemed they were wrong as they again saw the exact same lights they had previously seen once again, this time far in the distance. They pursued it once more but this time it was only a short while this time, giving up and turning back after only a relatively short distance.

Walking back however Burroughs luckily spotted .3 strange marks in the ground, from where they had saw [seen] the craft before, which was of course was very weird in itself as the ground at this time was in fact completely frozen from the cold weather. As I previously mentioned they was even forced to leave there vehicle at one point because of the temperature effects.

They made a note of the exact spot where they had seen the strange marks in the aground; marks which were around 3 meters apart and all triangular in shape, and then went on to find Cabansag, who also reported seeing strange lights in the woods from his position. They all eventually returned to base where they were instructed to keep quiet about the night's events by the shift commander.

Burroughs allegedly claims that: "he basically said: you saw something, Heathrow tower confirms you saw something. Now you should go out and look for some physical proof of what happened."

Following the orders of 'attempting to find proof' they went back out there and this time no lights were reported but they did find scorch marks on the tree's, damages to the surrounding area and branches and they once again found the markings in the ground.

An A-10 plane which flew over the site at dawn apparently picked up what was seemingly infra-red radiation literally pouring from the spot where the craft was spotted as well.

Penniston, coming back to the site, seeing the damage to the frozen ground acted quite quickly and decided to travel to a local friend who he knew would have ingredients for a plaster' cast, one which he did in fact make on the site as shown in the images below.

Plaster Cast information and images were found from this link as well as some of the notebook writing from Penniston so full credit goes to him here.



Plaster casts seem to indicate that the object was supported by anything but legs!

They seem to be closer to feet, being wider than assumed.

rendlesham-incident.co.uk



Although the memorandum which Lt. Colonel Halt sent to the MoD speak of an object on legs. It reads "the object was hovering or on legs." Would the object look more like this?

—

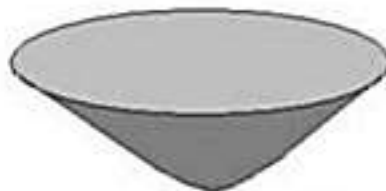
Definition of 'legs' from Answers.com:

A supporting part resembling a leg in shape or function.

rendlesham-incident.co.uk

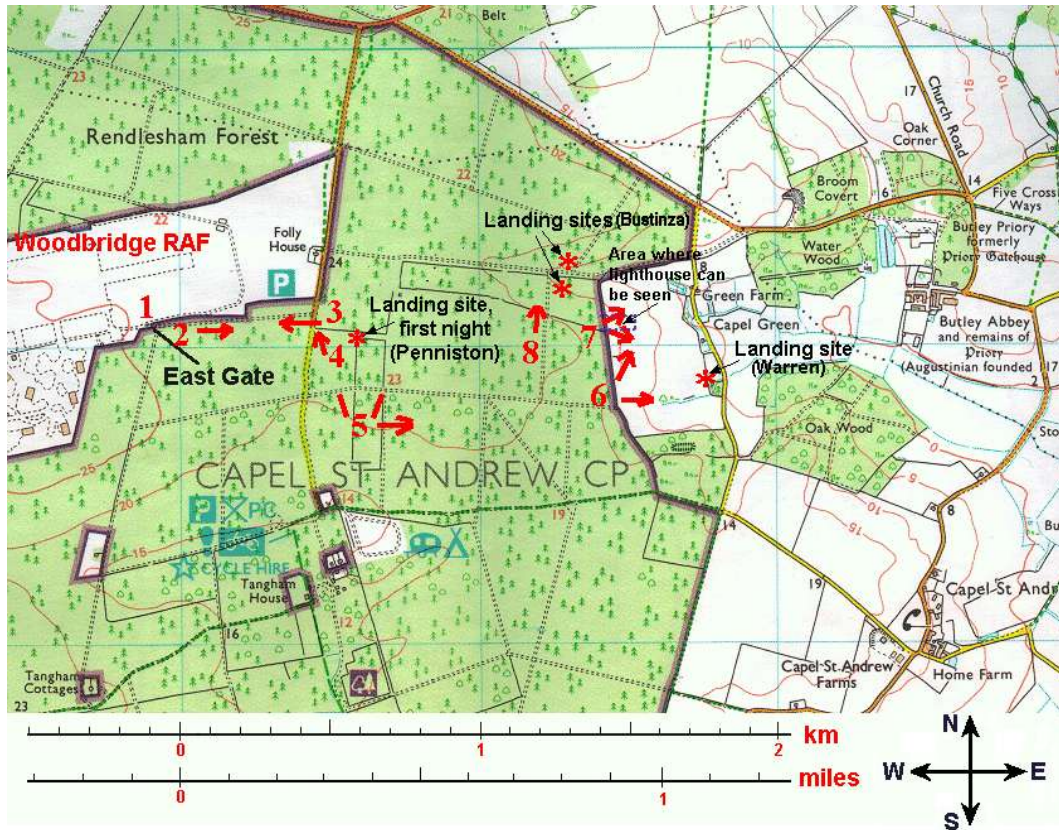


Sceptics have claimed that it would be silly for an object from 'outer-space' to travel all to earth with flimsy legs to support it. This new evidence suggests that the object was never on 'flimsy legs' in the first place. Using a mirrored image of the plaster cast, I have been able to recreate the depressions that would have been made an object of such shape had been pushed into the floor.



(c) rendlesham-incident.co.uk

Upon leavmg with his plaster cast, which was around At 10.30AM, only 6-9 hours after the incident Penniston bumped into Suffolk Police who were actually called m to Investigate the site.



Detailed map of east Woodbridge base, Rendlesham forest to the right, and farm field at right edge of woods. Incident started at East Gate guard post when guards saw lights dropping from sky to the east and moving through the woods. Numbers show my photo locations along the roads and paths taken by military personnel during subsequent investigations. Arrows by photos show directions in which photos were taken. Photo 1 shows East Gate; photos 2, 3, & 4: East Gate road and main road; photo 5: logging road out to farm field; photos 6 & 7: farm field, site of main action; photo 8: path through woods near 2 alleged landing or crash sites (3 described sites marked with asterisks *). **IMPORTANT:** The tiny blue boxed area around Photo 7 is the *only* region in the farm field from which the Orford Ness lighthouse can be directly seen, according to on-site observation/measurement by skeptic Robert McLean.

Figure 02.04.25 A Detailed Map Of The UFO Landing Sites And Locations Where Photos Taken.



Figure 02.04.26 Photo 7 Taken By Skeptic Ian Ridpath From Location Showing The Very Tip Of The Lighthouse.



Figure 02.04.27 Photos showing 20 year old tree growth of reforested Redlesham Forest.

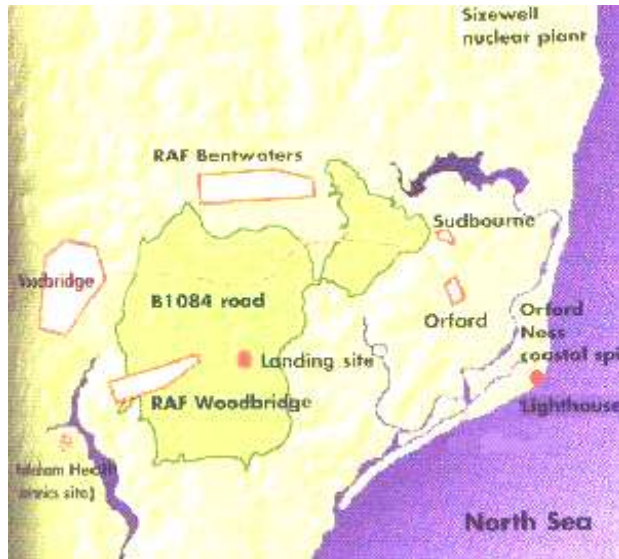


Figure 02.04.28 Map Showing Landing Site And Lighthouse Location.

2.5.0

The U.S. Airforce dismissed it but this lady didn't



Figure 02.05.01 P.I. Georgina Bruni Researching UFO Findings

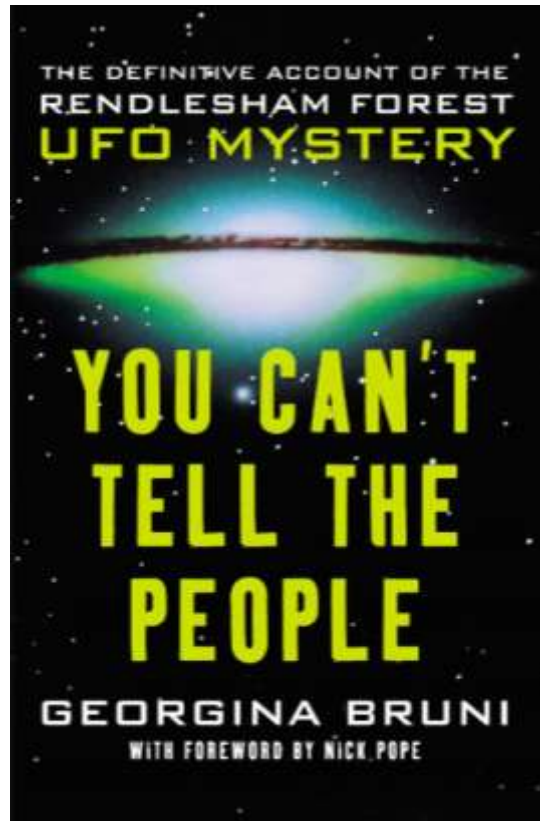


Figure 02.05.02 Bruni's Book On The Rendlesham Forest (UK) Incident.

Georgina Bruni, UFO Researcher, 1947-2008

25 January 2008

From Nick Pope

Georgina is best known for her research into the Rendlesham Forest incident. She consulted on and contributed to various TV documentaries on the subject and her book on the case, *You Can't Tell The People*, won her praise not just from the UFO community but from former Chief of the Defence Staff Lord Hill-Norton and from Gordon Williams, who had been Commanding Officer of the twin bases of Bentwaters and Woodbridge when the incident occurred.

January 26, 2008

From: John T Wright:

For those of us who served the USAF during this period, we regarded Georgina as a much needed voice. Where we were constrained by policy, Georgina gave light to a phenomenon which even today requires disclosure.

Keep the flame alive.

John

She obtained the release of documents called:

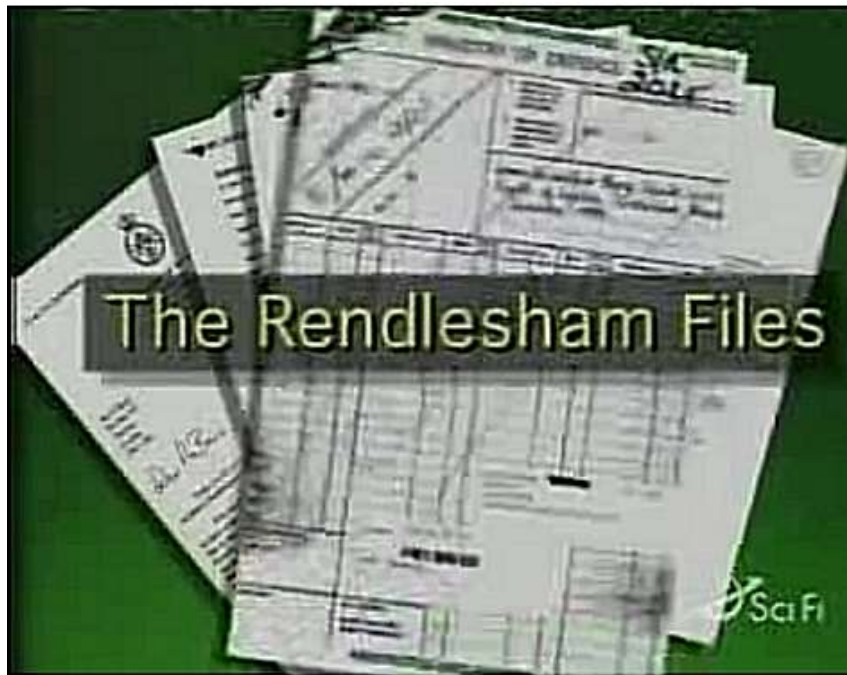


Figure 02.05.03 Brunl Was Able To Obtain Copies Of The Rendlesham Files.

This Lady looks like a fashion model. (And she was.)



Figure 02.05.04 Duh, du- du- du-du-duh, du-du-duh . . Reminds Me Of Dragnet.

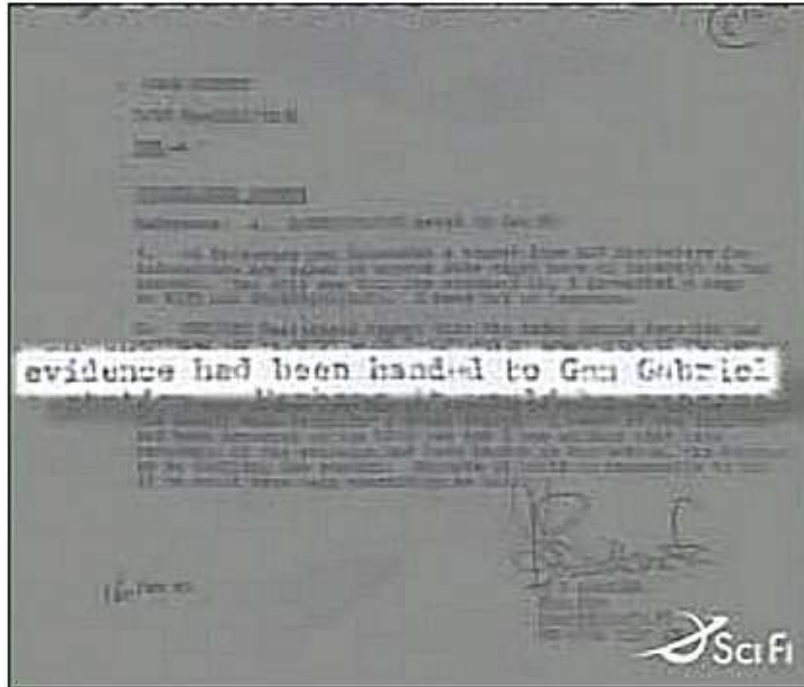


Figure 02.05.06 Gen. Gabriel Had Been Given The Incident Evidence.



Figure 02.05.07 General Gabriel, USAF

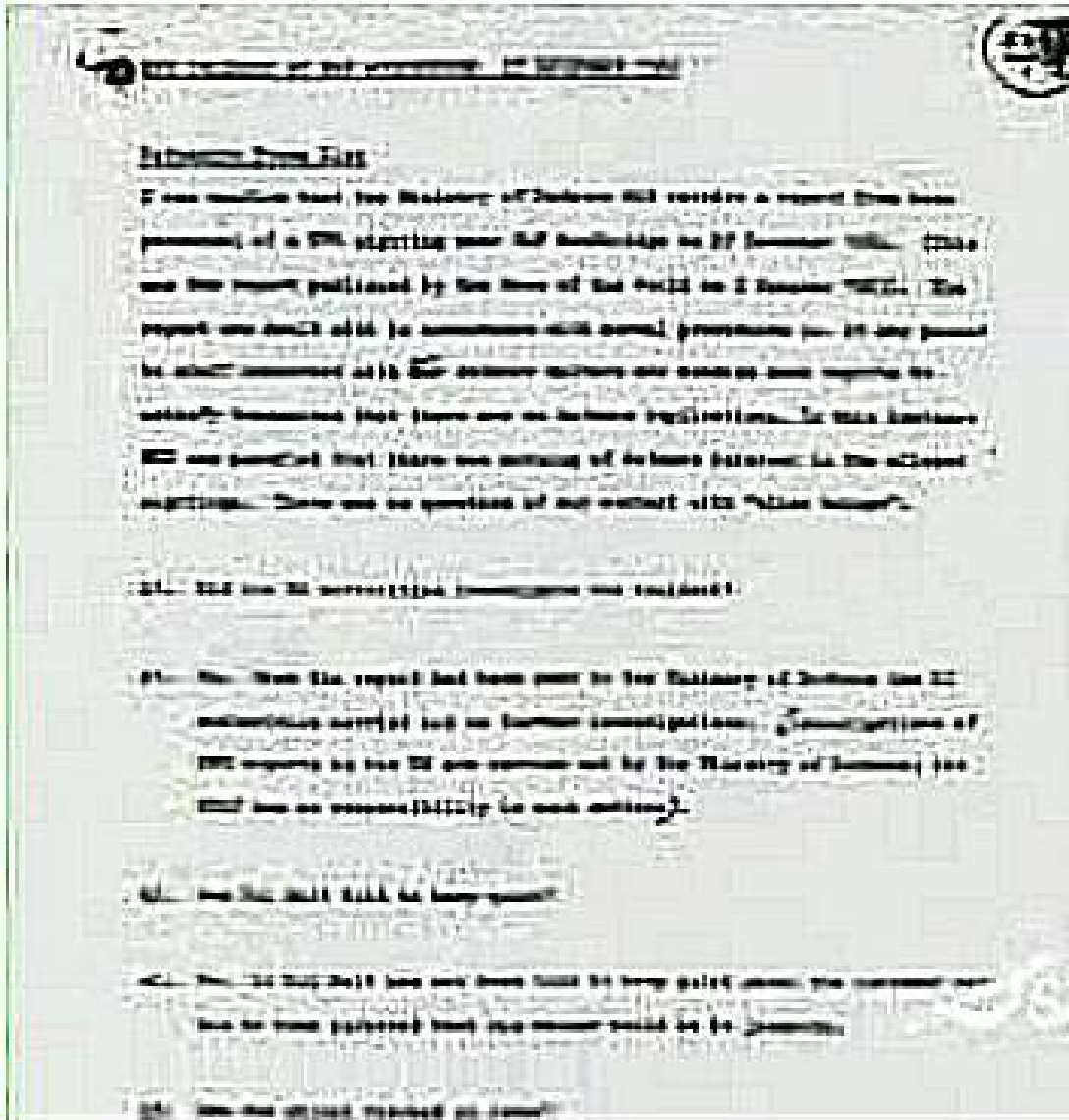


Figure 02.05.10 Same Letter, As Above, With More Text Visible.

This letter blew the entire incident open. The two lines, raised below, read as follows:

“NCO was satisfied that there was nothing of defense interest.”

“There was no question of any contact with “alien beings”.”

{But as Svede sahs “Vere Dey Dere Sharlee”???



Figure 02.05.11 Bruni, Background With 2 Lines Of Letter Raised.



Figure 02.05.12 Video Of A Sighting Outside Sommerset By Rod Dickenson.



Figure 02.05.14 Same Sighting as 02.05.12 By R. D. Note The Apparent Split Into Two Objects.

Bill George Hollywood Special effects man says the object being filmed is real (note the camera in the last picture is trying to refocus a moving object and so shows as two objects).



Figure 02.05.15 Bill George Hollywood Special Effects Man Viewing The Object.

Assignment 05 – Are We Having Fun, Yet?

1. Approximately how far from earth is the binary star system Zeta Reticuli 1 and 2? _____

2. What would mitigate against ET’s having their home planet there? _____

3. What reason can you give for eliminating SETI? _____

4. Do you know anyone who claims to have had an alien encounter? _____

5. What scientific reason can you give for the truthfulness of Betty Hill’s statements? _____

6. What evidence might there be of demon influence in the Bentwaters RAF Base incident? Section 2.4. _____

7. Name some similarities between the UFO events at Roswell, NM; Minot, ND; Great Falls, MT; and Bentwaters, RAF Base, and Woodbridge AFB, Eng. _____

8. On which side of Admiral Lord Hill Norton’s conjecture do you stand, and Why? _____

9. What do you think UFO’s and their occupants are? _____

10. From where do you think they come from, and Why? _____

Student Name _____ **. Date** _____ **. Grade** _____

2.6.0 Enter The Scholars.

The Air Force moved the study of UFO's to a scientific institution, The University Of Colorado, Boulder. This school carries on atmospheric and oceanographic research used by many private and Government projects. (NOAA)



Figure 02.06.01 A Mosaic Of The University Of Colorado, Boulder.

2.6.1 And Then There Was The Condon Report

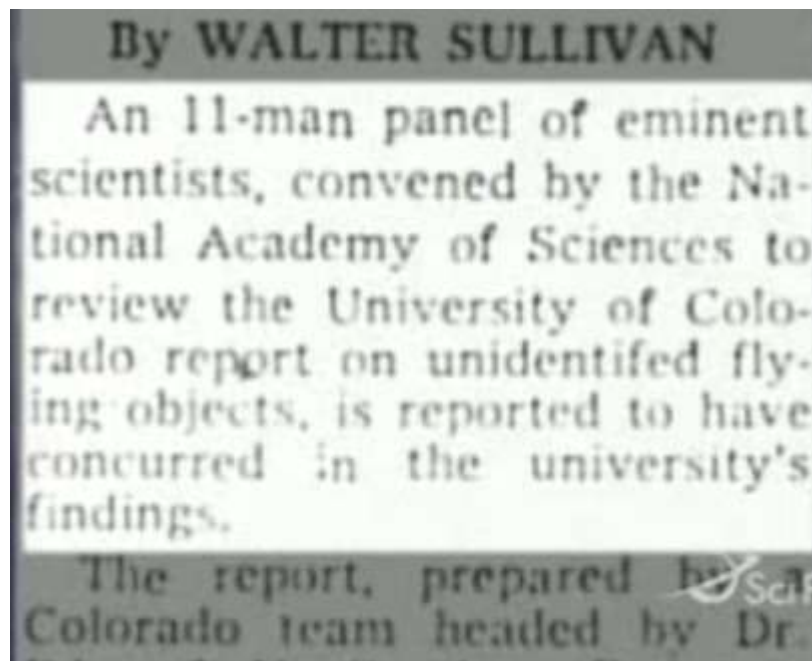


Figure 02.06.02 The United States (NAS) Set Up An 11 Man Panel To Study A UFO Report Done At The U of C, Boulder.

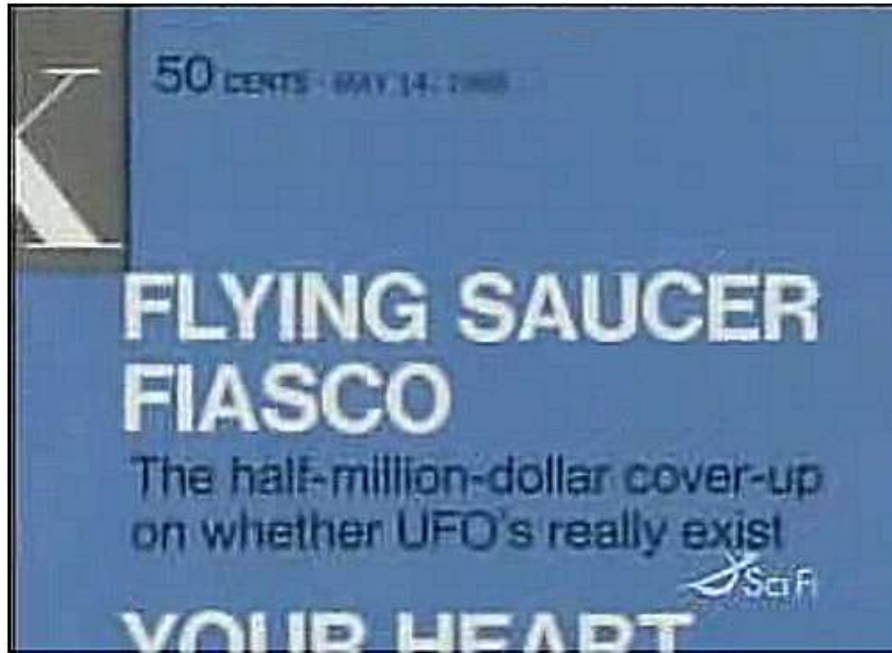


Figure 02.06.03 Cover Of LOOK Magazine Tells It Like It Was – A COVER-UP.

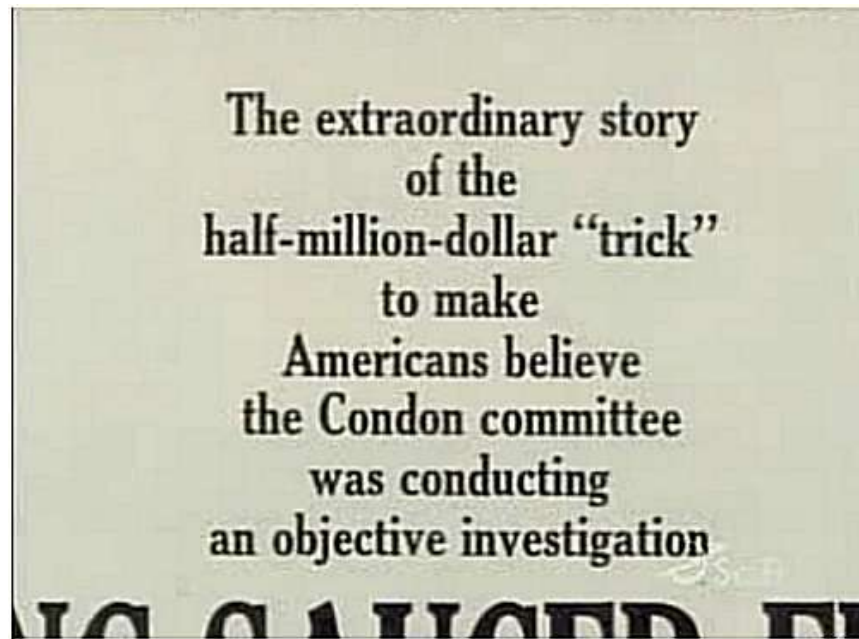


Figure 02.06.04 More LOOK About The Condon Committee.



Figure 02.06.05 More LOOK About The Condon committee.

A paper by "Dr." Condon

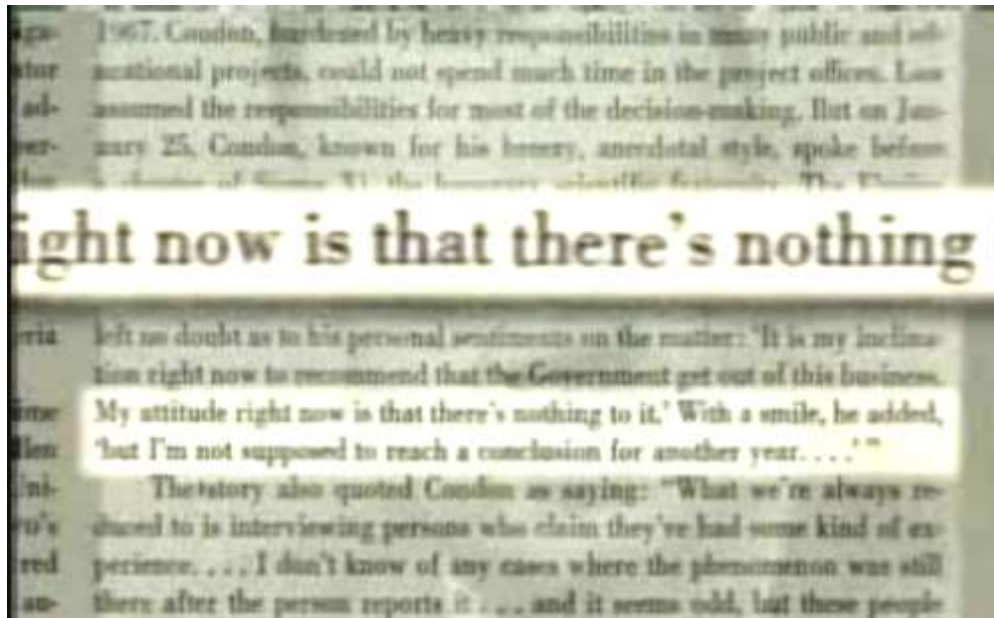


Figure 02.06.06 A LOOK at a Condon Quote From A Paper.

“My attitude right now is that there’s nothing to it.” With a smile, he added, “but I’m not supposed to reach a conclusion for another year. . . .”

He was a real scientificist!

Dr. Edward Condon**Education****1924:** AB, University of California, Berkeley**1926:** PhD, University of California, Berkeley (Physics)**He earned his PhD!**

Staff member, electrical engineer, Norman Levine was quoted as saying:

“ . . . Our study would be conducted almost exclusively by non-believers who, although they couldn’t possibly prove a negative result, could and probably would add an impressive body of evidence that there is no reality in the observations. **The trick would be, I think, to describe the project so that, to the public, it would appear a totally objective study. Last, to the scientific community, would present the image of a group of non-believers trying their best to be objective, but having an almost zero expectation a (an) answer. One way to do this would be to stress investigations, not of the physical phenomena, but rather of the people who do the observing – the psychology and ideology of persons and groups who report seeing UFO’s. If the emphasis were put here, rather than on examination of the old question of the physical reality of the saucer, I think the scientific community would quickly get the message. . . I’m inclined to feel at this early stage that, if we set up the thing right and take pains to get the proper people involved and have success in preventing the image we want to present to the scientific community, we could carry the job all to our benefit. . .**

When Levine read the memo he was disturbed by the word “trick” and the phrase about making the investigation “appear a totally objective study” to the public. Others on the staff had a similar reaction.

Many staff members were also disturbed by the news that Condon had decided to attend the June Congress of “UFOlogists” in New York. This . .

Figure 02.06.07 A Condon Committee Paper Describing Approach.

To which we add:

“A man convinced against his will, is of the same opinion still.”

And:

**What could be cuter,
Than to feed a computer,
With wrong information,
That the resulting decision,
Will be of napolionic precision.**

Or:

Avoiding Truth.

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance.

That principle is:

Condemnation before Investigation."

Edmund Spencer

AND

"Ridicule is the tribute paid to the genius by the mediocrities."

Oscar Wilde

Figure 02.06.09 Quotes By Edmund Spencer And Oscar Wilde.

To which we add:

Prov 18:13 He that answereth a matter before he heareth it, it is folly and shame unto him.

2.6.2 But, who was this 'Condon'?¹¹

The following is a portion of yesterday's (3-27-2012) quote from WMD –EXCLUSIVE, by Aaron Klein, Senior Staff Reporter.

"The Bulletin of Atomic Scientists began publishing regularly in 1945, when it was founded by former physicists from the Manhattan Project, which developed the first atomic bomb.

Two of the magazine's founding sponsors, Leo Szilard and Robert Oppenheimer, were accused of passing information from the Manhattan Project to the Soviets. Both were also key initiators of the Manhattan Project.

In 1994, Sudoplatov, a former major-general in Soviet intelligence, identified Szilard and Oppenheimer as key sources of crucial atomic information to the Soviet Union.

"The most vital information for developing the first Soviet atomic bomb came from scientists engaged in the Manhattan Project to build the American atomic bomb – Robert Oppenheimer, Enrico Fermi and Leo Szilard," wrote Sudoplatov.

Sudoplatov wrote the Soviet Union "received reports on the progress of the Manhattan Project from Oppenheimer and his friends in oral form, through comments and asides, and from documents transferred through clandestine methods with their full knowledge that the information they were sharing would be passed on."

Oppenheimer was accused in Senate hearings of bringing communists into the Manhattan Project. He brought his brother Frank and three former graduate students into the project, all of whom, according to Senate hearings, were well

known to him to be “members of the Communist Party or closely associated with activities of the Communist Party.”

Oppenheimer admitted he knew by August 1943 that two of the scientists working under him were Communist Party members. Three of five scientists under Oppenheimer’s direct supervision were accused of leaking secret information about the atomic bomb to the Soviets.

On Oct. 25, 1945, Oppenheimer met with President Truman at the White House, urging him to surrender the U.S. nuclear monopoly to international control. Truman was outraged, reportedly telling Secretary of State Dean Acheson, “I don’t want to see that son-of-a-b*tch in this office ever again.”

Magazine used for ‘Soviet propaganda’

Oppenheimer and Szilard were stripped of their work in the Manhattan Project, but they continued to use the bulletin to petition for the U.S. to surrender its nuclear arsenal to international control. *{So we wonder who is behind the ‘Occupy’ movement???*

“[Soviet politician and security chief Lavrentiy] Beria said we should think **how to use Oppenheimer, Szilard and others around them in the peace campaign against nuclear armament.** Disarmament and the inability to impose nuclear blackmail would deprive the United States of its advantage,” wrote Sudoplatov.

Sudoplatov said his spymasters knew the lobby efforts of the bulletin editors would be a “crucial factor in establishing the new world order after the war, and we took advantage of this.”

Another bulletin founding sponsor, **Dr. Edward U. Condon Nuclear Physicist**, was mentioned by FBI director J. Edgar Hoover in a May 1947 letter as having contact with an alleged spy who had passed information to the Soviets from 1941 to 1944.

Holdren worked alongside communist sympathizers

When Holdren started work on the bulletin in 1984, **communist and socialist sympathizers still occupied the magazine’s masthead.**

The New Zeal blog notes the bulletin’s board of directors in 1984 included:

- **Board chairman Aaron Adler**, who also served on the board of the Chicago Center for U.S./USSR Relations and Exchanges, alongside Larry McGurty of the Communist Party USA. Adler was also a member of what New Zeal labels a Communist Party front, the **Chicago Committee to Defend the Bill of Rights**. He was also involved in a committee to celebrate the 100th birthday of Communist Party member Paul Robeson.
- **Bernard Weissbourd**, a former Manhattan Project scientist who later served on

the transition oversight committee for incoming Chicago **Mayor Harold Washington, who was active in Communist Party fronts.** Weissbourd's son, **Robert M. Weissbourd, later served as chairman of the Obama for America Campaign Urban and Metropolitan Policy Committee and on the Obama Transition Housing and Urban Development Agency Review Team in 2008.**

- **Ruth Adams, bulletin editor**, who served in the 1960s on the Advisory Committee of the Hyde Park Community Peace Center. **Other center members included lifelong communist-front activist Robert Havighurst, communist activist and radical Trotskyist Sydney Lens and Quentin Young, an avowed communist who has advised Obama on health care.**

Holdren in Cold War

WND first reported Holdren visited the Soviet Union during the Cold War as vice chairman of a group whose founder was accused of providing vital nuclear information that helped the Soviets build an atom bomb.

The original leaders of the group, the Federation of American Scientists, also served on the board of the bulletin magazine.

Just after President Reagan's March 1983 "Star Wars" speech in which he proposed a missile-defense shield to protect the U.S., a group of Soviet academicians sent a letter to the U.S. scientific community asking about the feasibility of such a shield.

The only group that responded directly to the Soviet scientists was the Federation of American Scientists, or FAS, leading to an invitation to visit from Evgeny Velikov, director of the Soviet Kurchatov Institute of Science.

Physicist **David W. Hafemeister** relates in his book, "Physics and Nuclear Arms Today," how he was part of the FAS delegation to the USSR along with **Holdren**, who at the time **was a professor at the University of California at Berkeley.**

The FAS is a non-profit organization formed in 1945 by scientists from the Manhattan Project. The FAS has long petitioned for nuclear disarmament.

Szilard was a principal founder of the FAS. Founders of the FAS also were board members of the Bulletin of Atomic Scientists.

Along with **Szilard and Oppenheimer**, WND found other FAS founders that served on the bulletin's board, including **nuclear physicists Eugene Rabinowitch, Hans Bethe and V. F. Weisskopf**

WHHEUWW! How's our "pin-up boy", Condon, look now, a Patriot or a Traitor? As a man who was **Director of The Bureau Of Standards** under President Harry S. Truman, Condon obviously had no sense of **National Standards!** Because the USA's Nuclear program was launched at Chicago

University, with and was starting HDQTs for many in the Nuclear Sciences. The fact that several professors who taught physics there, were also “Fellow Travelers”, and obviously influenced many of their students, Socio-politically, it may be assumed.

Others who have stepped into the darkness of this “scientific” arena in order to shed some light are President Gerald (Jerry) Ford, and Congressman J. Edward Roush.



Figure 02.06.10 J. Edward Roush with President “Jerry” Ford.

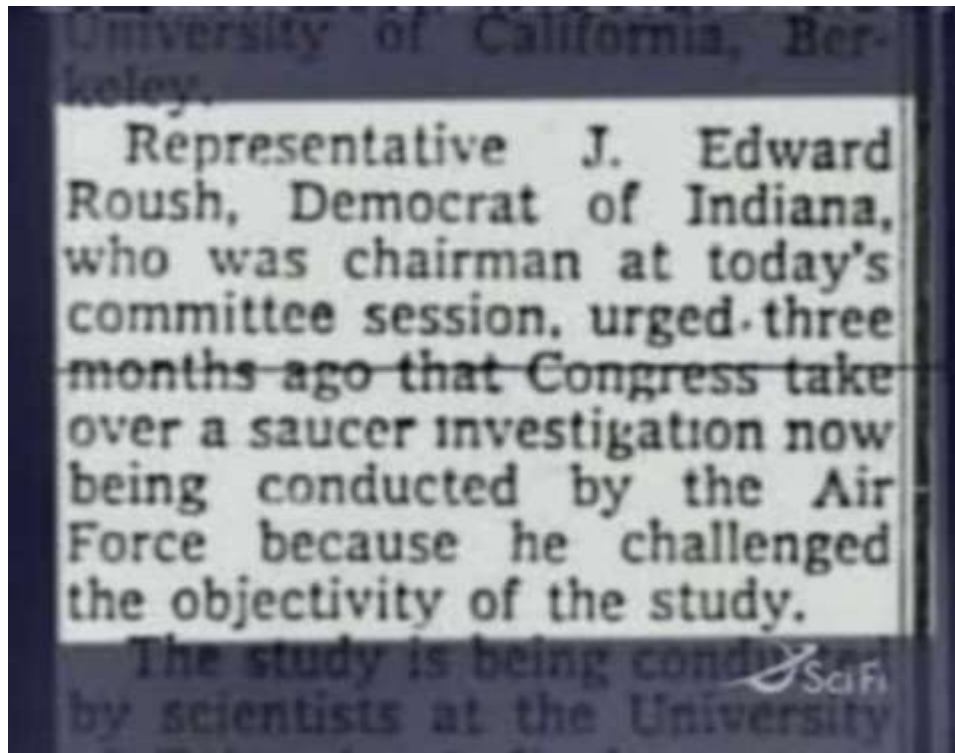


Figure 02.06.11 The President Couldn't And Neither Could Congressman Roush. His plea was ignored with the result that:



Figure 02.06.12 Our Pinup Boy”, Dr? Condon, The super-sleuth.

My other pinup-boys include David Koresh and Jim Jones.

“Dr.” Condon stated that:

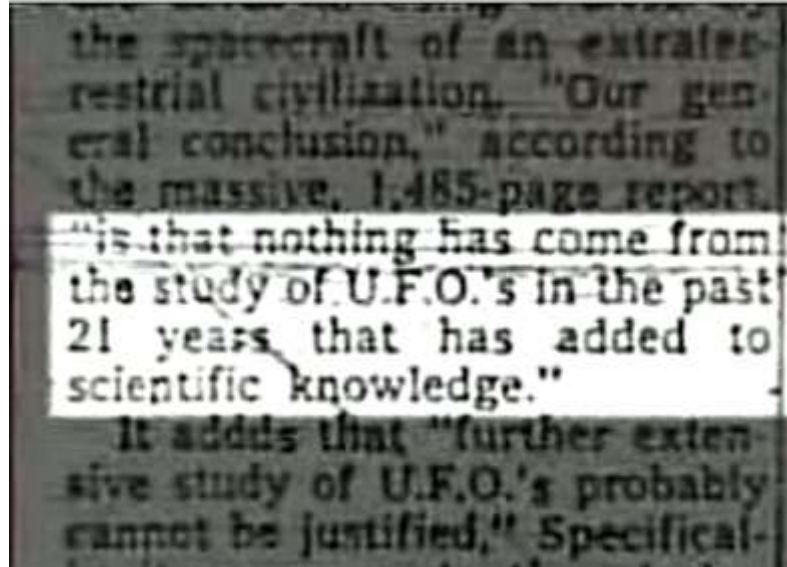


Figure 02.06.13 A News Clip From Condon.

Some cases that baffled the Condon Committee were uncovered by Peter Sturrock Prof. of Physics at Stanford University three decades later.



Figure 02.06.14 Dr. Peter Sturrock Uncovered Many Cases Not Exposed By Dr. Condon.

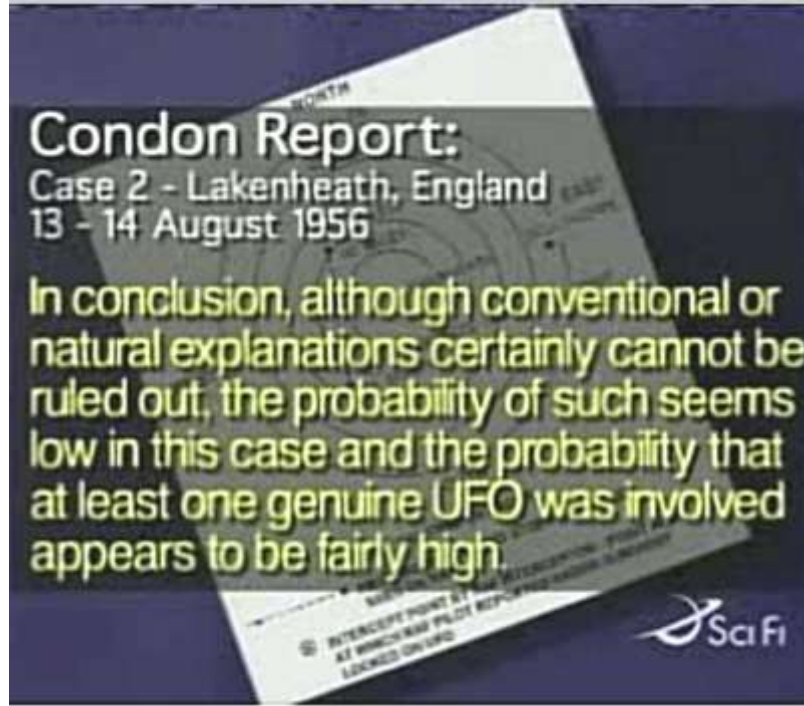


Figure 02.06.15 “Condon’s” Case 2 Results As Examined By Dr. Peter Sturrock
AstroPhysics Professor Stanford University.

2.7.0 UFO incident – December 29 1980 Betty Cash - Vickey and Colby Landrum

Place: Piney woods 38 mi. N.E. of Huston, TX (Date December, 29, 1980).

On the evening of December 29, 1980, Betty Cash, Vickie Landrum and Colby Landrum (Vickie's seven-year-old grandson) were driving home to Dayton, Texas in Cash's Oldsmobile Cutlass after dining out.

At about 9.00 p.m., while driving on an isolated two-lane road in dense woods, the witnesses said they observed a light above some trees. They initially thought the light was an airplane approaching Houston Intercontinental Airport (about 35 miles away) and gave it little notice.

A few minutes later on the winding roads, the witnesses saw what they believed to be the same light as before, but it was now much closer and very bright. The light, they claimed, came from a huge diamond-shaped object, which hovered at about treetop level. The object's base was expelling flame and emitting significant heat.

The Piney Woods Incident, Map



The Piney Woods Incident, Cash-Landrum – Artist's Sketch



An extremely haunting UFO sighting which has well stood the test of time was an event which took place in the Piney Woods of Texas, **near the town of Huffman. On the chilly night of December 29.1980**, two women and one child encountered a craft of unknown origin, and all three suffered not only emotional trauma, but severe physical injury as well.

A drive through the Piney Woods of Texas at night is a lonely, somewhat spooky one to begin with, but on this particular night, a routine drive turned into a life changing event for these three people.



Fifty-one year old Betty Cash was driving through the woods traveling from New Caney to Dayton on Farm to Market road 1485. Riding with her was her friend, Vickie Landrum, fifty-seven years old, and Vickie's seven year old grandson, Colby. They were looking for an open Bingo game, but found all of them closed down for the Holiday season. They stopped for a meal at a restaurant, and then continued their journey.

Soon, the three began to see a light in the distance, and in a few short minutes this light became a glowing object, slowly crossing the tops of the tall pine trees. The area that they were in was densely occupied by pine and oak trees, surrounded by occasional swamps and small lakes. As they proceeded along their way, their initial thought was that the object was an airplane or helicopter from one of the airfields not too distant from their location.

Suddenly, ahead of them loomed an immense diamond-shaped craft, which was hovering over the road ahead of them! At regular, fast intervals, the object would shoot down a stream of reddish-orange flames. Vickie would later describe it as being "like a diamond of fire". **Being a devout Christian, she had had never believed in UFOs or extraterrestrials, and at this moment, she believed that she was witnessing the end of the world.**



Before Incident Vickie Landrum

And Betty Cash



Vickie Landrum's Hand

Among other symptoms, Vickie Landrum and Betty Cash suffered festering body sores. The UFO sighting has had a permanent effect on their health

They could also hear a constant beeping sound as the strange craft spit out its fiery downspout. Frightened, Betty came to a quick stop to keep from running under the craft. The car's heater had been running to kill the frosty air of the night, but now the inside of her vehicle was so hot she had to turn off her heater, and leave the car, along with Vickie

and Colby. Now outside of the vehicle, they could hear a steady roaring sound coming from the frightening sight ahead of them.

Young Colby became so afraid that his grandmother took him back into the car to comfort him. Betty stayed outside. In some strange way, she was fascinated with the almost unbelievable vision before her.

As she stood watching the craft, suddenly the sky was full of helicopters. Betty said, "They seemed to rush in from all directions... it seemed like they were trying to encircle the thing." She assumed that they were from Tomball Airfield, northwest of Houston, or Ellington Air Force Base, south of Houston.

The eerie object now began to lift into the air, and proceed to the southwest, with helicopters in pursuit.

As Betty returned to the car, the door handle was so hot she could hardly open the front door. Her hand was burned getting inside. She immediately turned on her air conditioner to cool off the inside of the vehicle. After the object had left the area, they restarted their vehicle, hoping to get home and never see the craft again.

But after several miles of dark highway, they left the Farm to Market road in favor of the freeway. Ahead in the distance, they could again see the object with its bright lights illuminating the helicopters which were still trying to encircle it.

At this vantage point, the two ladies could actually count the number of copters in the air, 23. Some of them they identified as the double rotor CH-47 Chinook; the others were the faster, single engine rotor type, which they thought were Bell-Huey.

After a fast trip home, all three of the witnesses became extremely sick within the next few hours. Betty's head and neck were blistered, and soon her eyes were swollen shut. She was also terribly nauseated.

By the next morning, she was almost in a coma. Vickie and Colby suffered very similar symptoms, yet not as severe as Betty's.

After a couple of miserable days being cared for at Vickie's home, Betty checked into a hospital where she was treated as a burn victim, remaining for 15 days. Her hair began to fall out, and her eyes swelled so badly, she could not see for about a week.

Colby had problems with his eyes, and Vickie was losing her hair also. In addition, her scalp was numb and painful.

But UFOs are not a real phenomena???



Betty Cash's Hair Fallout



Vickie Landrum's Right Arm Years Later



Before Incident

All three of the victims were treated for radiation poisoning, and their condition was listed by doctors as life-threatening. Before long, skin sores developed, weight loss began, and **skin cancer was diagnosed.**

As to the origin of the helicopters, local air bases were questioned, but would not admit to sending any helicopters out that night.

The only public statement made by military officials came from Fort Hood press officer Major Tony Geishauer. In an interview with the Corpus Christi Caller newspaper, he stated that no Fort Hood aircraft were in the Houston area that night.

"I don't know any other place around here that would have that number of helicopters," he said. "I don't know what it could be... unless there's a super secret thing going on and I wouldn't necessarily know about it."

The black top road was badly damaged by the emissions from the craft that night, but it was very quickly repaired. Investigators were at a loss to explain the events of that night, except to say that Betty, Vickie, and Colby had encountered a craft of undetermined origin, or possibly an experimental government craft.

The three unwilling participants in this event sued the U.S. Government for medical damages, but during a congressional hearing, the Department of the Army Inspector General denied any military involvement in the case, and disallowed any compensation for the three unwilling participants in the Piney Woods affair.

There would be several other witnesses to the strange craft / and or helicopters of that night. Among them were:

An off duty Dayton, Texas policeman and his wife who were driving home from Cleveland the same night and saw a large number of CH-47s.

A Crosby, Texas man who was directly under the flight path, reported seeing a large number of heavy military helicopters flying overhead.

A Dayton, Texas, oilfield worker Jerry McDonald saw a large UFO fly directly overhead while he was in his back garden. He thought it might be a blimp at first, but soon knew it was something more sinister. "It was kind of diamond shaped and had two twin torches that were shooting brilliant blue flames out the back", he said. He saw that it had two bright lights on it and a red light in the center.

In a freaky circumstance of luck, corroboration of the unknown object of that night would come in 1981. In April, a CH-47 flew into Dayton for the purpose of a public showing. This allowed local residents to view the machine, both inside and out. Colby spotted the helicopter as it was flying into town, and became very upset.

Vickie took him to the landing site, hopefully to allay his fears. As they reached the Chinook, a long line of locals had already formed, waiting to see the giant machine.

When their turn finally came, Vickie and Colby entered the helicopter.

Note: A Photo of Colby Landrum (7 years old) was not available.

Accompanied by another visitor in addition to Colby, Vickie began to recount her experience in the Piney Woods. Vickie and the other unnamed witness both claimed that the pilot said he had been in the air the night of the traumatic sighting.

He was sent to check on a UFO that was in trouble near Huffman! Vickie began to discuss her injuries due to the burns and radiation poisoning. Upon hearing her confession, the pilot quickly clammed up, and moved them out of the craft. The pilot was later found by the UFO group VISIT.

He would only admit that he knew of the Cash/Landrum case, but refused to admit that he had been in the area the night of the sighting. (written by B J Booth)

MUTUAL UFO NETWORK 103 OLDTOWN RD. SEGUIN, TX 78155 December 30,
1998

INJURIES CAUSED BY UFO CLAIMS WOMAN'S LIFE

Betty Cash, one of three people injured in a UFO close encounter near Huffman, Texas, on December 29, 1980, died on the 18th anniversary of the event, in Birmingham,

Alabama. She had been in poor health ever since the encounter. At the time of the event, Mrs. Cash operated her own businesses near Dayton, Texas.

Betty Cash, along with Vickie Landrum and grandson Colby Landrum, encountered a huge UFO accompanied by military helicopters on a dark road in the east Texas Piney Woods. They were exposed to radiation from the object, which caused extreme medical problems such as burns, eye damage, hair loss, {see pictures, above.} diarrhea, and vomiting. Although they and others observed a large number of military helicopters along with the UFO, the U.S. Government refused to acknowledge the event or assist them in any way.

After the encounter, Betty Cash was hospitalized and treated for burns and the other maladies. The extent of the injuries was so great, she was forced to close her businesses and never worked again. Her life became a series of hospital stays, many of them in intensive care. Eventually, she developed cancer, which was successfully treated. In November 1998, Mrs. Cash suffered a stroke. On December 29, during her recovery, an unusual turn of events claimed her life.

Mrs. Cash was a hero in the fight against government UFO cover-ups and brought hope to other victims of UFO incidents. She was devoted to family and friends and never allowed her illness to prevent her from helping others to cope with the trauma of UFO close encounters.

Betty Cash will be missed... but never forgotten.

Peter A. Gersten Director

“In 1981 I represented three People in a lawsuit against the United States Government for injuries that resulted from their contact with an unusual aerial object. Betty Cash, Vicki Landrum and Colby Landrum are the only three People to ever sue our government for injuries from a UFO. On the eighteenth anniversary of her encounter, Betty Cash died.

Betty Cash was a warrior and heroine. She fought the US government and, even in defeat, showed a spirit and tenacity that will now be her epitaph. CAUS and I pay tribute to a very brave lady...and a victim of this government's callousness to the rights of the individual. The following is the announcement of her death:”

From Peter Gersten, Attorney, 1-3-99

Betty Cash and Vicki Landrum were interviewed in 1981 at Bergstrom Air Force Base. The UFO Casebook has a [transcription](#) of this taped session.

sources:

<http://www.skiesare.demon.co.uk>

The Cash-Landrum UFO Incident-by John F. Schuessler

Lt. Col. George Serran was interviewed on this incident but said **he knew Nothing!**— On a note he wrote he said 100 helicopters landed that night on an airfield used by Nat. Guard.



Figure 02.07.01 I Know NUT-TING!!!

2.7.1 Another Incident That Occurred Near Colorado Springs.

Another Incident^a:

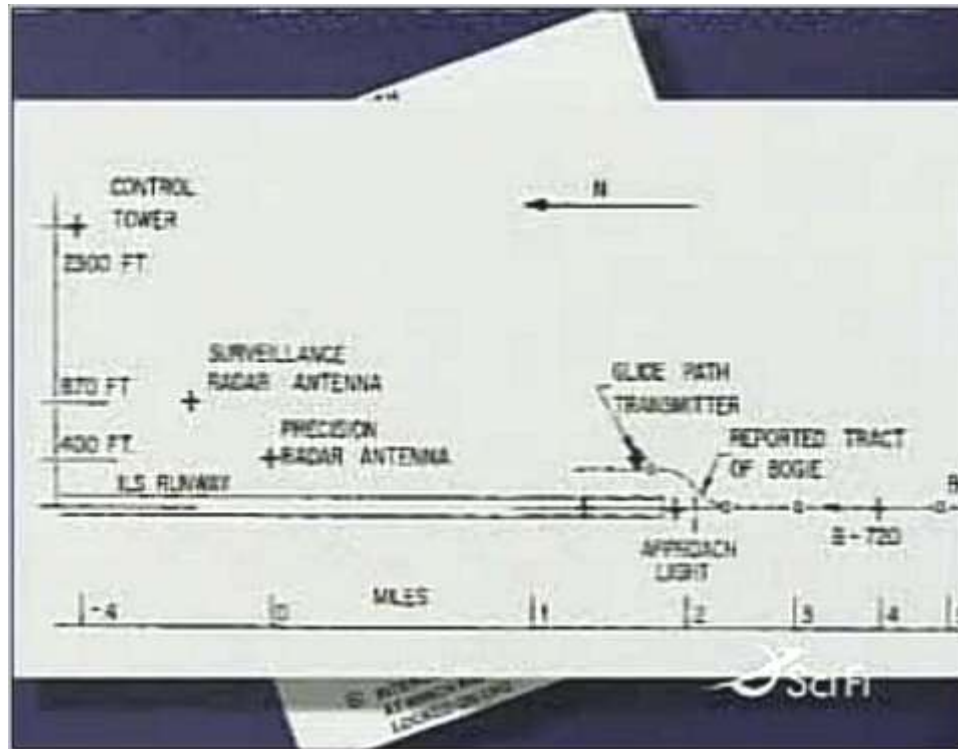


Figure 02.07.02 Timeline Of Colorado Springs Incident, Case 21, 13 May 1967.

Swede says:

How Qvaint, Now dose Cheking da RADAR Reports, vant 2 BOGIE. I thot dey ver LOOKING 4 UFOs. All dose gys vant 2 du is dance!

^a Incidentally, I Left for Site 2 BMEWS Clear AFS, on the 19th of May 1967 {along with several others, who came later), to correct and improve the Radar Report to Report Association Criteria. Frank Stadler was there to correct the Threat Summary Computations. The results of these modifications improved the data sent to NORAD. Frank Stadler, earlier, in the summer of 1965 had installed the first online satellite identification modules into the BMEWS Operational Program, along with supporting online software, in ONE WEEK! After this, any UFO would have been classified as either a UCT (UnCorrelated Target), or RADAR noise. Further at 3.5 deg elevation and considering the minimum effective range of the BMEWS DRs an object would (unless VERY large) be out of the sight of an outside observer. However inside the detection RADAR's minimum range a UFO could possibly be seen visually from outside.

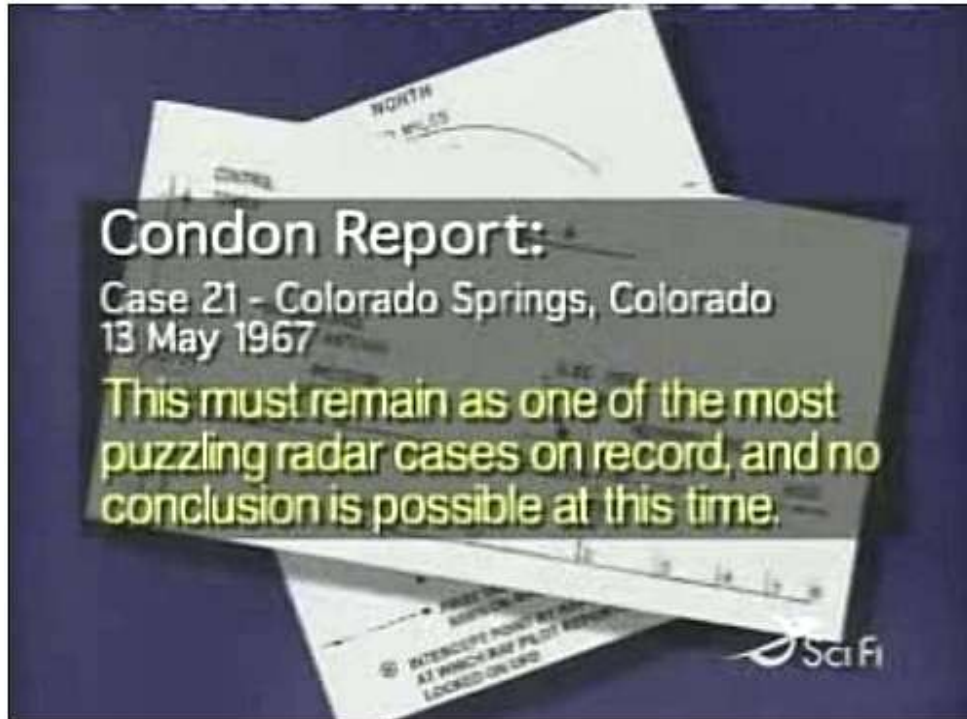


Figure 02.07.03 Condon Report Case 21 – Colorado Springs, 13 May 1967.



Figure 02.07.04 Sighting Of UFO, Condon Report, Case 21, 13 May 1967.



Figure 02.07.05 Same Object, Enlarged.

The panel attempted a scientific investigation . .

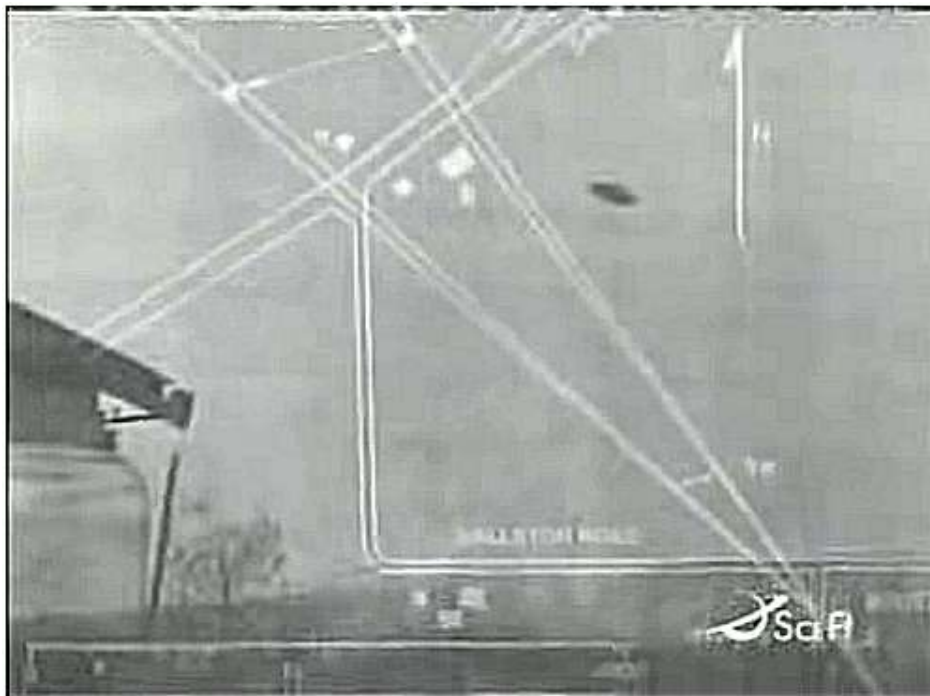


Figure 02.07.06 Coordinates Assigned To Photo To Describe Distances, And Sizes.

But chief scientist Dr. Condon, “our boy”, Ignored the data.



Figure 02.07.07 Our Boy With His Scientific Chrystal Ball?

Further “our boy” was quoted by the NY Times as saying:

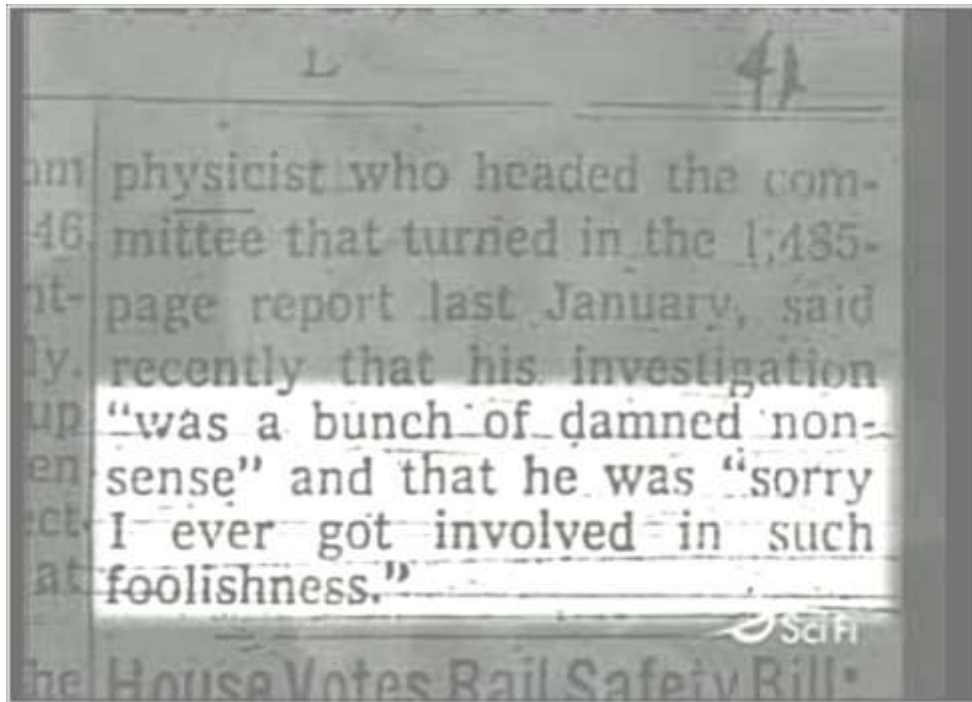


Figure 02.07.08 Finally, A News-Paper Report Describing His Attitude.

Ah, Ah, Ahhh, He couldn't do a scientific study and now he wants to publicly declare his spiritual condition!

His conclusions are still being used today!

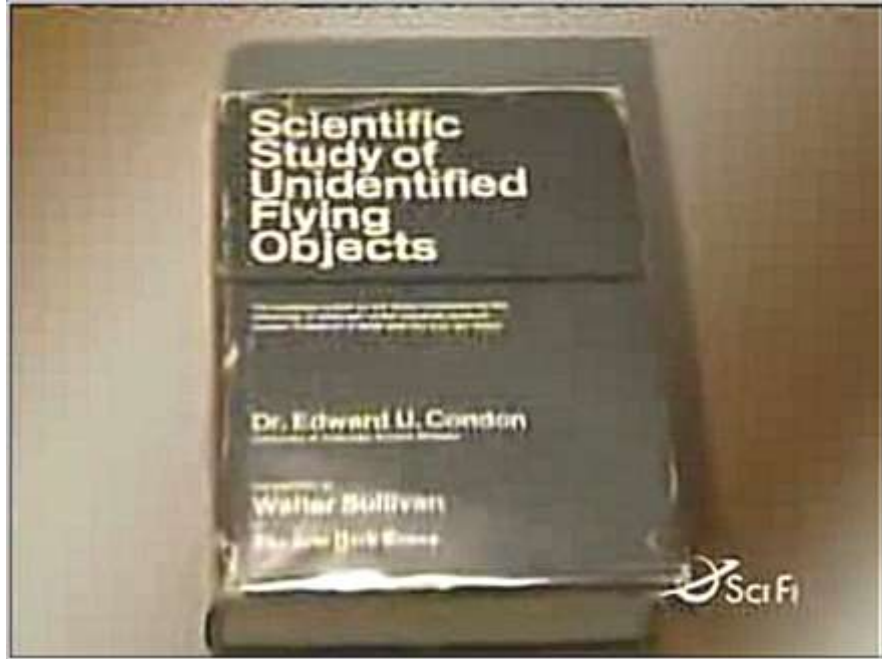


Figure 02.07.09 His Final Report!

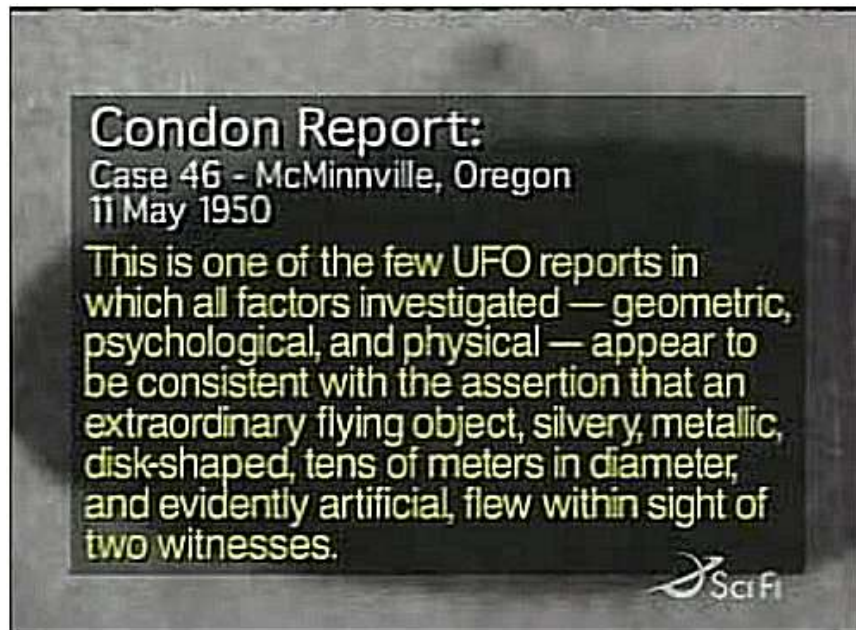


Figure 02.07.10 Another Incident CR Case 46 McMinnville, ORE, 11 May 1950.

However: 18 of 63 cases investigated remain unexplained (even by their 'scientific' truth stretching).

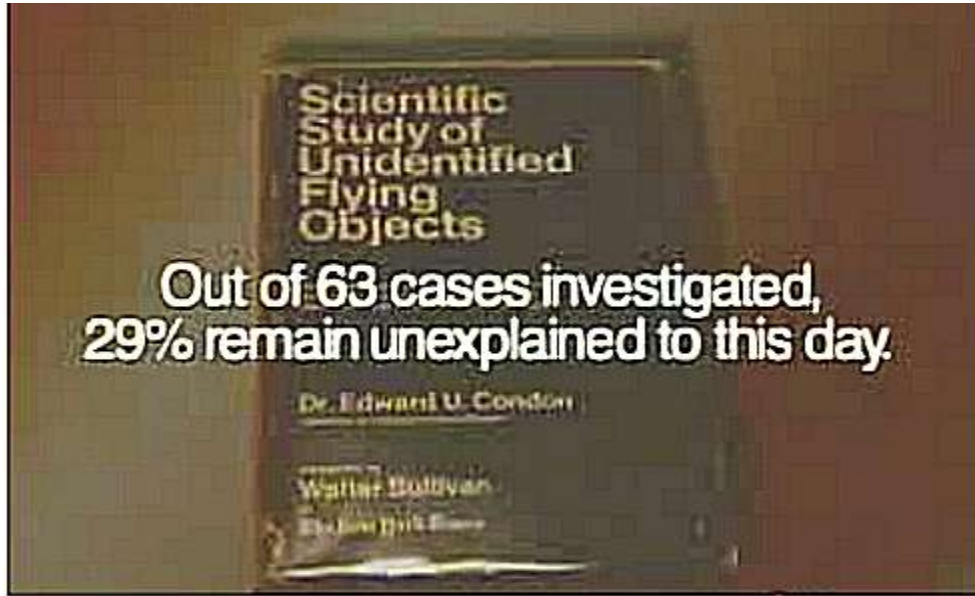


Figure 02.07.11 CR Results – 18 of 63 Incidents Are Still Unexplained.

2.8.0 We Now Introduce Dr. Stanton T. Friedman ,

A Nuclear Physicist (A classmate of Dr. Carl Sagan, Astronomy). He is an Authentic Scientist. Since starting my own serious study of this subject, I contacted Dr. Friedman via email. Received an immediate response which I've used to obtain more information on this subject (UFOs). My Email to him is listed, below:

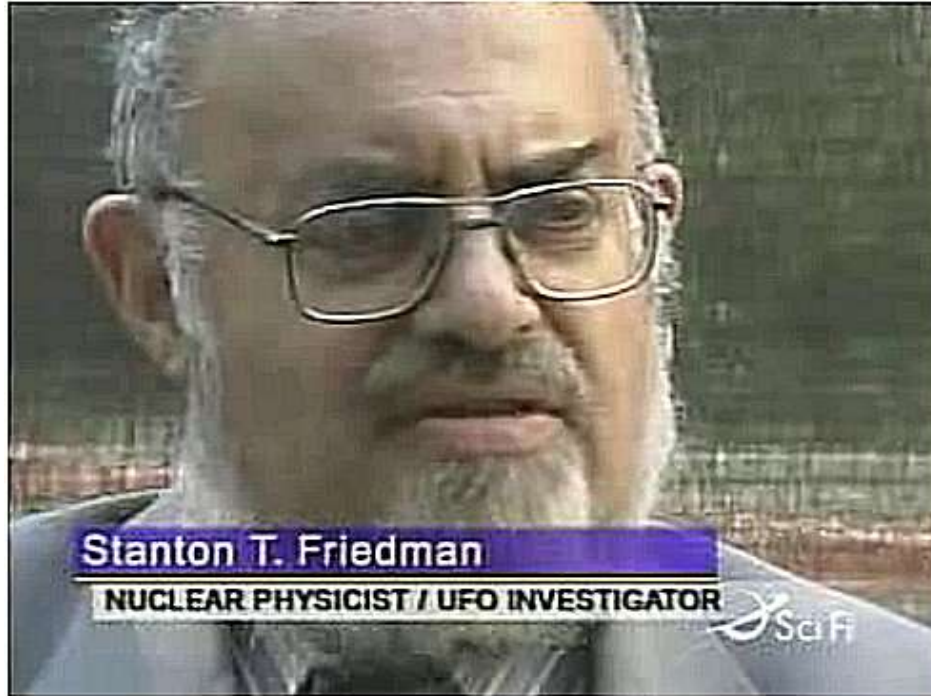


Figure 02.08.01 Dr. Stanton T. Friedman Ph.D., U. of Chicago, UFO Investigator.

To: Dr. [Stanton Friedman](#)

Sent: Saturday, March 10, 2012 2:15 PM

Subject: Angels or Aliens - Are they the same?

Dear Dr. Friedman:

My question is not whether, but where-from?

From a Biblical perspective it is apparent that the earth has hosted angels, evil and good.

The testimony of Scripture is that:

In the antediluvian world, Genesis 6 declares:

- 1 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them,
- 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.
- 3 And Jehovah said, My Spirit shall not {1} strive with man for ever, {2} for that he also is flesh: {3} yet shall his days be a hundred and twenty years. {1) Or rule in; According to Sept, Vulg, and Syr abide in 2) Or in their going astray they are flesh 3) Or therefore}
- 4 The {1} Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them : the same were the mighty men that were of old, the men of renown. {1) Or giants}

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

In the Christian Scriptures:

Mt 24:37 And as were the days of Noah, so shall be the {1} coming of the Son of man. {1} Gr presence}

Mt 24:38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Lu 3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

Lu 17:26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.

Lu 17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Heb 11:7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

1Pe 3:20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, {1} wherein few, that is, eight souls, were saved through water: {1} Or into which few, that is, eight souls, were brought safely through water}

2Pe 2:5 and spared not the ancient world, but preserved Noah with seven others, {1} a preacher of righteousness, when he brought a flood upon the world of the ungodly; {1} Gr a herald}

After more than 40 years as an aerospace scientist with BMEWS, PAVE PAWS, DSP, AFSCN, and after having observed one UFO, the summer of 1947 in Index, WA, along with a near encounter about 2 weeks later, I have come to believe that the sons of God in Gen 6 were, indeed, created beings, namely angels; the daughters of Adam (not men – Singular) being just that, women of earth. They are as the NT explains, above, with us now, and many of the kidnappings have to do with population of the earth with Human/Alien hybrids, [Dan 2:43], that will be more easily led into the false worship of the Pseudo-Christ. The New-agers have the concept that the saucer people will eventually have to remove certain humans, (namely Christians) transporting them (beam me up-Scotty) to someplace else because they aren't worthy to help bring in the New World Order (NWO). We are being deluged with information about the paranormal. People are so used to talking about UFO's, etc., that after the Believer's in Jesus the Messiah are transported (1 Thess 4:13-18), there will be fertile ground for this NWO to bring the false peace that the Scriptures describe (1260 days = 3 1/2 years), just prior to the Great and terrible Day of The Lord (another 1260 days). Note: Dan 9:26-27.

Thanks for reading my note.

Norman "Swede" Carlson, President

The Colorado Free Bible College

511 N. Walnut St.

Colorado Springs, CO 80905

Dr. Friedman's response was direct, pithy and done the same day. The information provided was immense in volume. It included books, Web-sites, etc., which I've tried to examine. He is a usual guest on "Ancient Aliens" (H2 channel) and other like programs.

2.8.0.1 Major Early Radar Sightings.

Between 1960 and 1963, in response to the Russian Missile threat, the United States Government invested above 2 Billion dollars to provide 3000 n.m. missile warning coverage extending over Russia, Korea, and China. At that time, I was working in the computer section of the Boeing Aircraft Co., Renton, WA.. However I needed a better paying job and so was attracted by the high pay offered by the RCA Service CO. to go to Thule AFB, Greenland, or Clear AFS, Alaska (Remote assignments). I was hired and sent to Riverton N.J. for 3 Mo. training. Aug. 28, 1961 I arrived at Clear AFS, AK, and immediately was on shift; 12 hrs on 12 off, 7 days a week. We were in the middle of systems testing. I started learning not only the 7090 computer (which I had worked with at Boeing) but the various equipment [RADAR ANFPS – 50, the Data Takeoffs (DRDTOs), The Checkout Simulation Equipment (CSE), etc.] We went fully operational in Jan 1962 (Thule had been online for a year by then). Our major output to NORAD at that time were Launch and Impact Messages (L&I) that no one wanted to see^a. However, at that time we had no capability to identify objects unless our discrimination routines determined that they were launched and they would impact in or close to the Continental US (CONUS). It wasn't until 1965, when RCA Moorestown, N.J. obtained a contract to provide a Satellite Detection and Identification Capability for Clear and Thule. This was implemented at site II Clear, AK by one man who barely slept for one Week, My longtime friend and compatriot, Frank Stadler. In order to provide more accuracy to the Sites Radar capabilities, I was privileged to install the software at Clear, AK for the installation and test of the RCA, newly designed ANFPS-92 Tracking Radar. Among it's many features not available on its predecessor, The ANFPS 49 previously installed at Thule, GN, was Pulse Compression and Target Signature Analysis (SOI). This SOI data was Classified and was eventually sent to The Foreign Technology Division-FTD. That Organization will be discussed later in section 2.9.2.

^a WarGames is a 1983 American Cold War science-fiction film written by Lawrence Lasker and Walter F. Parkes and directed by John Badham. The film stars Matthew Broderick and Ally Sheedy. The film follows David Lightman (Broderick), a young hacker who unwittingly accesses WOPR, a United States military supercomputer programmed to predict possible outcomes of nuclear war. Lightman gets WOPR to run a nuclear war simulation, originally believing it to be a computer game. The simulation causes a national nuclear missile scare and nearly starts World War III. One of my friends is mentioned by name "Capt. Conolly."

View of a BMEWS scanning Radar, with one object passing through coverage with 3 DRDTO reports in the Lower Fan (LF) and 4 in the Upper Fan (UF). The LF reports are consolidated into one QPoint, having enough measured quantities to determine if it is a Threat to CONUS. Likewise for the 4 UF reports. If both are threats then they are consolidated into what is called a Vector (V). This V is then sent to Discrimination package, and if a threat, a L&I message will be framed and sent to NORAD.

The small ovals along the path denotes the DRDTO reports used by the operational program to accomplish its mission

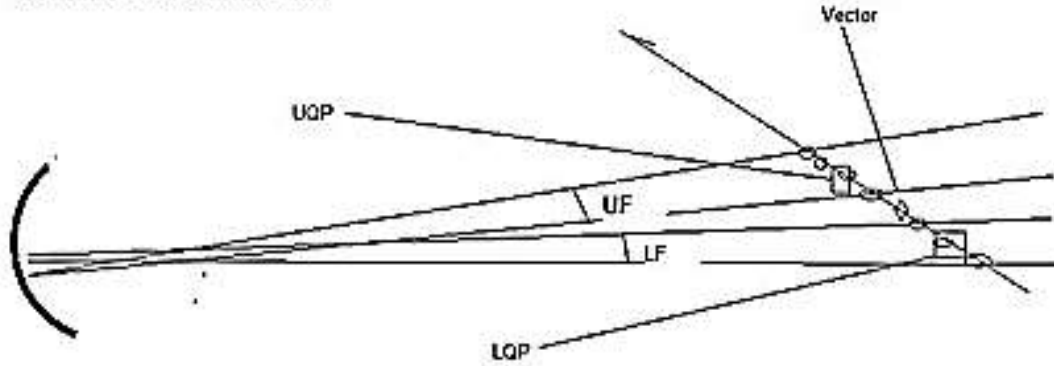


Figure 02.08.02 Illustration of a BMEWS Detection Radar, ANFPS – 50.

2.8.1 Testimonies From A Variety Of Individuals.

This summary of witness testimony on UFO facts is taken from the book “**Disclosure**”, compiled by **Steven M. Greer, MD**. Page numbers from the book for each excerpt are given at the end of each statement. These testimonies were taken verbatim from video interviews with the witnesses, which include astronauts, generals, admirals, and other top government and military officials. **Both the book and witness videos can be purchased at the website www.disclosureproject.org**.

2.8.1.1 Jet-Jockey, Space-Man, Gordon Cooper.

Leroy Gordon Cooper, Jr. (March 6, 1927 – October 4, 2004), also known as Gordon Cooper, was an American aeronautical engineer, test pilot and NASA astronaut. Cooper was one of the seven original astronauts in Project Mercury, the first manned space effort by the United States. He was the first American to sleep in orbit, flew the longest spaceflight of the Mercury project, and was the last American to be launched alone into Earth orbit and conduct an entire solo orbital mission. Later he also participated in the Gemini project.

“A saucer flew right over, put down three landing gears, and landed on the dry lakebed. [The cameramen] went out there with their cameras towards the UFO. It lifted off and flew off at a very high rate of speed. ... I had a chance to hold [the film] up to the window. Good close-up shots. There was no doubt that it was made someplace other than on this earth”. pp. 226-227.

See also Gordon Cooper & Bruce Henderson, Leap of Faith: An Astronaut's Journey into the Unknown, pp. 80-91.

2.8.1.2 Apollo 14 Astronaut, Edgar Mitchell, Ph.D.

(Aeronautics, MIT, sixth man to walk on the moon)

“Yes, there have been ET visitations. There have been crashed craft. There have been material and bodies recovered. There has been a certain amount of reverse engineering that has allowed some of these craft, or some components, to be duplicated. And there is some group of people that may or may not be associated with government at this point that have this knowledge. They have been attempting to conceal this knowledge. People in high level government have very little, if any, valid information about this. It has been the subject of disinformation in order to deflect attention and create confusion so the truth doesn't come out”. pp. 61-64.

See also The Way of the Explorer, Edgar Mitchell, Dwight Williams, p. 212.

2.8.1.3 US Air Force, Sergeant Chuck Sorrells

“In those days [1965], every base had what they called a UFO officer”. p. 98.

2.8.1.4 US Air Force, Sergeant Michael W. Smith

“I was on the radar, and NORAD called me and informed me that there was a UFO coming up the California coast. I said, "What do you want me to do?" And they said, "Nothing. Just watch it. Don't write it down." I believe the technology they [secret projects based on UFO technology] have could enable us to stop burning our fossil fuels and stop the damage to the ozone”. p. 45, 109.

2.8.1.5 US Navy, Commander Graham Bethune

“[The UFO] was very large. It came up to 10,000 feet like that – a fraction of a second. I

thought it was going to go right through us. So I disengaged the autopilot, pushed the nose over, because I was going to go under it at the angle that it was coming toward me. ... We were not supposed to tell even our wives of our encounter. ... My boss told me that they had a craft back there, and they did have ET bodies. Now he's not the first one that ever told me that". p. 113, 117, 118.

2.8.1.6 Mexico City Senior Air Traffic Controller, Enrique Kolbeck

"When you have the view of the airspace and the radar screen [and] you see the UFOs go around twenty or thirty miles a second – that is very real. They can turn suddenly almost 90 degrees in a second or half a second. The UFOs can go vertically straight up very quickly". p. 129.

2.8.1.7 NASA Research Scientist (Gemini, Apollo, Skylab), Dr. Richard Haines

"Air Catalogue is a rather extensive library I've been collecting for almost 30 years from commercial, private, and test pilots. I have over 3,000 cases. My estimate is that for every pilot who does come forward, and makes a confidential or a public report, there are 20, 30 other pilots who don't". p. 131. For more, [click here](#)

2.8.1.8 US Army, Sergeant Stephen Lovekin (Brigadier General in North Carolina State Guard)

"One afternoon when we were just about ready to finish up training, Colonel Holomon brought out a piece of what appeared to be metallic debris. He went on to explain that this was material that had come from a New Mexico crash in 1947 of an extraterrestrial craft, and that was discussed at length. ... I got an opportunity to travel with the President [Eisenhower]. He was very, very interested in the shapes and sizes of the UFOs and what made them go. ... But what happened was that Eisenhower got sold out. He realized that he was losing control of the UFO subject. He realized that the phenomenon was not going to be in the best hands. That was a real concern. ... It had been discussed with me on numerous occasions what could happen to me militarily if I discussed this. Threats have been made and carried out. This [UFOs] being the biggest security situation that this country has ever dealt with, there have been some erasures. ... He said, "You will be erased – disappear." Those threats have been made and carried out. Those threats started way back in 1947. They will go after not only you, they will go after your family". pp. 33, 230-237.

2.8.1.9 US Air Force, Lieutenant Colonel Dwyne Arneson

"I was a top secret control officer. I happened to see a classified message go through my com [communications] center which said, "A UFO has crashed on the Island of Spitsbergen, Norway, and a team of scientists are coming to investigate it."" p. 176.

2.8.1.10 US Navy, National Security Agency, James Kopf

"The UFO incident occurred on the USS John F. Kennedy in the summer of 1971. We observed a large, glowing sphere over the ship. It looked huge. I would say it was anywhere from three or four hundred feet to a quarter of a mile depending on how high it was. A few days later, the Commanding Officer looked at the camera – and I will never forget this – and he said, "I would like to remind the crew that certain events that take place on board a major combat vessel are considered classified and should not be discussed with anyone without a need to know."" p. 203.

2.8.1.11 US Navy Atlantic Command, Merle Shane McDow

"We had contact with an unidentified flying object that had entered our air space. The order was given by Admiral Trane to get this object forced down out of the sky if at all possible, by whatever means possible. ... Two gentlemen began to question me about this event. They were being pretty rough. I remember literally putting my hands up and saying, "Wait a minute fellows. I'm on your side." My logbook, I never did see that again". pp. 241 - 244.

2.8.1.12 Canadian Transport Department, Senior Radio Engineer, Wilbur Smith

"Flying saucers exist. The matter is the most highly classified subject in the US Government, rating higher even than the H-bomb". p. 272. For an astounding essay on hyper-dimensional physic, see it written by Smith.

2.8.1.13 Marine Corps, Lance Corporal Jonathan Weygant

"It was buried in the side of a cliff. When I first saw it, I was scared. It [was] real strange. I think the creatures calmed me. It was weird. I think they were trying to communicate with me, like, I guess, telepathically. It is really weird, and I don't believe in any of that stuff. [Immediately after this] I was arrested. I thought they were going to kill me. He was saying, "Are you a patriot? Do you like the Constitution?" I'm like, "Yeah." He said, "We are on our own program. We don't obey. We just do what we want." And he said, "You have got to sign these papers. You never saw this. I don't exist. And if you tell anybody, you will just come up missing."" pp. 275 - 277. For more, [click here](#).

2.8.1.14 Air Force Intelligence Officer, Major George A. Filer III

"I was met by the head of the command post. He was very specific about the fact that an alien from outer space had been shot at Fort Dix, and that he had run away after being wounded, and headed for McGuire. ... One interesting thing is that many of the key personnel on the base at that time who had a connection with the event were quickly transferred – from the wing commander on down – indicating that if you knew something, they tended to split you up, so you couldn't talk about it. ... At times I used to carry nuclear weapons. In other words, I was mentally fit to carry nuclear weapons, but I'm not mentally fit if I see a UFO. This criticism and this ridicule have done more to keep the story [from] coming out than almost anything else". pp. 284 - 288. For more, [click here](#). See also Major Filer's website at <http://www.nationalufocenter.com>.

2.8.1.15 British Ministry of Defense, Nick Pope

"I was posted to a division called Secretariat Air Staff. My duties there were to research and investigate the UFO phenomenon for the UK government. There have been a steady stream of good-quality cases which I think would convince any open-minded observer who actually looked at the data, that there was something here which went significantly farther than just lights in the sky. I've made no secret of the fact that I believe some of these UFOs may well be of extraterrestrial origin". pp. 289 - 296. See also Mr. Pope's website at www.nickpope.net.

2.8.1.16 United Kingdom Chief of Defense (1971 - 73), Admiral Lord Peter Hill-Norton

"I have frequently been asked why a person of my background – a former Chief of the Defense Staff, a former Chairman of the NATO Military Committee – why I think there is a cover-up of the facts about UFOs. Governments fear that if they did disclose those facts,

people would panic. I don't believe that at all. There is a serious possibility that we are being visited – and have been visited for many years – by people from outer space, from other civilizations. It behooves us to find out who they are, where they come from, and what they want. This should be the subject of rigorous scientific investigation, and not the subject of rubbishing by tabloid newspapers”. pp. 305-307. See also Lord Hill-Norton, Forward to Timothy Good's Above Top Secret. See Figure 02.04.13.

2.8.1.17 US Air Force Security Officer, Larry Warren

“They said, “We are going to show you a film that might help you put into perspective what you gentlemen have witnessed.” They ran the film. The best clip on it showed the berets of the Fifth Special Forces in Vietnam with low scrub brush and a guy with a camera. He turns the camera and this giant, green, delta-shaped thing rises out of the brush very slowly and deliberately, below where they are, up to face level. Shrubbery and brush is falling off this massive thing. I'll never forget that in my life! ... The only reason I have my records is because I was advised to steal some of them by an Air Force Colonel, because he said they would vaporize you”. pp. 316 – 320. More here.

2.8.1.18 US Army, Sergeant Clifford Stone

“Can any government keep secrets, let alone the US Government? The answer is unequivocally yes. The National Reconnaissance Office remained secret for many, many years. The mere existence of the NSA remained secret. The development of the atomic weapon remained secret until once you exploded one. I had classified documents the Air Force acknowledged. When I got members of Congress to help me open up more files, they were immediately destroyed, and I can prove this. I have been at locations where there were craft that did not originate on the face of this planet. While I was there, we saw living and dead bodies of entities that were not born on this planet. ... They are not hostile toward us. We are the enemy in this instance. It is not a scary story. The ETs have a perception of God. They are living, breathing creatures as mortal as you and me. They have families. They think, they have loves, they have likes, they have dislikes, they have social culture. If we do not grow spiritually, we are forcing the situation where the entities will eventually make themselves known. ... Not more than two dozen UFOs had been retrieved by 1969 when I was briefed first. ... The entity was a little bigger than the 3, 3 ½ foot tall entities that are a lot of times reported. I looked right into the eyes of this little creature. And you know, it's like you are seeing it, but everything is being pulled from your mind. He was reading my whole life. It is hard to describe what I really felt there – your life up to that point goes by in seconds. And I mean you were feeling everything”. pp. 327 – 337. For more, click here. For a video interview, click here.

2.8.1.19 US Air Force, Sergeant Karl Wolfe

“We walked over to one side of the lab and he said, “By the way, we've discovered a base on the backside of the moon.” I was a little terrified, thinking to myself that if anybody walks in the room right now, I know we're in jeopardy because he shouldn't be giving me this information. Then he pulled out one of these mosaics and showed this base on the moon which had geometric shapes – there were towers, there were spherical buildings, and things that looked somewhat like radar dishes, but they were very large structures. I didn't want to look at it any longer than that, because I felt that my life was in jeopardy”. pp. 415 - 418. More here. For a video interview, click here.

2.8.1.20 Defense Intelligence Agency, Military Intelligence Analyst, John Maynard

"I said, "Now this is supposed to be a system that tracks radar anomalies on Earth, right?" He says, "Yep, that's what it does." So I ask, "Then why are half of them pointed toward outer space, towards the moon, towards areas that are just blank space? What are they looking for?" He says, "You've got to have a need to know to know about that." ... We go back to a comment made by one of the astronauts when he stepped on the moon. It was the day after they got there. And he says, "You're right, they're already here." It got out on the airwaves. I know several people who recorded it. It was quickly taken out of all tapes that were public broadcast". pp. 424 – 427. For more, click here.

2.8.1.21 NASA, Department of Energy, Harland Bentley

"I was in a facility in California doing classified work. Our astronauts were doing a loop around the moon. I heard them say they had a bogey coming in at 11:00. It was another type of ship. There were portals there that they could see in. They could see beings of some sort. They just took photographs. After a few thousand miles, they took off from the capsule and went away. This happened before the lunar landing. This event was unedited because of where I was". p. 431. For more, click here.

2.8.1.22 McDonnell Douglas Aerospace Engineer, Dr. Robert Wood

"I had access to special libraries, so we could go up to the library that the Air Force ran and sort of paw through top-secret material. Since I was interested in UFOs, I'd look to see what they had. For about a year, I was getting quite a few hits. Then, all of a sudden, the whole subject material vanished. The entire classification for the subject just vanished". pp. 434 - 435. See also Dr. Wood's website at www.majesticdocuments.com.

2.8.1.23 Stanford Research Institute, Senior Policy Analyst, Dr. Alfred Webre

"I worked on the 1977 Carter White House Extraterrestrial Communication Project. It called for creation of central and regional databases under independent control on UFOs and EBEs – that is Extraterrestrial Biological Entities. The full management staff and the research institute had signed off knowingly on the proposal. ... I flew back from my meeting with the White House, at which this final approval had been given. And when I arrived back at my offices at SRI (Stanford Research Institute), I was called back into the office of the senior SRI official. The project was to be terminated. They had received direct communication from the Pentagon that if the study went forward, SRI's contracts would be terminated. These contracts were a substantial part of SRI's business at the time. The senior Pentagon liaison stated that the project was terminated because, "There are no UFOs." Here we have a President of the United States who came to office under a pledge to open up the UFO issue, and an open study in the White House, and that was squelched". pp. 441 – 446. See also Dr. Webre's website at <http://www.exopolitics.com>.

2.8.1.24 Science Applications International Corporation (SAIC), Secretary, Denise McKenzie

"Sophia Hoffer asked me to come work at SAIC. I came in and there wasn't any paperwork to fill out. She just said, "You have the job." I didn't even know what department it was. These supervisors were playing games on their computer. There was nothing on their desks. A supervisor gave me letters to respond to. He said, "Oh, you know, just put a letter together and send it off." I opened up the files and even the letters that were in there were backdated several years saying the same exact form letter. It was talking about sometimes millions of dollars in contracts. It looked like there had never been any activity on it. That struck me as very odd. Sophia was in the position of one of the head scientists, which I thought was interesting, because I had met her working at a fabric

store. They were getting a lot of money for doing nothing, and I didn't know where the money was going. Later, I put her last name in a computer to do a search. It took me to this DEA site. There was a picture of her with a different first name, same last name. But this was the deceased site for DEA or CIA agents. I was shocked. This person is supposed to have been dead for years". pp. 451 – 455.

2.8.1.25 Roswell Army Air Base Public Information Officer, Lieutenant Walter Haut

"The story I put out was very simple. We had in our possession a flying saucer. It was found on a ranch up north of Roswell. It was being flown to General Ramey's office. The information was given to me, almost verbatim, by Colonel Blanchard. He said, "I want you to give it to the local newspapers and radio stations, and do it post haste"... The cover-up was pretty well orchestrated. I think the thought of handling it that way came down from Washington, through channels. We were told that we were all wrong, that it was just a weather balloon". p. 478.

UFO MESSAGE: DON'T MESS WITH NUCLEAR WEAPONS

2.8.1.26 US Air Force, FAA, Captain Robert Salas

"My security guard says, "Sir, there's a glowing red object hovering right outside the front gate – I'm looking at it right now. I've got all the men out here with their weapons drawn." ... The nuclear-tipped warheads went into a "no-go" condition, meaning they could not be launched. We lost anywhere from between 16 to 18 ICBMs at the same time UFOs were in the area and were observed by airmen. Bob Kominski headed up the organization to look at all aspects of these shutdowns. He was told by his boss that the Air Force said, "Stop the investigation. Do no more on this, and do not write a final report." This is very unusual, especially in light of the fact that headquarters was stating that this was of extreme importance". pp. 168-171. See also section 2.2.1

2.8.1.27 US Air Force Lieutenant, Professor Robert Jacobs

"So this thing [UFO] fires a beam of light at the warhead, hits it, and then it moves to the other side and fires another beam of light, and then moves again and fires another beam, and another. And the warhead tumbles out of space. What message would I interpret from this? Don't mess with nuclear warheads. ... After an article [about the incident], I would get telephone calls all night long. People would call and start screaming at me. One night somebody blew up my mailbox". pp. 184, 185, 187.

2.8.1.28 US Air Force, Atomic Energy Commission, Colonel Ross Dedrickson

"We were getting reports of visits by UFOs over the storage facilities and even some of the manufacturing facilities. That went on continuously. We found that formal reports were few and far between. Security people were reluctant to report because of the protocol and the bureaucracy involved in reporting them. ... I learned about incidents involving nuclear weapons. Among these incidents were those where a couple of nuclear weapons that were sent into space were destroyed by the extraterrestrials. There was one incident when we exploded a nuclear weapon over the Pacific in '61, I believe. This was one that the extraterrestrials were really concerned about because it affected our ionosphere. In either the very end of the '70s or the early '80s, we attempted to put a nuclear weapon on the moon and explode it for scientific measurements. [This] was not acceptable to the extraterrestrials. They destroyed the weapon as it went toward the

moon. The idea of any explosion of a nuclear weapon in space by any Earth government was not acceptable to the extraterrestrials. That has been demonstrated over and over". p. 191-193.

COVER-UP: ADVANCED TECHNOLOGIES FROM UFOS

2.8.1.29 US Air Force Office of Special Investigations, Lieutenant Colonel Charles Brown

"We had objects with four-way confirmation – ground visual, ground radar, airborne visual, airborne radar. It doesn't get any better than that! In my following of unusual aerial phenomena for the past 50 years, there seems to be some reason to discredit very viable and very reputable witnesses when they say something is unidentified. ... By humidifying air, I was getting 20 to 30% improvement in efficiency over a car engine. I started selling these devices. The Federal Trade Commission performed an illegal act. I lost my vehicle, about \$100,000 worth of equipment, and a test vehicle was stolen. So in three weeks, psychologically I was wiped out". pp. 247 - 251. More here

2.8.1.30 Russian Space Communications Center, Major General Vasily Alexeyev

"As a rule, [places where UFOs appear] are objects of strategic significance – rocket complexes, scientific test establishments – in other words, there is a high concentration of advanced science and to some degree danger. I know that in some places they even learned to create a situation which would deliberately provoke the appearance of a UFO. ... They came up with a table with pictures of all the shapes of UFOs that had ever been recorded – about fifty – ranging from ellipses and spheres to something resembling spaceships. ... The study of UFOs may reveal some new forms of energy to us, or at least bring us closer to a solution". pp. 345 – 347. More here.

2.8.1.31 US Air Force, NRO (National Reconnaissance Office), Master Sergeant Dan Morris

"Eisenhower wanted somebody to be in charge. The CIA was working primarily for itself. Most of the military intelligence directors were working for themselves. ... So, it was organized, but the name of the NRO was kept secret for years. ... The National Security Agency – the killers work in that. Secretary of Defense Forrestal was the first powerful person that was eliminated because he was going to release information [on UFOs] – and nobody has ever paid for that crime. ... Who was stationed at Roswell? The only nuclear bomb squadron in the world. We focused several powerful radars on the UFOs, and it caused two of them to crash. One of them had two aliens on it. One of them was wounded or hurt, the other was alive then, but before we could get him anywhere, he had passed on. ... I would interview people who claimed they had seen something, and try to convince them they hadn't, or that they were hallucinating. If that didn't work, another team would give all the threats – threaten them and their family. They would be in charge of discrediting them, making them look foolish. Now, if that didn't work, there was another team that put an end to that problem, one way or another. ... UFOs are both extraterrestrial and manmade. ... Even back in Tesla's time, we had free energy. It's not that our government doesn't want us to know that there are other people on other planets. What they don't want us to know is that this free energy is available to everybody. That's the greatest secret. So secrecy about the UFOs is because of the energy issue. Some would like for us to believe that the aliens are our enemy now. There's no proof that I have ever

read in any official document where – unless they were attacked – they ever shot. We don't have a threat from Russia anymore, but if we keep shooting at those aliens, we might have a threat from them. We should demand that our government stop trying to shoot down those aliens". pp. 358 - 366.

2.8.1.32 US Air Force, Lockheed Skunkworks Engineer, Don Phillips

"These UFOs were huge. They would just come to a stop and do a 60 degree, 45 degree, 10 degree turn, and then immediately reverse this action. During the Apollo landing, Neil Armstrong says, "They're here. They are right over there and look at the size of those ships. And, it is obvious they don't like us being here." When I was working with the Skunkworks, we signed an agreement with the National Security Agency and the National Security Council, as well as the CIA. And we kept very quiet about this. Anti-gravitational research was going. We know that there were some captured craft from 1947 in Roswell, New Mexico. And, yeah, they were real. And, yes, we really did get some technology from them. And, yes, we really did put it to work. ... We knew each other from what we call unseen industry. We can term it black, deep black, or hidden. The knowledge I have of these technologies came from the craft that were captured here. I didn't see the craft, nor did I see the bodies. But I certainly know some of the people that did. There was no question that there are peoples, or beings, from outside the planet. Are these ET people hostile? Well, if they were hostile, with their weaponry they could have destroyed us a long time ago. ... We got these things that are handheld scanners that scan the body and determine what the condition is. We can also treat from the same scanner. Are these things real? Well, I can tell you personally that we've been working on them. And we have ones that can cure cancer. Yes, diagnose and cure. Politics, and God bless them, the FDA, and other people whose financial interests could be damaged by the release of certain technologies keep these out of view. ... One of the purposes for founding this technology corporation that I did in 1998 was to bring forth these technologies that can help get rid of the toxins – that can clean the air, that help get rid of the need for so much fossil fuel. Yes, it is time. I can tell you personally that it has already started". pp. 375 – 383. For more, click here.

2.8.1.33 US Marine Corps, Captain Bill Uhouse

"The simulator wasn't actually functional until around 1958. The simulator that they used was for the extraterrestrial craft they had, which is a 30-meter one that crashed in Kingman, Arizona, back in 1953 or 1952. I was inside the actual alien craft for a start-up. Over the last 40 years or so, not counting simulators – I'm talking about actual craft – there are probably two or three dozen, and various sizes that we built". pp. 384 – 387.

2.8.1.34 US Air Force, Aerospace Illustrator, Mark McCandlish

"This craft was what they called the Alien Reproduction Vehicle. It was also nicknamed the Flux Liner. This antigravity propulsion system – this flying saucer – was one of three that were in this hangar at Norton Air Force Base. We have found a patent filed by James King Jr., and this patent looks just like this system, except that instead of having a dome for a crew compartment, it has a cylinder in the center. It has the same flat bottom and sloping sides. The patent was filed initially in 1960 and was secured in 1967. ... There is a scientist in Utah by the name of Moray B. King – he wrote a book called Tapping the Zero Point Energy. Zero-point energy is actually what keeps the electrons energized around the atomic structure of everything in the universe. There's enough of this flux, this electrical charge in the nothingness of space, that if you could capture all the energy that

was embedded in just a cubic yard of space, you'd have enough energy to boil the oceans of the entire world". pp. 501, 508. For more, click here.

2.8.1.35 US Army, National Security Council, Colonel Philip J. Corso, Sr.

"I went back and there were five crates. I lifted one up and here's this body floating in fluid. First, I thought it was a child because it was small. Then I looked at its head and all. The head was different. The arms were thin. The body was gray. So right at that moment I figured I don't know what this thing is. ... The one ET craft I saw was at one of the airbases. ... General Trudeau created the Foreign Technology Division and put me in charge of it. There I started getting the autopsy reports of ETs, and I started getting other crash reports and the artifacts from the crashes. ... We gave information about the ET technologies out and insisted the corporations take the patents. We put the integrated circuit out. The general said, "let's keep a secret, but when I die, I relieve you of my oath." pp. 459 – 462. See, The Day After Roswell, by Col. Philip J. Corso. See also Figure 02.09.23.

2.8.1.36 McDonnell-Douglas, Professor of Aeronautical Engineering, Dr. Paul Czysz

"When I was at Wright-Patterson Air Force Base, we had flying saucers that covered the distance from Columbus to Detroit in the equivalent of about 20,000 miles per hour. ... Zero-point energy represents about 40-50 megawatts of power per cubic inch of space. That's a lot of power. If you could tap it at will, then no one would have to sell gasoline or oil anymore... Depending on the secrecy level, you have to go through a significant background check. When you do that, if you're in a very tight compartment, you sign a statement that you will not divulge the existence of the project or even answer a question that could acknowledge the existence of the project. I know people today that worked on one of the things I worked on, and if you asked them about it, they would say, "No, I have no idea what you're talking about." They're in their seventies now, but they still absolutely would never admit that they even know what you're talking about". pp. 511 – 519. More here.

2.8.1.37 US Army, Lieutenant Colonel Thomas E. Bearden

"Some of the breakthroughs in the past have been deliberately suppressed. T. Henry Moray was inspired by Tesla's work. There was absolutely no question that he had a system that produced 50 kilowatts out of a 55-pound box. There are all kinds of skullduggery that happened there. The Russians even tried to kidnap him at one time. Gabriel Crone invented a true negative resister, working on a Navy contract for Stanford University. He was never permitted to reveal the exact way that he constructed it. There is real stuff in cold fusion. 600 experiments worked, for goodness sake. Probably 50 inventors have invented free energy systems. ... What we have is a situation where the entire structure of science, industry, and the organizations of science and the patent office are against you. I've been a victim of quite a bit of suppression. So has any other legitimate researcher in the area. And behind this, we have a few people who are quite wealthy and who own these things. The more powerful the agency, the more they will resort not only to legal, but to extra-legal means to suppress their competition. Lethal force is used. And it is not one cartel. It is many, many groups in energy. And each one does not wish to see simple little electrical taps pulling out enormous energy from the vacuum. They would much rather see you burning a lot more oil. If we use this system where we extract energy from the vacuum, we can clean up this biosphere". pp. 534 –

542. For more, click here. See also Dr. Bearden's website at www.cheniere.org.

2.8.1.38 MIT Chief Science Writer, Dr. Eugene Mallove

"I was the Chief Science Writer at the MIT news office when the cold fusion story out of Utah broke on March 23, 1989. It turns out the cold fusion effect was real. One day while at MIT, I inadvertently was looking through some piles of paper by physicists doing their repeat of the Pons-Fleischmann experiment. To my utter astonishment, I can remember sitting at my desk and actually seeing two sheets of paper, one dated July 10 and another July 13. The July 10 control experiment showed in the raw data excess heat. But then, on July 13, it was shifted completely. It was altered. Clear fraud – no question. I asked for a review at MIT. I got nowhere. Yet today, MIT data is held up. In fact, what Pons and Fleischmann found was only the tip of an iceberg. There are huge quantities of technical literature published by proponents, and a much smaller amount by the people who found so-called negative results. There has been an extraordinary abrogation of legal responsibility at the Patent Office and the Department of Energy on the matter of cold fusion. There is serious criminal activity going on that ultimately must be rooted out if the cold fusion and new energy revolution are to go forward". pp. 544-546. See the late Dr. Mallove's website www.infinite-energy.com.

THE GRAND WAR PLAN: IT'S ALL BASED ON A LIE

2.8.1.39 Fairchild Industries Corporate Manager, Von Braun Spokesperson, Dr. Carol Rosin

*"When Wernher Von Braun [father of modern rocket science] was dying of cancer [1974], he asked me to be his spokesperson. Von Braun actually told me that the reasons for space-based weaponry that were going to be given – the enemies that we were going to identify – were all based on a lie. He said the strategy that was being used to educate the public and decision makers was to use scare tactics; that first the Russians are going to be considered the enemy. Then terrorists would be identified. Then we were going to identify third-world "crazies." We now call them Nations of Concern. The next enemy was asteroids – against asteroids we are going to build space-based weapons. And over and over during the four years that I knew him and was giving speeches for him, he would bring up the last card. **"And remember, Carol, the last card is the alien card. We are going to have to build space-based weapons against aliens, and all of it is a lie."** He would not tell me the details. I am not sure I would have absorbed them if he had told me the details, or even believed him in 1974. ... In 1977, I was at a meeting in Fairchild Industries in a conference room called the War Room. ... They continued the conversation about how they were going to antagonize these enemies and at some point, there was going to be a war in the Gulf, a Gulf War. Now this is 1977"! pp. 255 - 259. For more, See Dr. Rosin's website, www.peaceinspace.com.*

2.8.1.40 Steven M. Greer, M.D., Founder and Director, Disclosure Project

"The government – as you and I might think of it – is really quite outside the loop. Indeed the situation is so dire that senior Joint Chiefs of Staff leaders in the Pentagon who I have briefed have no more access to such projects than any other civilian – unless they are on the "inside" for some reason. We have found that the technologies to replace fossil fuel usage already exist and need to be exploited and applied immediately to avert a serious global economic, geopolitical, and environmental crisis in the not-so-distant future. As daunting a disclosure may be, with all its potential for short-term instability and change,

Carlson AS IT WAS IN THE DAYS OF NOAH The CFBC
continued secrecy means that we will destroy the earth through our folly and greed. We do not have 50 more years – the earth's ecosystem will collapse before then. There are no easy choices. But there is one right one. Will you help us make it”? pp. 567, 491, 570. See also Dr. Greer's website at www.disclosureproject.org.

2.8.2

We Introduce President Jimmy Carter.
But even Governors can file a UFO sighting.

NATIONAL INVESTIGATIVE COMMITTEE ON AERIAL PHENOMENA (NICAP)
 3323 Connecticut Street, West
 Washington, Maryland 20710

REPORT ON UNIDENTIFIED FLYING OBJECTS

This form includes questions asked by the United States Air Force and by other Armed Forces' participating agencies, and additional questions to which answers are needed for full production by NICAP. After all the information has been fully studied, the classification of an Unidentified Flying Object will be published by NICAP in its regularly issued magazine or in another publication. Please try to be accurate in every answer, as possible. Would you read additional copies, please use another sheet of paper. Please do not sign this form unless you are a government or government sponsored individual. Thank you.

1. Name Jimmy Carter Place of Unfamiliar:
 Address State Capital Atlanta Occupation Governor
Date of birth
Education Graduate
Special Training Nuclear Physics
Military Service U.S. Navy

2. Date of Observation October 1969 Time 7:15 AM EST

3. Location of Observation Laurey, Georgia

4. How long did you see the object? 10-15 seconds Several minutes

5. Please describe weather conditions and the time of day. i.e., light, clouds, temperature, dew, etc. Shortly after dark.

6. Position of the Sun or Moon in relation to the object and to you. Not in sight.

7. If seen through telescope, binoculars, or other visual aids, what type of visual aid? Glasses.

8. How close were the object(s)? 500 ft. 100 ft. 10 ft. 5 ft. 1 ft. None (If none, specify distance, including presence or absence, of any.)

9. Please describe the object(s) in detail. For instance, size, shape, color, etc. in reply to a source of light, was it reflecting, etc.? Please use additional sheets of paper, if necessary.

Figure 02.08.03 UFO Incident Report Filed By Then-Governor Jimmy Carter Of Georgia.

Although he could command (and did) the USSN, Nuclear Submarine, Sea-Wolf) he obviously **was too poor an observer for Mr. Condon!** Note his response at a recent book signing: "I don't know (*What they did with my report*) I saw one (*a UFO*), but it just disappeared"!



The 39th President of the United States
Jimmy Carter
Place: Mercer University
Date: Nov. 9, 2012
Credit: Mercer University

**Figure 02.08.04 Jimmy Carter ‘The UFO President:
Jimmy was the first President to receive a Nobel Peace Prize after leaving office.**

There were some small changes that occurred during the Carter years that advanced the cause of UFO openness. One of these changes occurred in the field of the Freedom of Information Act (FOIA).

The Freedom of Information Act was passed in 1966 to guarantee citizens the right of access to government documents. In many respects, however, the passing of the FOIA legislation did little in terms of releasing documents. This was especially true in terms of UFO documents.

When President Carter took office, all this changed. Many of the logjams researchers had incurred with the FOIA regulations were removed. In a news conference one month after taking office, Carter outlined his personal support for new Freedom of Information Act laws:

"In general, I favor the freedom of information laws... When there is a sense among American citizens that they are being misled or that illegalities are taking place within our own Government... I think under those circumstances that there is an excessive pressure on Government for information. If that same citizen had a sense that he could trust us, there would be much less inclination to demand access to the files... I think I might, as President, assume more responsibility in that field..."

In 1978 President Carter took action which strengthened the access to documents using the FOIA. He did this by signing an Executive Order, which in effect revamped the government's security classification system. The new executive Order changed the way in which documents were to be viewed in legal appeals over document releases. President Carter's order introduced the "public interest balancing test" which became an important consideration in the way UFO (and any other subject) FOIAs were dealt with. The test introduced a new aspect to judicial reviews. Courts in reviewing UFO documents for release "were forced to consider the public's interest when deciding declassification requests under the Freedom of Information Act."

Carter also instructed the Department of Justice to instruct agencies "to release information that could legally be withheld if the release could not be clearly harmful." The security system was revamped to "eliminate needless initial classification... reduce the time that documents remain classified. Carter estimated that 250 million pages of documents would be released because of the changes."

Carter, had by his actions, set the stage for what has come to be known in the UFO world as the "golden years," during which the UFO documents began to surface. During the four years of the Carter administration, the CIA, FBI, NSA, State, Army, USAF and the Navy department released thousands of pages of UFO documents.

There was one restriction, however, made by Carter, which turned out to be the "total" undoing of UFO openness the UFO community had hoped for. This restriction dealt with "protection of legitimate national security secrets." These secrets included information about sensitive intelligence matters and Special Access Programs that were given the green light to continue as a result.^a

a As a former Aerospace Scientist, having held a Secret and sometime Top-Secret Clearance over a period from 1958-2004, it was my observation that MANY documents were, and are, over-classified. The originator of any document gives that document his opinion of the documents classification. The individual often over classifies a document so-as-not to have any problem with any classification agency. However, Whenever the Defense of The United States of America may be compromised, the classification of any report, oral statement, etc., describing such compromise MUST Be Classified in accordance with the Security laws of OUR country. Assuming the classifier as a responsible (cleared to the level of his/her area of a need-to-know) individual, How could a "Dxxn.

In an attempt to fulfill one of his campaign promises to let the public in on what the Government knew about UFO's, Jimmy Carter's Scientific advisor, Dr. Frank Press, wrote a letter to the President of NASA. Dr. Press has impressive credentials:

***“Dr. Frank Press
Science advisor to President Jimmy Carter
1977 - 1980***

Dr. Frank Press was President of the U.S. National Academy of Sciences and Chairman of the National Research Council from 1981 to 1993 and Science Advisor to the President of the United States and Director, Office of Science and Technology Policy under Jimmy Carter from 1977 to 1980. Prior to that, he was Professor of Geophysics at the Massachusetts Institute of Technology and Chairman of the Department of Earth and Planetary Sciences. Dr. Press was also Professor of Geophysics at the California Institute of Technology and Director, Seismological Laboratory. He is a Life Member of the Corporation of MIT and Board Member of the Woods Hole Oceanographic Institution, the Marine Biological Laboratory, and the Monterey Bay Aquarium Research Institute. He is a Director of a medical diagnostic device company. He was the Cecil and Ida Green Senior Fellow at the Carnegie Institution of Washington from 1993-1997. Since 1993, he has been a visiting Professor at Cornell, Caltech, Stanford, and Indiana universities. Currently he advises on R&D strategic planning; management and research scenarios for new undertakings in industry and academia; and international research opportunities for The Washington Advisory Group.

Dr. Press has been elected to fellowship in the American Academy of Arts and Sciences, the Royal Astronomical Society, the Royal Society (London), the Russian Academy of Sciences, and the Academie des Sciences (France). He is the recipient of 30 honorary degrees. Among his awards are the U.S. National Medal of Sciences, the Vannevar Bush Award, and the Pupin Medal from Columbia University. Dr. Press received the Japan Prize from the Emperor in 1993. He was awarded the “great gold” Lomonosov medal, the highest award of the Russian Academy of Sciences.

Dr. Press earned a B.S. from the City College of New York, and an M.A. and Ph.D. from Columbia University.”

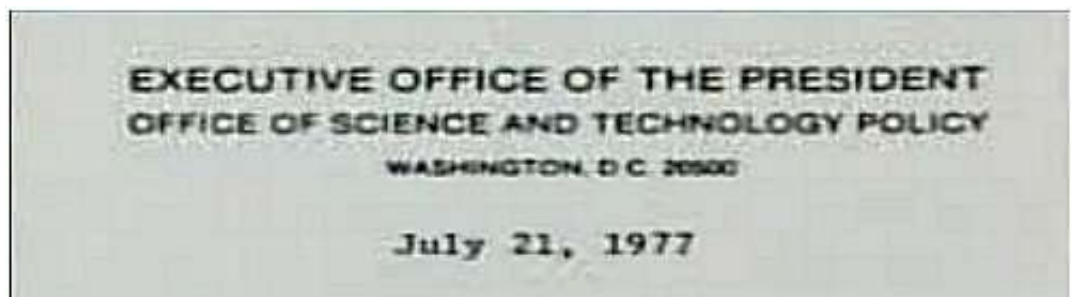


Figure 02.08.05 Letterhead Of Letter From Dr. Frank. Press To The USAF.



Figure 02.08.06 Text Of The Frank Press Letter.

When News of this request hit the desk of the U. S. Airforce Col. Charles Xearn, this request was turned down in the following letter. Contrary to one of Carter’s campaign promises his request to the US Air Farce was turned down!

In December of 1977,

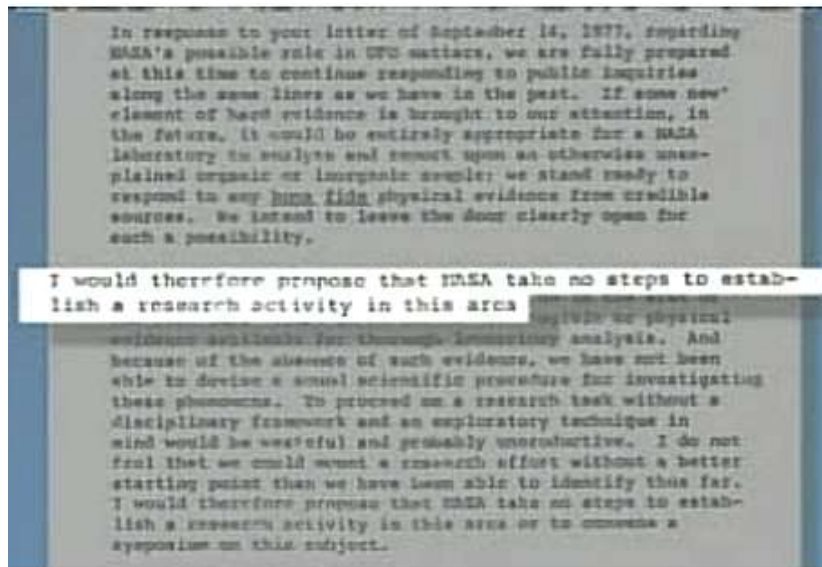


Figure 02.08.07 Col. Charles Xearn’s Negative Response To His Superior.

“... I would therefore propose that NASA take no steps to establish a research activity in this area. . .”

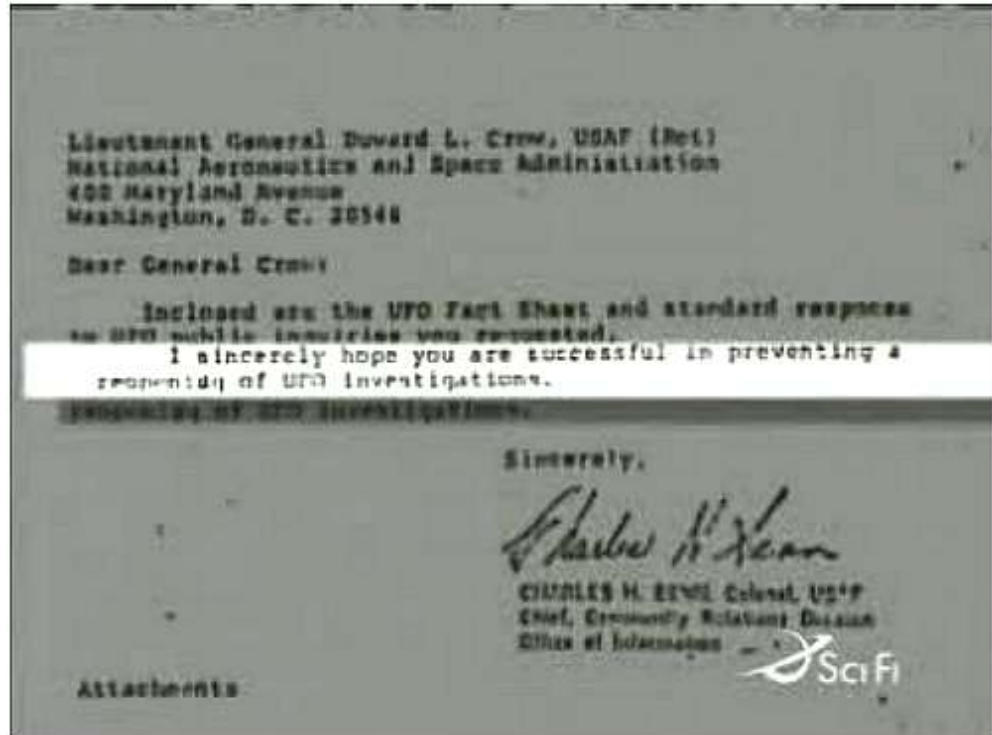


Figure 02.08.08 The Letter From Col. Xearn To Lt. Gen. Bernard L. Crow USAF.

“ . . . I sincerely hope you are successful in preventing a reopening of
UFO investigations. . . ”

And of course, President Jimmy Carter responds:

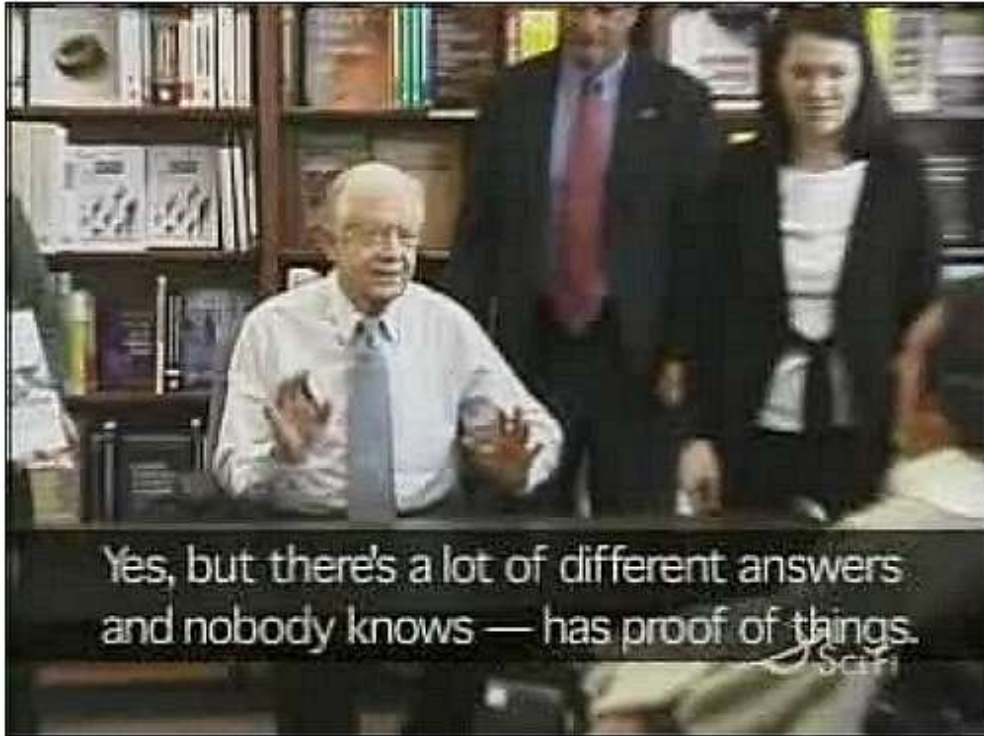


Figure 02.08.09 An Incredible Statement By Someone That Should Know Better.

But still unanswered is:**2.9.0 What Happened At Roswell, NM., 08 July 1947.****From A Description Published In IUR**

“New investigations, however, are uncovering startling evidence indicating that a UFO may have crashed in the New Mexico desert in July 1947. A rancher named **Mac Brazel** discovered strange metal strewn across a wide area of range land he tended. Because of the material's unusual characteristics, Brazel took pieces of the debris to the authorities in Roswell, New Mexico. Intrigued by the debris, Colonel Blanchard, commanding officer at Roswell Army Air Field, ordered two intelligence officers to investigate. These two men were **Major Jesse Marcel** and Captain Sheridan Cavitt. Upon their report, Colonel Blanchard quietly ordered that the ranch area be cordoned off. Soldiers removed the debris, sending it to Army headquarters in Fort Worth, Texas.”

The day after the storm, Brazel headed back into the pastures to check for any damage. He was startled to find a large debris field. The debris seemed strange to him. He took some of the strange materials to a nearby neighbor who urged him to report his find. After talking to the Roswell, N. M. authorities, he is questioned by the local radio station reporter Frank Joyce, who also reports the Brazel find to Roswell Army Airforce Base. The information is relayed to **Intelligence Officer Jesse Marcel Sr.** Accompanied by a security officer, Marcel meets with Brazel, and the debris field is examined. Marcel is equally confused by the find, and loads the debris up, taking some of it to his house. His son, Jesse Jr. vividly recalled the strange properties of the material his father brought home that night. See photos, below.

“It was not until the late 1970s, with Jesse Marcel's decision to comment publicly on the strange material and other aspects of the Roswell event, that the UFO crash story was revived. Since that time, new evidence indicates the weather balloon explanation was part of an elaborate government cover-up, and in fact, the original report of a recovered flying disk was probably true. Investigations into the UFO crash story continue with the goal of pressuring the United States government to end the cover-up and to reveal to the American public what actually crashed on the New Mexican desert that night in July 1947. “

(Paragraphs 1 and 3 of this page were supplied courtesy of the CUFOS.)

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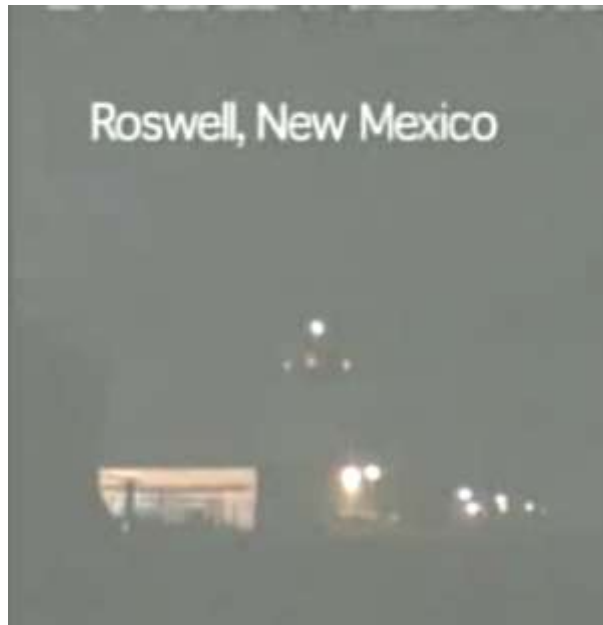


Figure 02.09.01 OUH-OUH-OUH-OH 'What's Hapinin' at Roswell???



Figure 02.09.02 I Tink Dis Iss Going To Be A Scary Part.

A nurse friend of Mortician Glen Dennis (Shown below) tells him a remarkable story. While working at RAAF (Roswell Army Airforce Base), she is called by doctors to assist in an "alien autopsy". She is sworn to secrecy, but must confide in someone. She later meets Dennis, and draws him a sketch of what she saw. She shortly was transfered, and was **never heard from again**. The news of the "flying disc" made headlines world wide, and **Mac Brazel** begins to regret the day he found the strange debris. [I told you Dis iss a scary part!]



The heads and things



And the “debris finder”, Mac Brazel

Figure 02.09.03 The Nurse’s Hand Drawn Picture. Dis iss REEL Scary, turn Da Page Mummy.

1. And enter our Mortician (1947). Do any of you remember Digby “Digger” O’dell the friendly undertaker? He was a character on a broadcast series in 1947 on the radio program “The Life of Riley”.
- ”. I bet Dennis listened to that broadcast.



Figure 02.09.04 The Mortician (Digby Odell) Glen Dennis Who Provided 4 Caskets For Children.



Figure 02.09.05 Map Of Two Areas Where Craft, Bodies, And Debris Found.

This picture taken of Highway 247 is near crash site.



Figure 02.09.05 Area Near 'Crash Site'.

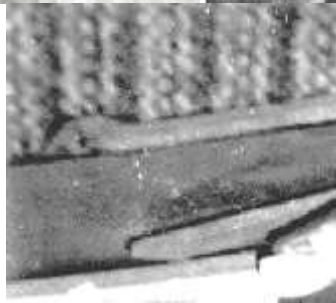
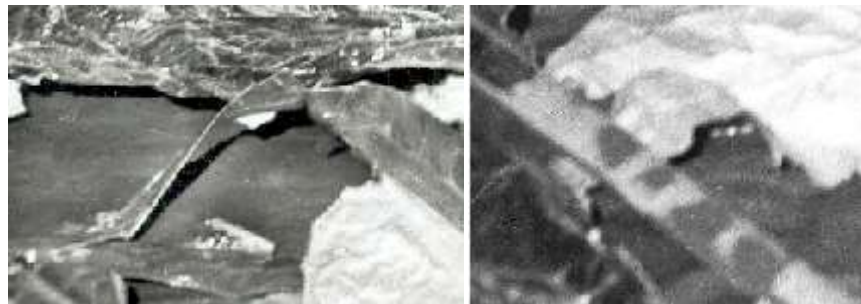
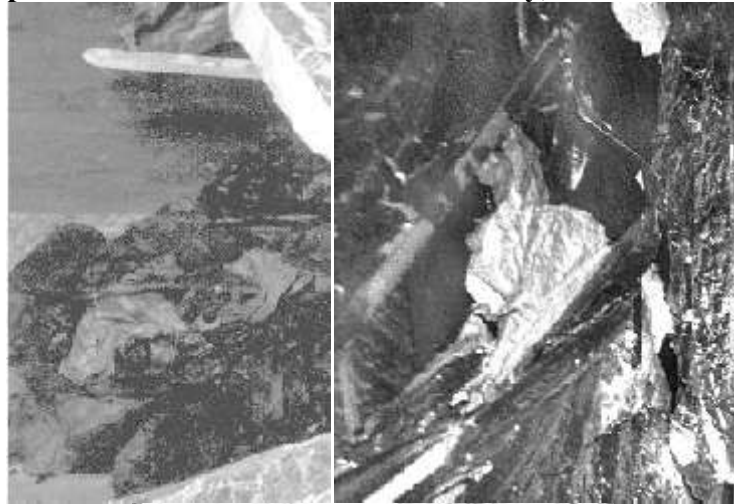


Figure 02.09.06 Photos Of The Crash Scene.

New Mexico Congressman Steven Schiff was brought into the story, when he indicated that not all inquiries have been answered.



Figure 02.09.07 Enter A New Mexico Congressman Steven Schiff.



Figure 02.09.08 Schiff Gives Radio Interview.



Figure 02.09.09 Schiff Gives Radio Interview - Cont.



Figure 02.09.10 The National Archives Museum.

And, a second request also sent him to the National Archives Museum with the following results:

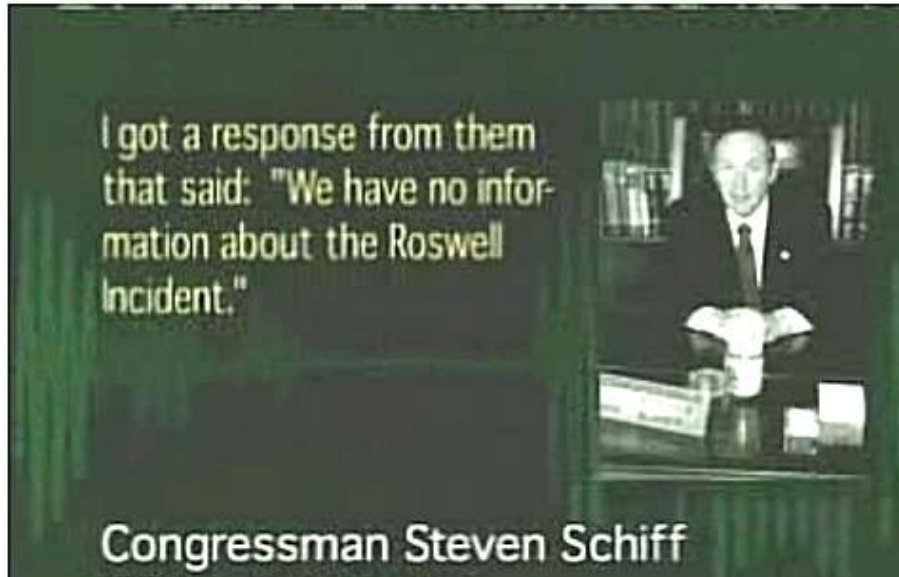


Figure 02.09.11 A Second Portion Of Congressman Schiff's Interview.

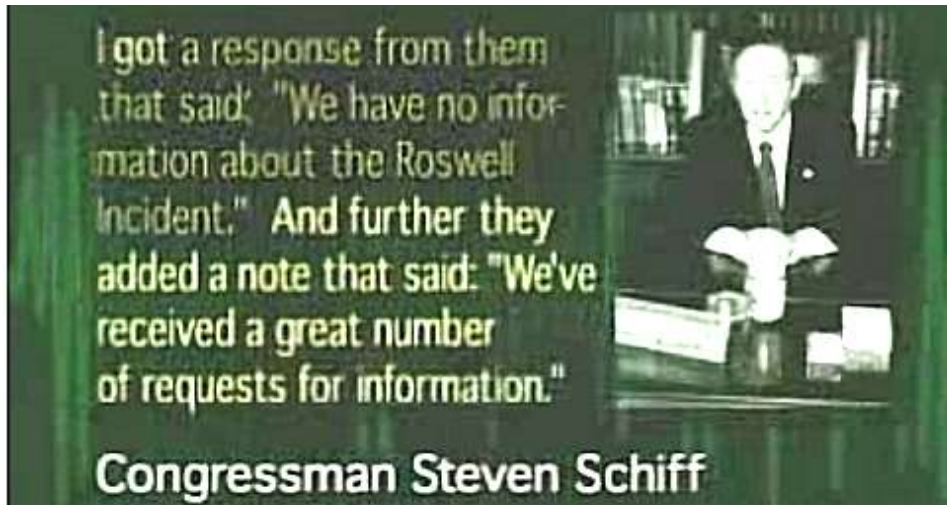


Figure 02.09.12 Congressman Schiff's Interview Cont.

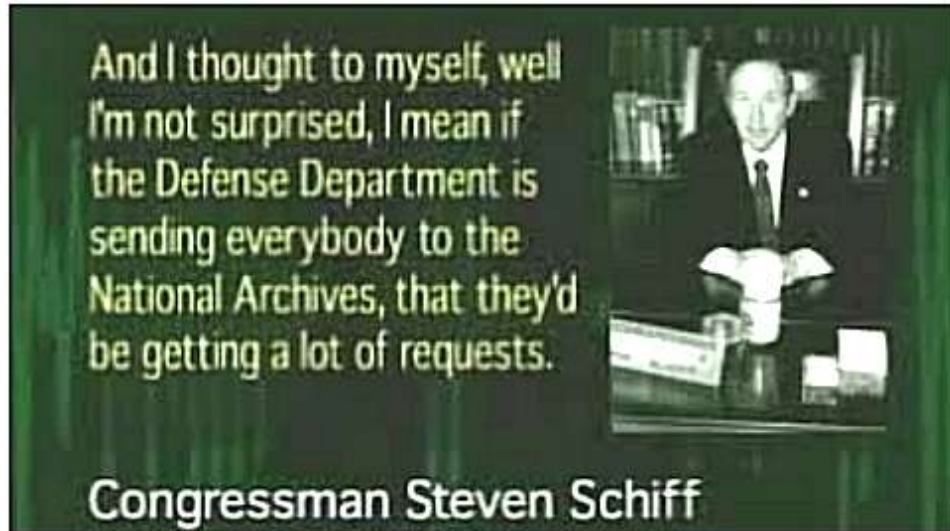


Figure 02.09.13 Congressman Schiff's Interview Cont.

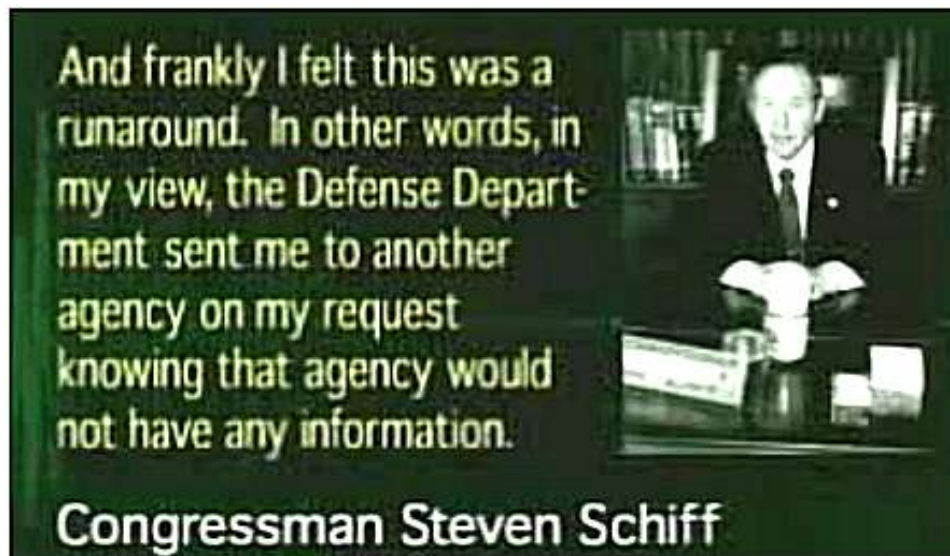


Figure 02.09.14 Congressman Schiff's Interview Cont.

2.9.1 CUFOs Response To The USAF's Skulduggery.“

[This section was obtained from, and by the courtesy of the Center for UFO Studies.]

In June of this year [1997], the Air Force released their second massive report on the now well-known Roswell incident that occurred in and near Roswell, New Mexico in early July, 1947. The first Air Force report in September 1994 concluded that the debris found by rancher Mac Brazel was from an Army Air Forces balloon-borne research project code named MOGUL. Despite the seeming finality of that first report, the Air Force clearly felt the need to release a new report that discusses the claims of alien bodies that were found at a second location in New Mexico in 1947.

The new report concludes that:

- 1) The witnesses to the reports of alien bodies are generally telling the truth;
- 2) But. . . these witnesses are mistaken about when the events they saw occurred, and they are also seriously mistaken about details of the events. Additionally, witnesses are conflating together several events that occurred at different times into a single event, and in every instance, the events the witnesses saw were normal Air Force activities.
- 3) In particular, the Air Force claims that the bodies observed were from scientific and engineering tests using anthropomorphic test dummies carried aloft by balloons, and "unusual" military activities were actually high altitude research balloon launch and recovery operations.
- 4) A Mogul balloon is still needed to explain some witness accounts, so the Air Force is now claiming that *both* a Mogul balloon and a balloon with dummies caused the Roswell testimony.

As with the 1994 report, the new report is clumsily padded to make it appear to be lengthy and impressive. This is done by using a large font, many irrelevant photos, and wide margins. A great deal of research was done by the Air Force to gather information about balloon projects in New Mexico, including interviews with surviving members of the balloon teams. But as was the case in the 1994 report, no effort was devoted to interviewing still-living witnesses of the events from 1947. This makes a mockery of the claim by Secretary of the Air Force Sheila E. Widnall in the Foreword that "Our objective throughout this inquiry has been simple and consistent: to find all the facts and bring them to light."

In the statements below, we detail the errors, omissions and faulty reasoning in the Air Force report. These defects are so egregious in some instances that we wonder whether the report was even reviewed at the Pentagon. The general flaw in the Air Force report is clear: if the testimony is taken at face value, then the Roswell events occurred in 1947, and the Air Force could find no explanation for tales of alien bodies from its activities in that year. Accordingly, the Air Force, with no supporting rationale, simply assumed that the witnesses were mistaken about the date of the incident. In other words, if the Air Force, in good faith, treated the events as occurring in 1947, they would have been stuck without an explanation. The result is the preposterous report they just produced.

SPECIFIC ERRORS, FLAWS, AND PROBLEMS IN THE REPORT

Using Discredited Witnesses

Problem: The Air Force considers Gerald Anderson to be an honest witness who is simply mistaken about dates, places, and details. It relies heavily on his testimony to demonstrate

similarities between Anderson's description of the alien bodies and anthropomorphic dummies.

Fact: No pro-coverup Roswell researcher considers Gerald Anderson to be an honest or believable witness. Anderson has admittedly falsified his telephone records and a diary to support his claims. Don Berliner, a primary investigator of his claims, has written as early as 1993 that he "no longer has confidence in the testimony of Gerald Anderson."

Ignoring Credible Witnesses

Problem: The Air Force ignores the testimony of Frank Kaufman.

Fact: Kaufman claims to have been involved with the recovery of the alien bodies, and he was in the military stationed at Roswell. His claims have never been convincingly refuted. His testimony should have been included in the report. It was, most likely, not included because it is impossible to suggest that Kaufman could be confused about events in which he participated and for which he took written notes.

Ignoring Their Own Experts

Problem: The Air Force, although interviewing balloon project members, did not ask them what they thought of its new theory to explain the stories of alien bodies.

Fact: Lt. Col. (Ret.) Raymond A. Madson, a project officer on Project High Dive for four years, told the Associated Press last week that there is no way the dummies could be confused with aliens. Moreover, he noted that there was a reward notice on the dummies and that they were stamped with labels identifying them as Air Force property.

Selective Use Of Testimony

Problem: James Ragsdale's testimony is not considered in full, even though a transcript of an interview done by ufologists is included in an appendix.

Fact: Ragsdale's description of how the object he saw landed (with a bright light and at high speed at night) is ignored, as is his description of the appearance of the debris, which looked nothing like a balloon. Instead, his use of the word "dummies" is taken out-of-context throughout the report.

No Balloons With Dummies Fell Near The Roswell Crash Site

Problem: Only one balloon landing was even remotely near the site north of Roswell where the craft and bodies were allegedly found.

Fact: There is no reason for witnesses to be confused by a balloon and dummy recovery that took place miles from the crash site.

Dummy And Balloon Tests Were Well-Known To The Public

Problem: The Air Force claims that anthropomorphic dummies "were not widely exposed (sic) outside of scientific research circles and easily could have been mistaken for something they were not."

Fact: The Air Force, a few pages later, admits that the dummy program, and balloon programs in general, received extensive publicity, including in books, national magazines, and the 1956 movie *On the Threshold of Space*. This makes it highly unlikely that witnesses who lived in New Mexico would be confused by balloon activities and mistake them for aliens.

Key Witnesses Cannot Be Placed At Any Balloon Recoveries

Problem: The Air Force theory obviously depends on the UFO witnesses having actually viewed balloon and dummy recoveries.

Fact: No witness involved in Roswell can be placed at any recovery. In fact, Air Force balloon personnel, asked about the witnesses, such as Gerald Anderson, cannot ever remember seeing or meeting these people at sites of balloon recoveries.

The Air Force Dummies Were Too Large

Problem: All anthropomorphic dummies were the size of adult males because only men were pilots in those years.

Fact: Witnesses to the bodies all report that the aliens were small and child-like in size (about four feet tall).

Witness Glenn Dennis Could Not Have Been Mistaken About the Dead Air Force Airmen

Problem: The Air Force explains Glenn Dennis's story about aliens by claiming that he inadvertently blundered into the base hospital when autopsies were being done on burned crewmen from an aircraft accident near the base.

Fact: Three of the bodies from that accident were taken to the Ballard Funeral Home where Dennis worked. Given this fact, it is preposterous to suggest that Dennis remained confused about just who or what was being autopsied at the base hospital.

As a final point, consider this bit of Air Force "reasoning." The report claims that Glenn Dennis's testimony combines several disparate events, plus military and civilian personnel from different eras at Roswell. The Air Force claims that Dennis conglomerated all these events or persons into one coherent memory:

- 1) Autopsies of dead crewmen from a KC-97 accident on June 26, 1956.
- 2) A balloon mishap that occurred west of Roswell on May 21, 1959, and Capt. Joseph W. Kittinger, who had red hair, and who was present at the base hospital after the accident.
- 3) Colonel Lee F. Ferrell, who was at the base hospital from October 1954 to June 1960.
- 4) Nurse Lucille C. Slattery, who was Chief Nurse at the hospital in 1947.
- 5) Nurse Idabelle Wilson, stationed at the base from February 1956 to May 1960.
- 6) Nurse Eileen M. Fanton, stationed at the base from December 1946 to September 1947.

The reader is left to judge the likelihood of all these unconsciously being combined into one event by a sane, competent witness, one who cannot even be proved to have been at the hospital in 1959, or to have known or met any of these military personnel.

SUMMARY

In summary then, examination of this latest report demonstrates beyond a shadow of a doubt that it was NOT an objective inquiry. Regardless of one's personal opinion of UFOs, it is plain to see that SOMETHING occurred that has resulted in two "final" AF reports within three years. One can only conclude that it is simply another government whitewash attempt, or worse, a clear case of incompetence and waste of taxpayer money. We look forward in eager anticipation to the next "final" Air Force report on the Roswell event. Or as "Riley" was fond of saying; "What a Revoltin development this is!"

REFERENCE MATERIAL

The Roswell Report: Case Closed, James McAndrew, Headquarters United States Air Force, Washington, DC, 1997.

OTHER REFERENCE MATERIAL

Several articles have been published in *International UFO Reporter*, the magazine of the Center for UFO Studies, on the first Air Force report or matters relevant to this second report. These include:

The Continuing Search for the Roswell Archaeologists: Closing the Circle, by Thomas Carey (January/February 1994)

When and Where did the Roswell Object Crash?, by Kevin Randle and Donald Schmitt (January/February 1994)

The Air Force Report on Roswell: An Absence of Evidence, by Mark Rodeghier and Mark Chesney (September/October 1994)

The Project Mogul Flights and Roswell, Kevin Randle, (November/December 1994)

The Roswell Debris: A Quantitative Evaluation of the Project Mogul Hypothesis, by Robert Galganski (March/April 1995)

Project Mogul and the Roswell Crash, an exchange with Charles B. Moore, Robert G. Todd, Mark Rodeghier and Kevin Randle (March/April 1995)

What the GAO Found: Nothing About Much Ado, by Mark Rodeghier and Mark Chesney (July/August 1995)

The Final(?) Air Force Report on Roswell, by Mark Rodeghier and Mark Chesney, (Winter 1995)

FOR MORE INFORMATION

Contact Mark Rodeghier at the Center for UFO Studies, 2457 W. Peterson Ave., Chicago, IL 60659, phone 773-271-3611 (e-mail: Infocenter@cufos.org). **[This last section was obtained from, and by the courtesy of the Center for UFO Studies.]**

Also, Former Director of the FBI, J. Edgar Hoover was also refused information!



Figure 02.09.15 J. Edgar Hoover Former Director Of The FBI.

In his own handwriting he stated:

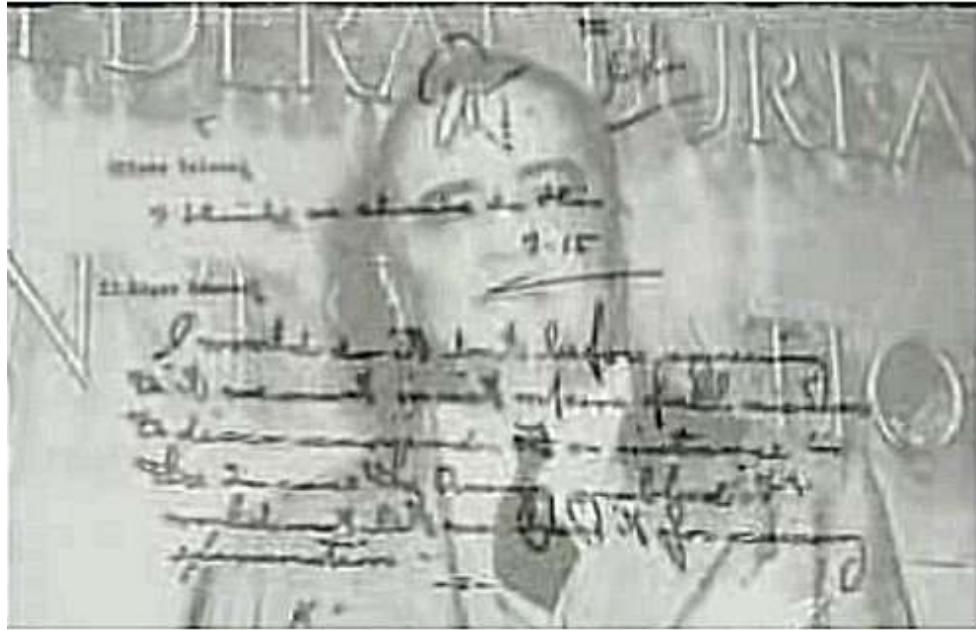


Figure 02.09.16 Montage – J. Edgar Hoover and Letter he sent.

<http://foia.fbi.gov/ufo/ufo1.pdf>

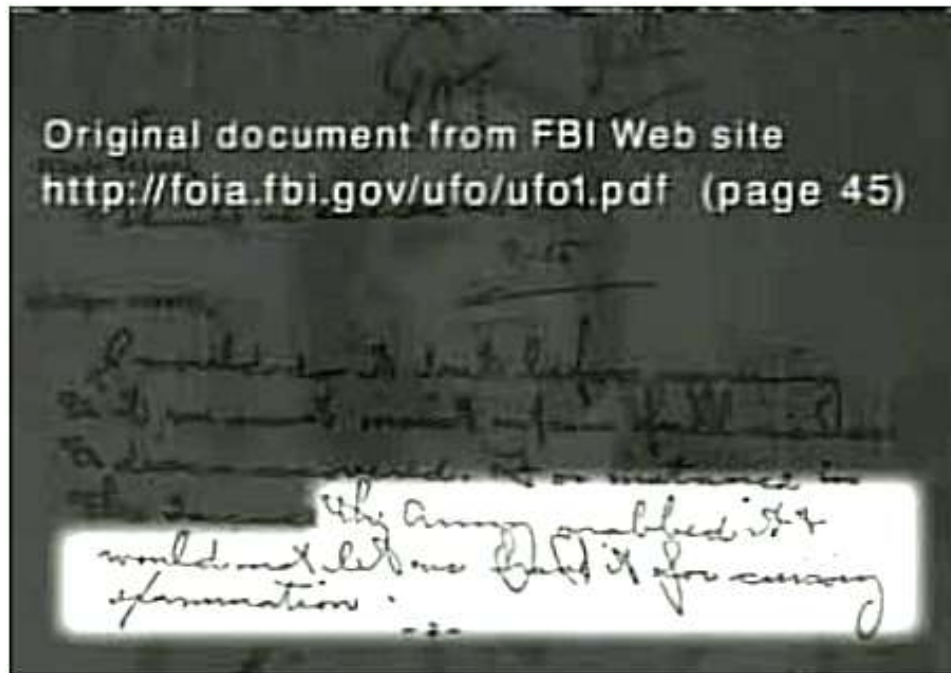


Figure 02.09.17 J. Edgar Hoover’s Letter with raised Text.

2.9.2 President Clinton's Request.

Even President Bill Clinton asked a similar question of Webb Hubbell that appears in Hubbell's book:

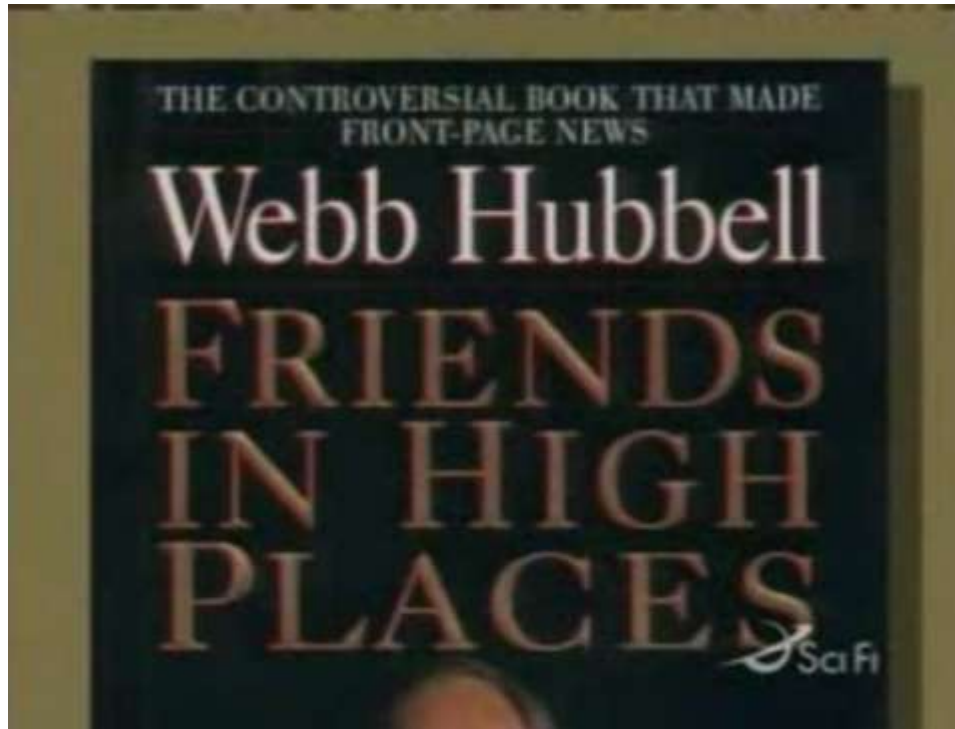


Figure 02.09.18 Cover Of Webb Hubbell's Book.

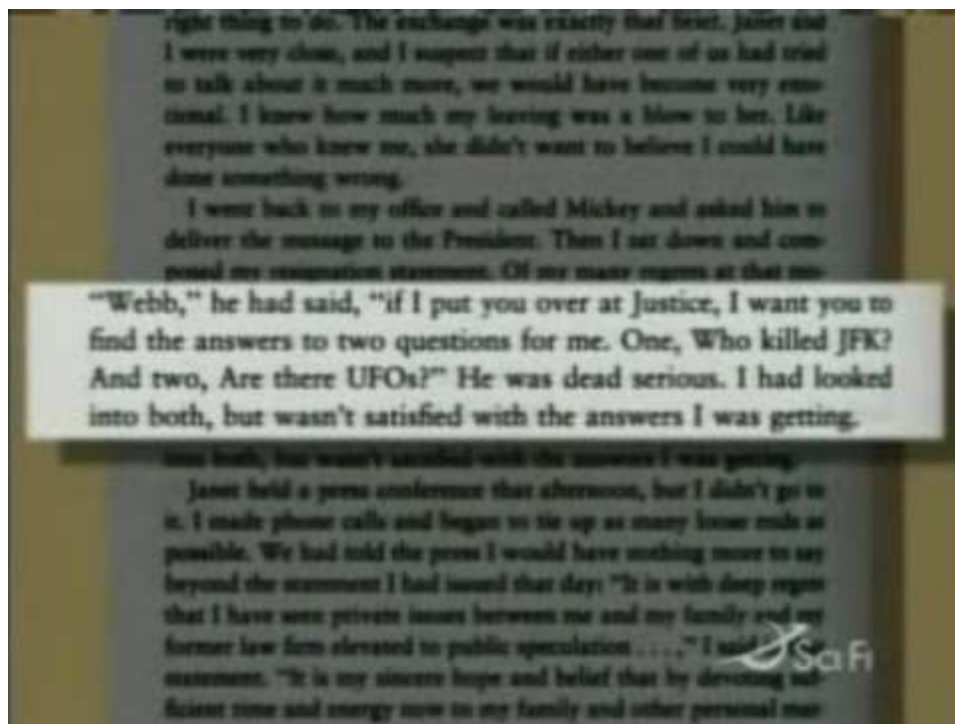


Figure 02.09.19 Excerpt From Conversation With, Then, President Bill Clinton To Webb Hubbell.

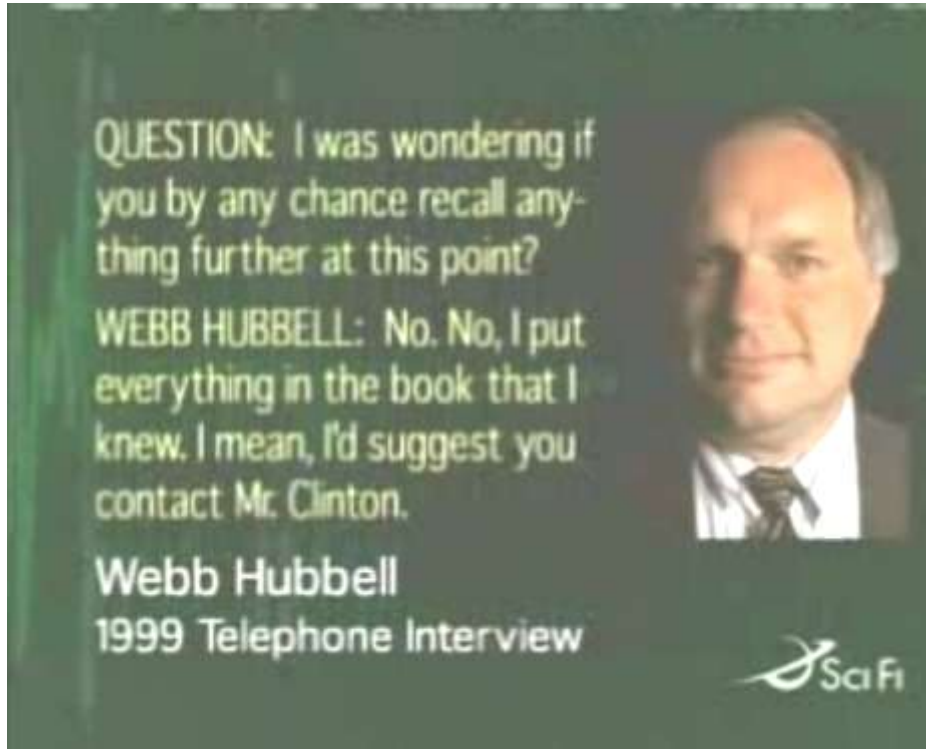


Figure 02.09.20 Excerpt From Telephone Interview With Webb Hubbell.

Bill Clinton was contacted as:



Figure 02.09.21 Excerpt From Letter To Bill Clinton.



Figure 02.09.22 Excerpt From Letter To President Bill Clinton.

The letter excerpt, above, Reads as:

“No Government agency is currently responsible for investigating UFOs because there is no factual evidence that alien life exists on other planets or that UFOs are *related* to aliens.”

The response to that letter should have been something like the following.

1. Are there unexplained UFO's?

If No, Provide a list of every UFO event reported; with date(s), times, photos/videos/RADAR Pictures, if taken, along with Names, Phone Numbers, Address of each reported observer.

If Yes, Why haven't they been explained? Provide a detailed explanation of each unexplained incident, as to methodology for your examinations, Who, and how were made the final decisions as to the validity of explanations.

Provide a list of every UFO event reported; with date(s), times, photos/videos/RADAR Pictures, if taken, along with Names, Phone Numbers, Address of each reported observer.

2. **Please detail the reason(s)** the previous Government and Private Studies have produced no factual information. Provide the names, addresses, phone numbers, Qualifications, Group Name, of EVERY individual that worked on any Government Evaluations Of UFO's.

Likewise, for any Private Company, Consultants, etc. that worked on evaluation of UFO events; including the results of their studies!

3. Please combine all findings, explanations, etc, above, in Binders with a Detailed

Combined Table Of Contents; and a Detailed Table Of Contents For each Binder.

4. Deliver These Binders To _____ . On or before

_____.

Further, No one on any committee should be chosen unless they had a good working knowledge of Newtonian and Relativistic, Spatial and Hyper-Spatial mechanics. There are good reasons to believe that UFOs may come from outside our Universe^a, or at least are able to transfer it/themselves thru time-jumps or from Light years away through mechanisms like Worm-Holes, etc.

The logic of their answer, above-below, leaves much to be desired.

“No Government agency is currently responsible for investigating UFOs because there is no factual evidence that alien life exists on other planets or that UFOs are *related* to aliens.”

How would they know if alien life exists on some planet we cannot either see, or examine? This is trying to prove a non-existence theorem, which is impossible. Their second argument is invalid because their proposal about alien life Not existing on other planets is FALSE. Therefore, their second statement about the relation between aliens and UFOs is MEANINGLESS!

Every so-called scientist needs to complete a course in logic.

Lt. Col. Phillip Corso (Ret.) was contacted^b.

If anyone in the Government should know the facts about UFOs, it is Lt. Col. Corso. His Department (FTD) received all pertinent data from all missile warning and space sensors, along with intel from various Government Agencies. Without getting into arguments about his truthfulness as has been posited by his critics

On June 20th, 1961 he was assigned to the Foreign Technology Division (FTD) as a Staff officer. He stayed at that assignment until 18 July 1962, when he was assigned as Staff Officer in the Plans Div, OCRD, Washington, DC. During his FTD assignment, he was chief from 18 April - 18 Jul 1962.

Some of his qualifications may be found on:

http://www.cufon.org/cufon/corso_da66.htm

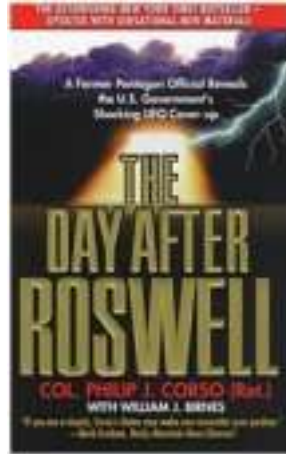
In 1961, he became Chief of the Pentagon's Foreign Technology desk in Army Research and Development, working under Lt. Gen. Arthur Trudeau.

His book, “The Day After Roswell” Documents his collection of extraterrestrial artifacts from the 1947 Roswell, NM UFO crash.

^a Ref. NEC, *HERMENEUTICS - An Antidote For 21st Century Cult Phenomena, Appendix M- A Warning About The Use Of The Checking Principle.*

^b In my days at BMEWS, 1961-2003, the FTD was always looking at our Signature Analysis (SOI) Data. Ostensibly, to examine the target signatures of “Our” and “Their” Space object details. I developed the first SOI extraction program for BMEWS on the 7090, in 1966 just after we emplaced the FPS-92 Tracking Radar at Clear AFS, Alaska. Because of the many UnCorrelated Targets (UCTs), determined by our online Satellite Identification Program Portion (SIP) of the Missile Impact Predictor Operational Program (MIPOP), I’m sure The FTD Could differentiate Ours, Theirs, and **Neither!**

In his book *The Day After Roswell* (co-author William J. Birnes) claims he stewarded extraterrestrial artifacts recovered from a crash near Roswell, New Mexico, in 1947.



Corso says a covert government group was assembled under the leadership of the first Director of Central Intelligence, Adm. Roscoe H. Hillenkoetter (see Majestic 12). Among its tasks was to collect all information on off-planet technology. The US administration simultaneously discounted the existence of flying saucers in the eyes of the public, Corso says.

According to Corso, the reverse engineering of these artifacts indirectly led to the development of accelerated particle beam devices, fiber optics, lasers, integrated circuit chips and Kevlar material.

In the book, Corso claims the Strategic Defense Initiative (SDI), or "Star Wars", was meant to achieve the destructive capacity of electronic guidance systems in incoming enemy warheads, as well as the disabling of enemy spacecraft, including those of extraterrestrial origin.

Lieutenant Colonel PHILIP J CORSO



Figure 02.09.23 Lt. Col. Phillip J. Corso (Ret.) Chief Of FTD, Pentagon.

Assignment 06 – Send in the Clowns (ah, scholars).

1. What have you discovered about Dr. Condon that made him qualified or unqualified for chairmanship of the UFO Evaluation Committee? _____

2. What saith the Scripture about such an endeavor? _____

3. What words of wisdom does Edmund Spencer have to share on matters such as these?

4. Name some very famous Americans that were involved in some manner with UFOs.

5. What is your opinion about the Betty Cash, Vickey and Colby Landrum, incident?

6. What information did you glean from the 40 testimonials of various persons given in section 2.8.1? _____

7. What do you think happened at Roswell, NM, 08 July 1947? _____

8. Are UFOs Real? _____. Why or why not? _____

Student Name _____ **Date** _____ **Grade** _____

2.10 Other Countries Sightings And Studies.

2.10.1 The French.

Then there was the French Group that investigated more than 500 sightings, and produced the COMETA Report. It was the most pro-UFO report ever made, until now, by some of the greatest scientists living at the time. Please read the translated **COMETA Report**, <http://www.ufoevidence.org/topics/Cometa.htm>



Figure 02.10.01 The French Group That Wrote The COMETA Report.



Figure 02.10.02 Professor Andre Lebeau Of The NCSS.



Figure 02.10.03 General Bernard Norlain (Ret) Former Commander Of The French TACAF.

And



Figure 02.10.04 Jean-Claude Ribes, Former Director Of The Observatory At Lyon, France.

This was a military document of 196 pages and was not intended for the general public.

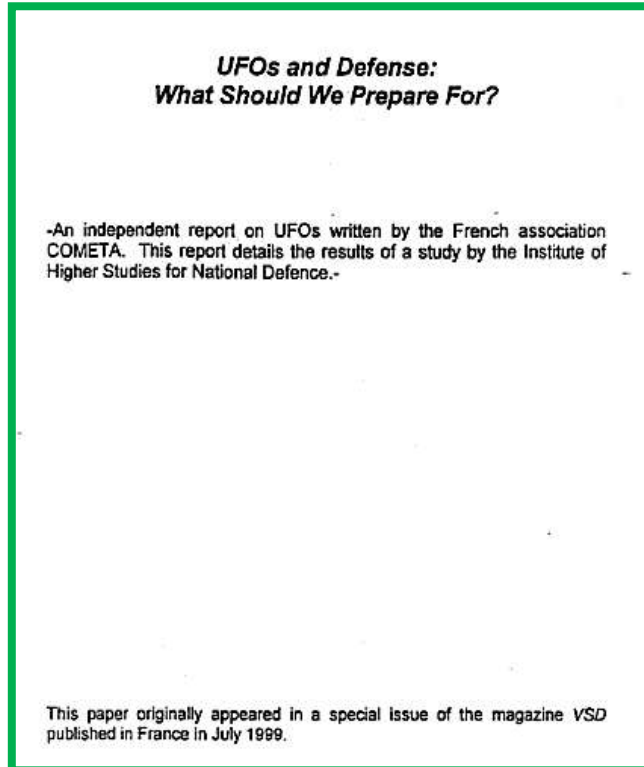


Figure 02.10.05 Cover For COMETA Report - Military Document Of 196 Pages Not Intended For The General Public.

The COMETA Report also contains photographic evidence:



Figure 02.10.06 A Sighting Photo From The COMETA Report.



Figure 02.10.07 Same Sighting - Telephoto – Object Larger And Closer And More Grainy.



Figure 02.10.08 1958 Sighting, Trindade, Brazil by Anthropology Prof. Di Corrado Malanga -01.

This picture includes the same object in two pictures with sizing info., below. The closer picture at top shows granularity. But it must have been a telephoto of the sighting below.

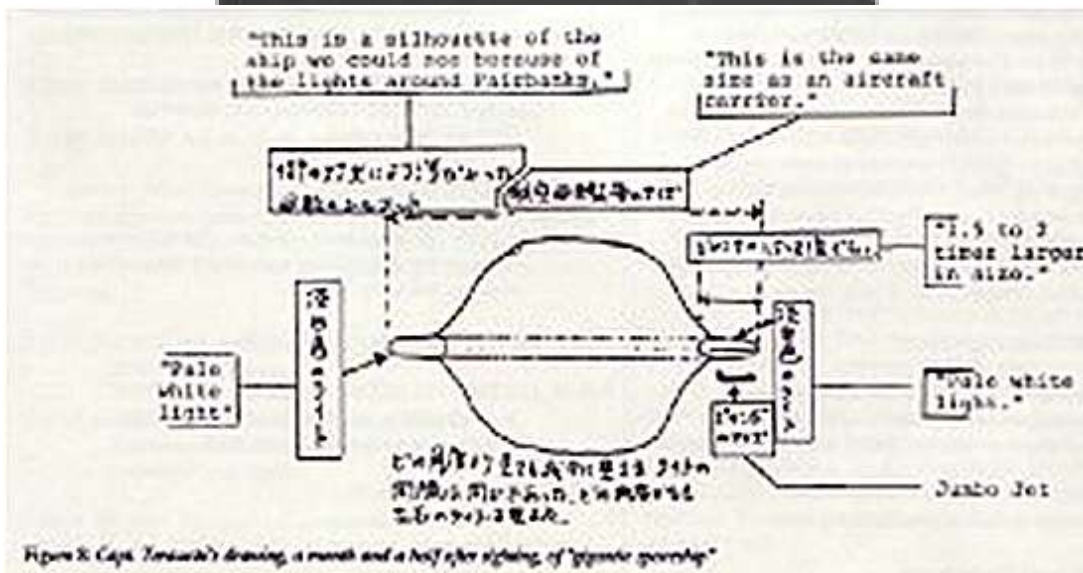


Figure 02.10.09 1958 Sighting with drawing, Trindade, Brazil by Anthropology Prof. Di Corrado Malanga -02

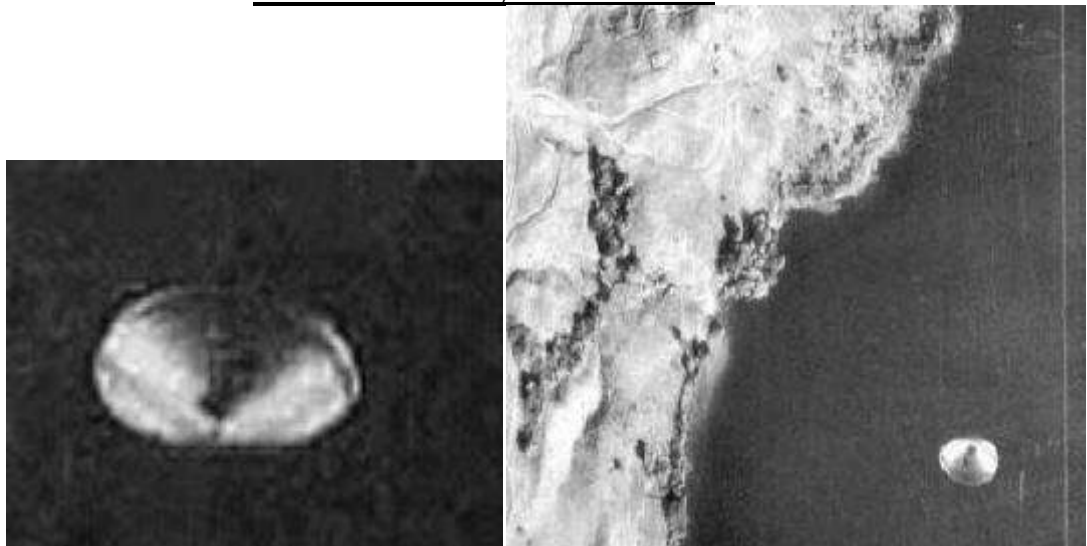
Now we look at a sighting photo taken at McMinnville Oregon; 1950. An “unexplained” Phenomena by the Condon committee..



Figure 02.10.10 Sighting From McMinnville, Ore. 1950.

The photos below) taken by ‘superman’ from 10,000 ft. above Costa Rica in September 4, 1971. Yes, children we flew that high even as far back as 1981. Or, could this be a photo from another UFO?

LAGO DE COTE, COSTA RICA



DATE: September 4, 1971. TAKEN BY: Costa Rican government

BACKGROUND: The photo above/below (cropped and enlarged) was taken by a Costa Rican government mapping plane during an aerial mapping mission. This UFO

photograph is unique for several reasons. 1) The photograph was taken by a high-quality, professional camera. 2) The unidentified object is plainly visible against the uniformly dark background of the lake and appears in sharp focus. 3) The camera was aimed downward and the plane was flying at a known, fixed altitude (10,000 feet), which makes it easy to calculate a maximum size for the object (683 feet).

The plane carried a crew of four; a specialist in aerial photography, a geographer, a topographer, and the pilot. No member of the crew stated that they saw anything unusual during the routine flight. (ufoevidence.com)

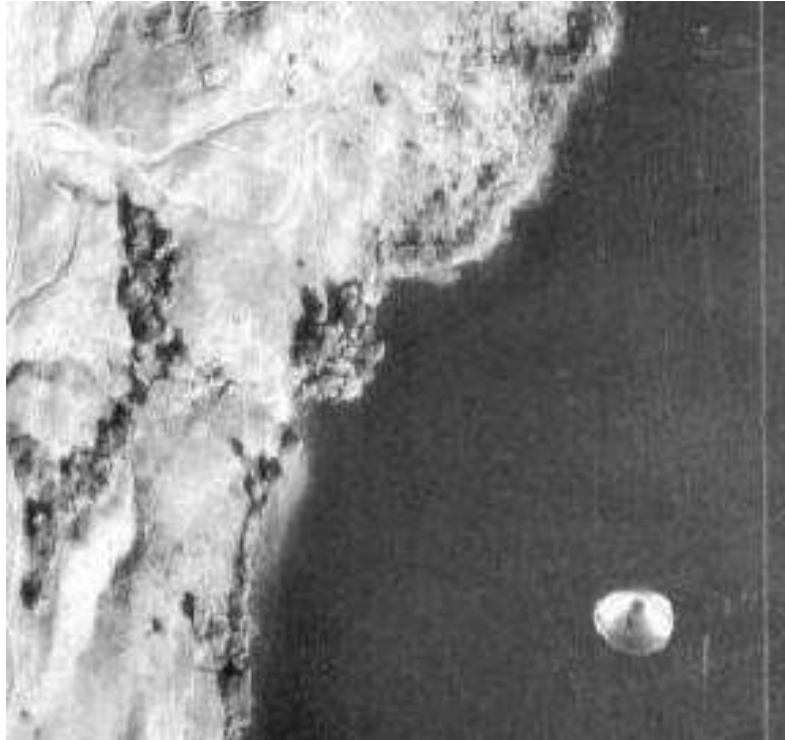


Figure 02.10.11 Sighting taken from 10,000 ft. above Costa Rica, 1971.



Figure 02.10.12 These Researchers Have A Laboratory.

Results were also checked by:



Figure 02.10.13 Dr. Peter Sturrock Astrophysics Professor Stanford University.

The French towns- people were evidently displeased, which caused the observer to say:



Figure 02.10.14 "I Didn't Say I Saw A Flying Saucer – I Saw Something."



Figure 02.10.15 "It Landed And Then Took Off."

Note: He probably made the above statements with a decidedly French "accent"

There were also records of flight intercepts with jamming of missile firings at one which became two. . .



Figure 02.10.16 This Is NOT An Airplane Or A Helicopter.

2.10.4 An Incident That (Obviously) Took Place At Night.

A Case took place in September of 1976 when an F4 was sent to intercept and shoot down an unknown object.



Figure 02.10.17 September 1976 – F4 Sent To Intercept And Shoot Down A UFO.

At this point the F4 Radio and Missile firing equipments were inoperable. Then a second object was expelled from the larger unknown object.



Figure 02.10.18 Second Object Cirled The F4 And Re-Docked With The Mother Craft

It circled around the jet and returned to it's "nest" in the mother craft. The pilot escaped without harm.

2.10.5 COMETA CONCLUSIONS:

Translated Text Of COMETA CONCLUSIONS – RECOMMENDATIONS.

The UFO problem cannot be eliminated by mere caustic and offhand witticisms. Since the publication of the first report by the Association des Anciens Auditeurs of IHEDN 20 years ago, CNES has conducted serious studies in close collaboration with the Gendarmerie National and the Air Force primarily, as well as with other State agencies (Civil Aviation, Weather Service. etc). These studies tally with other research conducted more or less discretely abroad, mainly in the United States.

They demonstrate the almost certain physical reality of completely unknown flying objects with remarkable flight performances and noiselessness. apparently operated by intelligent [beings]. With their maneuvers, these flying objects considerably impress civilian and military pilots, who hesitate to speak [about them]. The fear of appearing ridiculous, alienated, or simply gullible is the principal reason for this reserve. Secret craft definitely of earthly origin (drones, stealth aircraft, etc.) can only explain a minority of cases. If we go back far enough in time, we clearly perceive the limits of this explanation.

Thus we are forced to resort to other hypotheses. Some can neither be confirmed nor invalidated. They are therefore not scientific, and, certainly, it is very difficult to scientifically study rare, elusive, and chance phenomena, when science is based above all on experiments and their reproducibility. However, the example of meteorites shows that this type of phenomenon can nevertheless end up being accepted by the scientific community after centuries of doubt and rejection.

A single hypothesis sufficiently takes into account the facts and. for the most part, only calls for present-day science. It is the hypothesis of extraterrestrial visitors. Advanced as of 1947 by certain U.S. military personnel, today it is popular worldwide. It is discredited by a certain elite, but is plausible. Scientists (astronomers, physicists, engineers, futurologists, etc.) have elaborated on it enough for it to be receivable — as a hypothesis - by their peers. Different plausible variants concerning the voyage of one or more civilizations from a remote solar system to ours have been developed. A model of magnetohydrodynamic technology, which could be employed to propel the UFOs in the atmosphere, has been well developed. Other manifestations of these objects have begun to receive a physical explanation (automobile breakdowns. truncated beams [of light], etc).

The purposes of these possible visitors remain unknown, but they must be the subject of indispensable speculations and the development of prospective scenarios.

The extraterrestrial hypothesis is far from the best scientific hypothesis. It certainly has not been categorically proven, but strong presumptions exist in its favor and if it is correct, it is loaded with consequences.

Based on this prudent but solid assessment, we can make several recommendations:

- 1) Inform the political, military, and administrative decision-makers, as well as the aircraft and helicopter pilots. A gradual information campaign could target:
 - ENA [National Public Management College] and IHEDN,
 - [Ministry of] Defense schools: Air, Naval. Saint-Cyr, Gendarmerie, (officers and lower-level gendarmes), Santé des Années [Military Health College], Polytechnique [Polytechnical College], ENSTA [National College of Advanced Technologies], ENSAE. [National College of Statistics and Financial Management], CID. CHEAR [Center for Advanced Weapons Studies], CHEM [Center for Advanced Military Studies]. etc.,
 - civilian schools and their alumni: Ecole Nationale Supérieure de Police [National Police College], Ecole des Officiers de Police [Police Officers Academy], journalism schools, Ecole Nationale de l'Aviation Civile. At the latter school, numerous conferences have allowed air [traffic] controllers to be taught the proper reactions in

the event an aircraft encounters a UFO,

- agencies that support or conduct research for military purposes: DGA, ONERA, CEA/DAM [Directorate of Military Applications], etc.,
 - special civilian and military departments, as well as the Direction de la Communication de la Défense [Defense Communications Directorate] (DICOD, former central SIRPA [Armed Forces Information and Public Relations Department]), calling their attention to disinformation processes.
- 2) Boost SEPRA's human and material resources so that it can:
 - develop its investigation and analysis possibilities,
 - collect information relating to all UFO manifestations both in Europe and throughout the world,
 - maintain and develop databases on different aspects of these manifestations,
 - boost its representation and foreign relations status.
 - 3) Have considered the detection of UFOs by civilian and military space surveillance systems, which it is necessary to develop for other reasons (prevention of collisions between satellites and space debris. etc.).
 - 4) Create a unit at the highest State level to collaborate with SEPRA, that would be tasked with:
 - formulating all prospective hypotheses,
 - promoting scientific and technical efforts and, as such, have an annual budget of a few million francs,
 - participating in the establishment of sectorial cooperation agreements with other countries.
 - 5) Initiate diplomatic demarches to the United States, with the support of other States and even the European Union, to urge the superpower to collaborate and, if necessary, exert useful pressure to clarify this crucial issue that can only come within the framework of political and strategic alliances.
 - 6) As speculative as these possibilities are, reflect, at the level of public authorities and with the aid of the unit mentioned in item 4), on the measures to take in the event of a spectacular and indisputable manifestation of a UFO:
 - overt attempt to make contact,
 - landing before numerous witnesses,
 - other substantial actions.

These reflections would be carried out methodically, while maintaining, obviously, a minimum distance.

The Boston Globe published the following article upon release to journalists of the COMETA Report. Note the Headlines:

“UFO Theorists gain support abroad but repression at home”



Figure 02.10.20 Boston Globe Published Article Upon Release, To Journalists Of The COMETA Report.

Notice the Costa Rican Picture we've already seen but much clearer, "Figure 02.10.11 Sighting taken from 10,000 ft. above Costa Rica, 1971..

More pictures:



Figure 02.10.21 Marro Caritas, Brazil – Dec 30, 1992.



Figure 02.10.22 Carp, Onterio, Canada – Aug 18, 1991.

But as for the 1947 “crash” in New Mexico of a weather balloon???



Figure 02.10.23 Explanation Of Incident At Roswell, NM. Figure 02.09.03 ff.

Or How's about this one: Bad Axe, MI, Mar 27, 1966.

NEW FLYING OBJECTS SIGHTED IN MICHIGAN

BAD AXE, Mich., March 27 (AP)—More unidentified flying objects were reported in Michigan last night.

Three policemen in this little community reported watching a bright blue light over Lake Huron for about half an hour early today. One, Peter Torres, described the object as very large and moving too fast to be a star.

Cpl. Frank Lyon of the State Police, who did not see it, speculated the object might be a weather balloon. He said it was not uncommon for balloons released at Sioux Falls, S. D., to drift over the area.

Thousands of residents of Hillsdale County, just north of Ohio, watched a couple of lights high above them for several hours last night. Among them was Dave Keister, assistant manager of Hillsdale radio station WCSR.

"I just don't think it was a star," said Mr. Keister, who looked at one through binoculars for some time. He said he could not estimate the size of the objects, and added that they appeared to change in color from white to red to orange to green.

"They gave the impression that they might be rotating," he said.

Dr. J. Allen Hynek, a Northwestern University astrophysicist and scientific consultant for the Air Force, said Friday that phenomena reported at Hillsdale and at Dexter, Mich., on March 20, were probably swamp gases.

This was discussed in a congressional hearing as follows:

House Committee on Foreign Affairs representative Cornelius E. Gallagher discusses the Michigan 'swamp gas' case with President Johnson's Secretary of Defense Robert McNamara

McNamara: There is no indication that they are anything but illusions.

Gallagher: Including the Michigan reports?

McNamara: Yes, sir.

Gallagher: What about the photographs, Mr. Secretary?

McNamara: The photographs are of natural phenomena that can be explained more readily and more realistically as other than foreign objects. The explanation of the objects photographed in Michigan is an illustration. It was marsh gas that caused a refraction of light and indicated that a physical object was present when it was not. (The official Air Force explanation was that the photos were of Venus. McNamara probably failed to read that AF explanation)

Gallagher: There are witnesses that say that it was something other than marsh gases and the marsh gas theory was on someone who was not there.

McNamara: I am relying on an outside investigator (Hr. Hynek- who was Air Force, not an outsider) with scientific objectivity and some experience in these matters.

Gallagher: Does the Air Force accept this over the so-called witness report?

McNamara: I believe so.

Gallagher: What is your explanation as to this?

McNamara: It varies. The condition of the viewer and the physical circumstances in the environment at the time generally create optical illusions.



Figure 02.10.24 Official Explanation: Swamp Gas.

Or this one:



Figure 02.10.25 Explanation Of Jimmy Carter's Incident.

Or, the Phoenix, AZ sightings/photographs/videos that took place an hour (i.e., The flares) before the OFICIAL explanation of:



Figure 02.10.26 Explanation Of The Huge Arizona Incident Widely Reported Photo Over The City Of Phoenix.

The reports of this object came from points from The Nevada border to the North, and extending through Phoenix, to the Mexican border to the South.

(Ole says: "Dis heirfarce ov ors shur has a lot of flares. I tot dey had street lits for dis porpose!")

The Bentwaters RAF Base, England incident was explained as:



Figure 02.10.27 A1C Edward N. Cabansag Forced To Sign Report.

Any scientist should now ask:

1. What or Who are they?
2. Where do they come from?
3. What do they want?

The answers to these questions may take awhile (if possible at all) if we limit ourselves to the spatial confines that we all know and love, namely, Length, Width, Height, and Time. But those of us who have even in some small measure tread in the paths of men like Drs. Albert Einstein, Carl F. Gauss, Sir Isaac Newton, John Von Neumann, Joseph Fourier, and my teacher and friend, Dr. Carl Allendoerfer, Head of the Dept. of Mathematics at the University of Washington who led us through Tensor Algebra and Differential Geometry to a place where we derived the special law of relativity and the possibilities of intra-space geometries of order 2 (planar) to 'n'.

As a Christian, I'm bound (a heavenly bounding) by the encapsulated Word of God. This presents no significant problems when certain Biblical Interpretations are exposed to the light of the Holy Spirits Guidance. For example, Are there more than 4 dimensions? The Bible Clearly indicates YES. 2Co 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

(Ref. The Sons of God in Job (the watchers) who travel from The Heaven where God resides to the earth where we live. The five times the phrase 'the sons of God' appears in the O.T. are:

- Ge 6:2 That the **sons of God** saw the daughters of men that they were fair; and they took them wives of all which they chose.
- Ge 6:4 There were giants in the earth in those days; and also after that, when the **sons of God** came in to the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.
- Job 1:6 Now there was a day when the **sons of God** came to present themselves before the LORD, and Satan came also among them.
- Job 2:1 Again there was a day when the **sons of God** came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
- Job 38:7 When the morning stars sang together, and all the **sons of God** shouted for joy?

The sons of God, Heb. בְּנֵי־הַאֱלֹהִים b^enê hā'ēlōhîm, expression is used in all 5 cases.

In Gen 6:2, 4, The sons of God are contrasted with the daughters of men.

The daughters of men, Heb. אֲתֵּנּוֹת הָאָדָם The word translated men is the singular ADAM; the name given to the first man. Note the attached particle of the direct object (אֲתֵּנּוֹת: -'et)(not translatable). The translation perhaps should be 'the daughters of Adam'.

This runs counter to a great number of the modern interpreters of Hebrew: (who ignore many of the Hebrew Interpreters of old as well as many of the Church fathers, as well as Many modern (Not Liberal) interpreters). These Sethite theologians believe that the daughters of men are the daughters of Cain. They also believe that the sons of Adam refer to the sons of Seth. This group (are referred to in theological circles) is called "the Sethites".

To quote Dr. Chuck Missler^a on this issue:

"Both the ancient Hebrew scholars and the Early Church fathers understood the text to refer to fallen angels procreating with human women. However, it was in the fifth century A.D. that the "angel" interpretation of Genesis 6 was increasingly viewed as an embarrassment when attacked by critics. (Furthermore, the worship of angels had begun within the church. Celibacy had also become an institution of the church. The "angel" view of Genesis 6 was feared as impacting both of these views.)"

Notice that the last 3 references in Job clearly refer to created beings, namely angels.

A clear application of the Hermeneutical principle of the analogy of the faith, should allow a 'Sethite' theologian to see that our interpretation, here, is at least as likely as theirs. That is, the sons of God in all five occurrences, are **the angels that kept not their first estate** (Jude 6-7 and 2Pe 2:4).

The secret is out and was never really a secret (except to some of us moderns post 5th century AD.). Daniel 12: 4 *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and*

^a Chuck Missler, *Alien Encounters, The secret behind the UFO Phenomena*, ©1997 by Koinonia House, pgs. 203-213.

knowledge shall be increased. Most of us living today, take the modern information age as not too different than the age of their fathers and grandfathers. But IT IS VERY DIFFERENT!

We are living in an age, today, that 100 years ago, would have been called Science Fiction. We've been to the moon, Sent rocketed space modules out of our solar system, taking photos/videos of various planets on their way. The supreme sign for the end-of-age program WAS the return of Israel as a nation in 1948.

Assignment 07 – The COMETA Report.

1. Describe the COMETA Report in a few sentences. _____

2. Did it describe events clearly? _____

3. Were its conclusions logical/reasonable? _____

4. Is the case for UFOs a reasonable conclusion based on the evidence presented? _____

If not, why not? _____

5. Consider Figure 02.10.11; was it and the description of its taking convincing? _____

If not, why not? _____

6. So, what do you think of Roswell – 1947 incident? _____

7. What do you think is the difference between extraterrestrial and intradimensional origins? _____

8. How would you describe the ‘Condon Report conclusions? _____

9. How was the evidence for UFOs presented? _____

10. What do you believe about the reality of UFOs? _____

Student Name _____ **. Date** _____ **. Grade** _____.

Act 3. The Conclusion - The Nephilim Are Here.

The evil, fallen angels and the demons have been here all our lives. How might we distinguish them? Angels, good or evil have bodies. Demons do not. They are disembodied spirits who are looking for a body to indwell. The demoniac of Gadara (mark 5:1-20), is a classic example of demons indwelling men. These are not the creatures that seem to be populating the so-called "Flying Saucers". Instead these are evil-malevolent-watcher-fallen angels, the minions of Satan.

3.01 What Difference Is There Between Angels And Demons?

Angels seem all to be created in eternity past. When Satan fell, (Isa 14 Ezek 28) he evidently drew 1/3 of these with him. An extensive and educational exposition of a Bible text is presented that will identify the individuals portrayed in Rev 12:1-17. This was a sermon delivered in two Churches as we studied the Book of The Revelation.:

DON'T PLAY WITH SNAKES

TEXT: Revelation 12:1-17

THEME: Israel Is Persecuted During The Tribulation

INTRODUCTION: Scene: On Earth during the tribulation. Emphasis upon characters of the tribulation
 . Not in chronological order with chapter 11.

I. The Characters Are Identified vs. 1-6

A. The Woman Is Israel vs. 1-2 Note: Rev 4:2ff are Jewish in nature. – The Church in heaven from 4:1-19:14

1. The imagery is Jewish – c.f. Gen 37:9 **And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.**

2. Israel brought forth the Messiah

3. Church always spoken of as the Bride

4. Church is not in the Tribulation

5. The description does not fit Mary (Joseph's wife)

6. Mary will not be in the Tribulation

7. Only Israel will be persecuted and chased into the wilderness during the Tribulation (The Day Of Jacob's Trouble)

B. The Dragon Is Satan vs. 3-4

1. The imagery is from Daniel 7:7 **After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.** – note the 10 horns

a. The revival of the Roman Empire, or Islamic empire.

b. The last government before the millennium will be Satanic – c.f. Rev 13

2. The stars are angels who followed Satan in his original rebellion – c.f. Rev 14:12-14

C. The Child Is Christ vs. 5-6

1. The Human Side Of Christ Comes From The Jewish Nation – Note the Theophany vs. 5

2. The Woman Will Flee From Satan's Wrath vs. 6

Dan 11:41 **He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.** {glorious...: or, goodly, etc.: Heb. land of delight, or, ornament}

Matt 24:15 **When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes.**

a. Notice the gap of time between vs. 5 and vs. 6.

b. Verse 5 ends at Christ's ascension. Vs. 6 begins in the last half of the Tribulation

Note: 1260 days = 3 ½ years. C.f. Dan 9:27 **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.** {the covenant: or, a covenant} {for the...: or, with the abominable armies} {the desolate: or, the desolator}

- II. Satan Hinders Heaven **Note that Michael (& his angels) is the angel that seems to minister especially to Israel (Dan 12:1)** vs. 7-10
- A. Satan Hinders By Rebellion vs. 7-8
 - B. Satan Hinders By Deception vs. 9
 - C. Satan Hinders Spiritual Power vs. 10
- III. Satan Hinders God's People On Earth vs. 12-17
- A. Satan Persecutes Israel During The Tribulation vs. 12-13
 - 1. Because Israel Carries The Message Of God In The Tribulation – C.f. Rev 7.
 - 2. Because Israel Brought Forth The Messiah
 - 3. Because he only has a short time
 - B. God Protects Israel In The Tribulation vs. 14
 - 1. The imagery is from Ex 19:44 “Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.”
 - 2. “Nourished” vs 14 **τρέφεται {V-PPI-3S}** is the same word root { τρέφω} as “feed” in vs 14 **τρέφεται {V-PPI-3S}**
 - 3. Probably includes Petra
 - 4. Takes place in the last 3 ½ years after the covenant is broken – C.f. Dan 9:27
 - C. The Persecution Will Be Severe vs. 15
 - 1. Two-thirds will be slain – Zech 13:8 “And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”
 - 2. The flood (water) is plain (not figurative) literal – **The only way to get Jews from hiding places in Judah to Edom, Moab, & Ammon is to cross the Jordan river to the rocks in wilderness E of Jerusalem.**
 - D. God Continues To Protect vs. 16-17
 - 1. Flood Swallowed As Earth Yawns vs. 16
 - 2. Distinction made between national Israel and true believers within Israel (remnant of her seed) vs. 17
- IV. Satan Overcome By Those On Earth vs. 11
- A. Overcome Through Salvation – The Blood Of The Lamb
 - B. Through Witnessing – Word Of Their Testimony
 - C. Through The Consistency Of Believer's Lives – Even Unto Death

CONCLUSION:

Table 03.01.01 The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen
2	Assyria	Fallen
3	Babylon	Fallen
4	Medo-Persia	Fallen
5	Greece	Fallen

Rev 17:10 And they are seven kings: **five are fallen**, and **one is**, and the **other is not yet come**; and when he cometh, he must continue a short space.

11 And the beast **that was**, and **is not**, even **he is the eighth**, and **is of the seven**, and goeth into perdition. - little horn of dan 7.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

6 Rome One is

7 The Ottoman Empire

Not yet come – in John’s Day - The **Ottoman Empire** (Ottoman Turkish: دولت عليه عثمانیه *Devlet-i ‘Aliyye-yi ‘Osmâniyye*; Modern Turkish: *Osmanlı İmparatorluğu*), also historically referred to as the **Turkish Empire** or **Turkey**, was a contiguous transcontinental empire founded by Turkish tribes under Osman Bey in north-western Anatolia in 1299. With the conquest of Constantinople by Mehmed II in 1453, the Ottoman state was transformed into an empire.

During the 16th and 17th centuries, in particular at the height of its power under the reign of Suleiman the Magnificent, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of Southeast Europe, Western Asia and North Africa.

At the beginning of the 17th century the empire contained 32 provinces and numerous vassal states, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries.

With Constantinople as its capital and control of vast lands around the Mediterranean basin, the Ottoman Empire was at the centre of interactions between the Eastern and Western worlds for over six centuries. It was dissolved in the aftermath of World War I; the collapse of the empire led to the emergence of the new political regime in Turkey itself, as well as the creation of the new Middle East.

8 ISLAM/Babylon

Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!

Many commentators still believe that 7 & 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. **The people who destroyed the city were NOT Romans but were conscripted Arabs. Not yet Islamic.**

Satan, the dragon is the accuser in the great court case, continually going on in Heaven unto this day, as seen in 1 Jo 2:1 where the Advocate, Jesus Christ The Righteous One, is our “Defense Attorney” who takes our place when the Dragon-Devil-Satan brings our sin before this eternal bar of justice. We see here, also, that we (as believers) will never be called to account for sins committed here, but 2 Co 5:10, we will be judged for our works; (as will all unbelievers in Rev 20: 11-15) those done through the Power of The Holy Spirit = Good works, and those done through the energy of the flesh = bad works. But we’ll all (i.e. believers) be eternally saved,. The rewards for good service are the Crowns. The difference between believers and unbelievers in judgment is what judgment and its outcome. Notice that Believers have their names written in “The Lambs Book Of Life.”

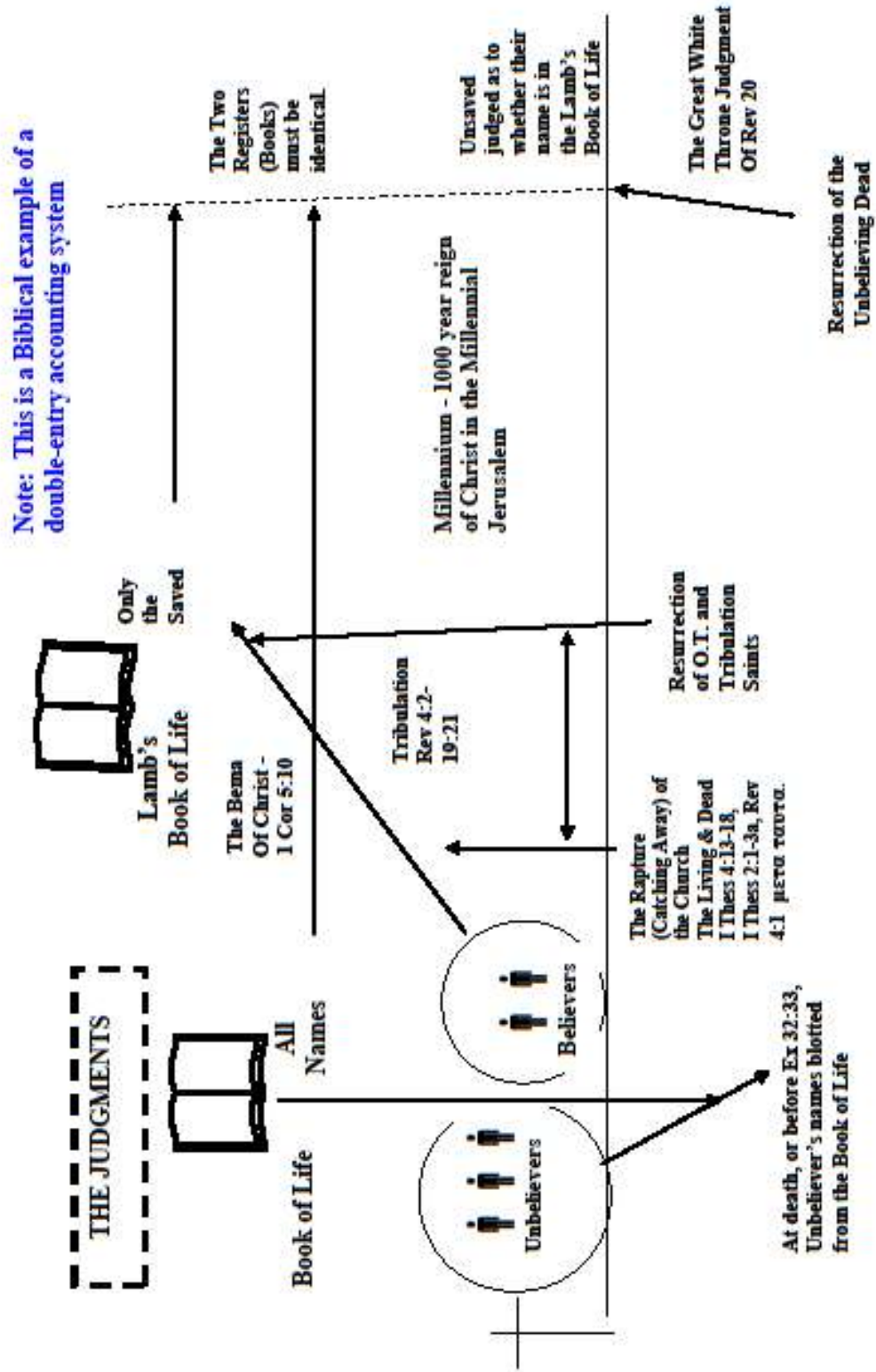


Figure 03.01.01 The Judgements

We must realize that this woman does not represent the whole nation of Israel -- all the Jews on the earth -- but she is really a **representation of the remnant, the believing part of Israel in those days**. Already there have been judgments upon the Jews, as promised in the prophets. This is "**the time of Jacob's trouble,**" **Jer 30:7**, and the apostates have been eliminated; only the remnant escapes here. Many think they

will flee to the city of Petra, south of the Dead Sea, that strange, rock-hewn city that some of you have visited. Perhaps that may be the place. I am not sure. But the point made here is the care of God over this believing remnant. They are, **Rev 12:14** , "**borne on eagle's wings.**" God says, **Ex 19:4**, "**Have I not borne you on eagle's wings and taken care of you in the wilderness?**" (*Isa 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

This brief passage Rev 12:1-17, we see a recapitulation of Messiah from Ps 2, to and including the 4 Gospel accounts.

The individuals are therefore:

The Dragon;	Satan
The Woman;	Israel
The third of stars cast out of heaven with Satan;	Fallen angels Rev 12:4, 9.
The Man Child; The Lord Jesus,	The Messiah

Notice that the subject group of believers from Rev 4:1 through Rev 19:6, concerns Israel. The Church is not mentioned again until Rev 19:7.

3.02 The Relative Number Of The Fallen Angels.

We've established this as 1/3 of the total angelic realm, including their leader Lucifer-Devil-Satan.

We have already seen in **Act 2**, that a few of these fallen angels on at least 2 separate eras procreated with the Daughters of Adam, resulting in the Nephilim. These fallen ones were sent to Tartarus by God, having not kept their original Habitation (Grk. οικήτηριον {N-ASN}: *of the body as a dwelling place for the spirit.* Talk about shape-shifting! Their offspring were known around the world as giants, in stature and deed. **Act 2** examined the remains of these in detail.

3.03 From Where Did The Demons Come?

Now to determine the source of demons we quote extensively from the Apocryphal Book of Enoch. This book was considered by many Jews and early Christians to be an authoritative book of Jewish History. Chapter 15 is quoted, below, where it describes the origin of demons.

The Book of Enoch - Chapter 15

From The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles Oxford: The Clarendon Press

*"And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men for you: **Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh,***

*and, as the children of men, have lusted after flesh and blood as those also do who die and perish. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. **And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.** [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. **And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**”*

“The Book of Jubilees

Evil spirits leads astray the sons of Noah, 1-2. Noah's prayer, 3-6. Mastêmâ allowed to retain one-tenth of his subject spirits, 7-11. Noah taught the use of herbs by the angels for resisting the demons, 12-14. Noah dies, 15-17. Building of Babel and the confusion of tongues, 18-27. Canaan seizes on Palestine, 29-34. Madai receives Media, 33-6.

[Chapter 10:1-16]

1. *And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.*
2. *And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.*
3. *And he prayed before the Lord his God, and said:
'God of the spirits of all flesh, who hast shown mercy unto me
And hast saved me and my sons from the waters of the flood,
And hast not caused me to perish as Thou didst the sons of perdition;
For Thy grace has been great towards me,
And great has been Thy mercy to my soul;
Let Thy grace be lift up upon my sons,
And let not wicked spirits rule over them
Lest they should destroy them from the earth.*
4. *But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.*
5. *And Thou knowest how **Thy Watchers, the fathers of these spirits**, acted in my day: and as for these spirits which are living, **imprison them and hold them fast in the place of condemnation**, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.*
6. *And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'*

7. *And the Lord our God bade us to bind all.*
 8. *And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'*
 9. *And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'*
 10. *And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.*
 11. *And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.*
 12. *And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.*
 13. *And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.*
 14. *And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.*
 15. *And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.*
 16. *Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]”*
-

It seems clear from the two apocraphyl books quoted above, that **demons are the disembodied spirits of the Nephilim.**

So now we have produced Biblical, extra-Biblical, and secular evidence for the existence of evil (fallen) watcher angels, demons (Disembodied spirits) – all malevolent, and the existence of UFO – vehicles (That defy physical laws of motion, that are shape shifting, and finally, the occupants who take on various shapes and who have been proven to be liars and who have captured humans for various experiments, many of them sexual and procreative. To think these individuals are merely extra-terrestrial, as they have claimed, and have come to “rescue” earthlings from the mess we have made of “mother Earth”, to this I say “Why haven’t they done it”?!!! The answer is, “they don’t want to.” This is because they are not who they have claimed to be. Being liars like their boss, the master of liars, they are out to rid the world of Bible believing folks and replace them with hybrids of their own making. They have recruited a large segment of society that have already believed in their existence as ET’s, but have disavowed their identity with the malevolent sons of God (and some of their dead hybrid offspring) who fell with Satan. Below we will provide a short exegesis of the New Testament that is relevant to our case.

3.04 The Case Of The Relevant New Testament Texts.

In order to draw the strings together on the issues just presented, it is necessary to present an exegetical set of texts from the New Testament that pertains to our subject. You’ll notice the texts below occur at least twice in Scripture. This is because: Ge 41:32 *And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. {established...: or, prepared by God}*

Finally, The Photographic Finale Reminds me of a song

♪ And the stars fell on Alabama♪
Last night♪
Were the Stars shapeshifting fallen angels!



Figure 03.01.02 The Flares Fell On Phoenix Arizona, March 13, 1997

Picture was taken by an amateur photographer.

Having often seen military flares used in exercises south of Colorado Springs (Ft. Carson), I assure you that these weren't flares! They didn't come down. They did go on and off, however.

The Lights Appear

Evidence points to March 13, 1997 as the onset of this extremely compelling account of various and sundry phenomenal lights which moved over the state of Arizona. These lights, though referred to as the "Phoenix Lights," were actually witnessed in at least five other cities.

Phoenix has the distinction as the first Arizona city to report the unknown light sources, which were initially spotted over Superstition Mountains, east of the city, at about 7:30 PM. The first reports indicated an object of six points of light, immediately followed by a report of eight connected lights, with a separate ninth, which moved in unison with the eight.

The formation was seen again over the Gila River just before 10:00 PM. In a matter of minutes, the enormous, lighted structure had made its way over the southern part of the city of Phoenix. At this time, literally thousands of people witnessed the object or objects. It was at this time, that the first photographs and videos were taken.



Figure 03.01.03 Computer Artist Tim Ley's Illustration Of A V-Shaped Craft That Flew Over Him

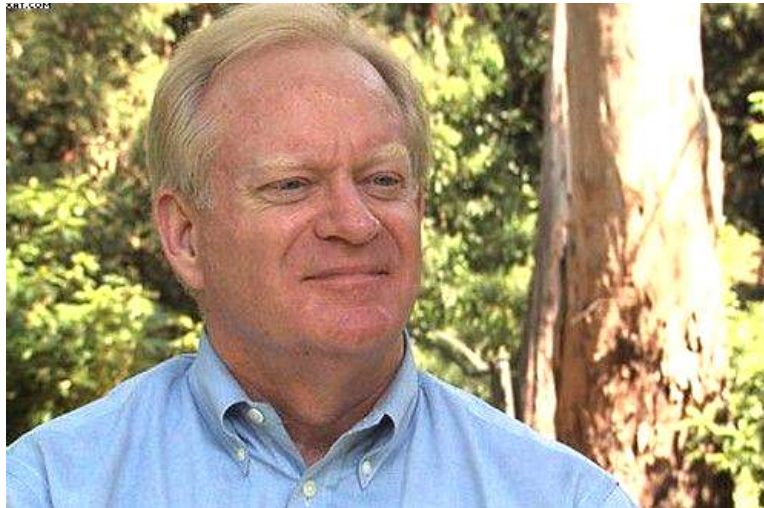


Figure 03.01.04 Former Arizona Republican Governor Fife Symington, III

Ten years after the Arizona UFO incident known as the 'Phoenix Lights', former Arizona Republican Governor Fife Symington, III, now says that he himself was a witness to one of the strange unidentified flying objects. "I witnessed a **massive delta-shaped craft** silently navigate over Squaw Peak. . . "

3.04.01

Matthew 24:37-39 – Exegesis

Matthew 24:37 - Text

37 (ASV) And as *were* the days of Noah, so shall be the *{1}* coming of the Son of man. *{1} Gr presence* (ASV)

37 (AV) But <1161> as <5618> the days <2250> of Noe <3575> *were*, so <3779> shall <2071> <0> also <2532> the coming <3952> of the Son <5207> of man <444> be <2071> (5704). (AV)

37 (BYZ) ὡσπερ <5618> {ADV} δε <1161> {CONJ} αι <3588> {T-NPF} ημεραι <2250> {N-NPF} του <3588> {T-GSM} νοε <3575> {N-PRI} ουτως <3779> {ADV} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} η <3588> {T-NSF} παρουσια <3952> {N-NSF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} (BYZ)

37 (BYZa) Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. (BYZa)

37 (Darby) But as the days of Noe, so also shall be the coming of the Son of man. (Darby)

37 (ESV) **As were the days of Noah, so will be the coming of the Son of Man.** (ESV)

37 (HCSB) **As the days of Noah were, so the coming of the Son of Man will be.** (HCSB)

37 (KJ21) But as the days of Noah were, so shall also the coming of the Son of Man be. (KJ21)

37 (KJV_2011) For as it was in the days of Noah, so it will be at the coming of the Son of man. (KJV_2011)

37 (Murdock) And as the days of Noah, so will the coming of the Son of man be. (Murdock)

37 (NKJV) "But <1161> as <5618> the days <2250> of Noah <3575> *were*, so <3779> also <2532> will <2071> <0> the coming <3952> of the Son <5207> of Man <444> be <2071> (5704). (NKJV)

37 (Philips) For just as life went on in the days of Noah so will it be at the coming of the Son of Man. (Philips)

37 (RWebster) But <1161> as <5618> the days <2250> of Noah <3575> *were*, so <3779> shall <2071> <0> also <2532> the coming <3952> of the Son <5207> of man <444> be <2071> (5704). (RWebster)

37 (Tischendorf) ὡσπερ δε αι ημεραι του νοε ουτως εσται η παρουσια του υιου του ανθρωπου (Tischendorf)

37 (TR) ὡσπερ <5618> {ADV} δε <1161> {CONJ} αι <3588> {T-NPF} ημεραι <2250> {N-NPF} του <3588> {T-GSM} νοε <3575> {N-PRI} ουτως <3779> {ADV} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} η <3588> {T-NSF} παρουσια <3952> {N-NSF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} (TR)

37 (TRC) **As the time of Noe was, so likewise shall the coming of the son of man be.** (TRC)

37 (Williams) For just as it was in the days of Noah, so it will be at the coming of the Son of Man. (Williams)

37 (YLT) and as the days of Noah — so shall be also the presence of the Son of Man; (YLT)

Matthew 24:37 - Word Study

444 ανθρωπος anthropos *anth'-ro-pos* from **435** and ops (the countenance, from **3700**);
man-faced, i.e. a human being; TDNT-1:364,59; n m

AV-man 552, not tr 4, misc 3; 559

- 1) a human being, whether male or female
 - 1a) generically, to include all human individuals
 - 1b) to distinguish man from beings of a different order
 - 1b1) of animals and plants
 - 1b2) of from God and Christ
 - 1b3) of the angels
 - 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin
 - 1d) with the adjunct notion of contempt or disdainful pity
 - 1e) with reference to two fold nature of man, body and soul
 - 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
 - 1g) with reference to sex, a male
 - 2) indefinitely, someone, a man, one
 - 3) in the plural, people
 - 4) joined with other words, merchantman
-

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13,
nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

- 1) but, moreover, and, etc.
-

1510 ειμι eimi *i-mee'* the first person singular present indicative; a prolonged form of a primary
and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present
-

2071 εσομαι esomai *es'-om-ah-ee* future of **1510**; ; v

AV-shall be 151, will be 9, be 6, shall have 6, shall come to pass 4, shall 4, not tr 1, misc 7; 188

- 1) future first person singular of "to be"
-

2250 ημερα hemera *hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to
the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f

AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389

- 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished
from and contrasted with the night
 - 1a) in the daytime
 - 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime,
because acts of the sort are perpetrated at night and in darkness
 - 2) of the civil day, or the space of twenty four hours (thus including the night)
 - 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as
a whole day, hence the expression "three days and three nights" does not mean
literally three whole days, but at least one whole day plus part of two other days.
 - 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the
final judgment, and perfect his kingdom
 - 4) used of time in general, i.e. the days of his life.
-

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a
cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3575 Νωε Noe *no'-eh* of Hebrew origin **05146** נֹחַ; ; n pr m

AV-Noe 5, Noah 3; 8

Noah =" rest"

1) the tenth in descent from Adam, second father of the human family

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3779 οὕτω houto *hoo'-to* or (before a vowel) οὕτως houtos *hoo'-toce* from **3778**; ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

3952 παρουσία parousia *par-oo-see'-ah* from the present participle of **3918**; TDNT-5:858,791; n f

AV-coming 22, presence 2; 24

1) presence

2) the coming, arrival, advent

2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

5207 υἱος huios *hwee-os'* apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + **444** 87 (TDNT-8:400, 1210), Son of God + **2316** 49, child(ren) 49,

Son 42, his Son + **848** 21, Son of David + **1138** 15 (TDNT-8:478, 1210), my beloved

Son + **27** + **3350** 7, thy Son + **4575** 5, only begotten Son + **3339** 3, his (David's) son +

846 3, firstborn son + **4316** 2, misc 14; 382

1) a son

1a) rarely used for the young of animals

1b) generally used of the offspring of men

1c) in a restricted sense, the male offspring (one born by a father and of a mother)

1d) in a wider sense, a descendant, one of the posterity of any one,

1d1) the children of Israel

1d2) sons of Abraham 1e)) used to describe one who depends on another or is his follower

1e) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality

2b) son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.

2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam (Luke 3:38)

3b) used to describe those who are born again (Luke 20:36) and of angels and of Jesus Christ

3c) of those whom God esteems as sons, whom he loves, protects and benefits above others

3c1) in the OT used of the Jews

3c2) in the NT of Christians

3c3) those whose character God, as a loving father, shapes by chastisements (Hebrews 12:5-8)

3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Romans 8:14, Galatians 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry **5868** & **5943**

5618 ὡσπερ *hosper hocē'-per* from **5613** and **4007**; ; adv

AV-as 39, even as 2, like as 1; 42

1) just as, even as

TVM: Future **5776**, Middle Deponent **5788**, Indicative **5791**, Count: 271

TVM: Future **5776**, Not Stated **5799**, Indicative **5791**, Count: 188

Matthew 24:37 - Commentaries

(barnes)

Verse 37. But as the days of Noe were, so shall also the coming of the Son of man be.

Ver. 37. **Noe.** The Greek way of writing *Noah*. See Genesis 6:1-9:29. The coming of the Son of man would be as it was in the days of Noah:

1st. In its being sudden and unexpected, the precise time not being made known, though the general indications had been given.

2nd. The world would be found as it was then.

(Clarke)

Verse 37. -38. **As the days of Noah-they were eating and drinking]** That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be as general as it should be unexpected.

(EclecticNotes)

"the days of Noe," see: Gen 7.4.

"as the days of Noe" Here is another testimony that the Lord in this position speaks of the Jewish disciples of the latter day (represented by those who then surrounded Him), and not of the church. For His illustration is taken from the preservation of Noah and his house through the waters of the deluge; whereas the Holy Ghost, through Paul, illustrates our hope according to the pattern of Enoch, caught up to heaven, entirely apart from the scenes and circumstances of judgment here below.

WK Mt.453

"as the days of Noe were ... " Upon the world all this would come as a surprise, just as the flood did in the days of Noah, judgment suddenly sweeping them to destruction. But at the end it would be separative, selective of its objects: two in the field, one taken and one left. Two women at the hand-mill together, one taken and one left. Here as in the illustration from the time before the flood, it is judgment that "takes away": the one left is left for blessing; for the earth is now being purified.

FWG NB 5.231**(Gill)**

Ver. 37. **But as the days of Noe were, &c.]** So Noah is usually called Noe by the Septuagint: the sense is, as were the practices of the men of that generation, in which Noah lived, so will be the practices of the men of that age, in which the son of man comes; or as the flood, which happened in the days of Noah, was sudden and unexpected; it came upon men thoughtless about it, though they had warning of it; and was universal, swept them all away, excepting a few that were saved in the ark:

so shall also the coming of the son of man be; to take vengeance on the Jews, on a sudden, at an unawares, when they would be unthoughtful about it; though they were forewarned of it by Christ and his apostles, and their destruction be as universal; all would be involved in it, excepting a few, that were directed a little before, to go out of the city of Jerusalem to Pella; where they were saved, as Noah and his family were in the ark.

(RWP)

The days of Noah (αι ημεραι του νοε). Jesus had used this same imagery before to the Pharisees. {*Luke 17:26-30*} In Noah's day there was plenty of warning, but utter unpreparedness. Most people are either indifferent about the second coming or have fanciful schemes or programs about it. Few are really eager and expectant and leave to God the time and the plans.

(ThemeIndex)

Noah {See Themes on 2597} {See "Ge 5:29"} {See "Lu 3:36"}

Humanity of Christ, Called the Son of Man {See Themes on 722} {See "Da 7:13"} {See "Mt 24:44"}

Advent of Christ, Conditions at {Luke 17:26}

(Trapp)

Ver. 37. **So shall the coming of the Son of man be]** Sudden and unexpected. Luther observeth, that it was in the spring that the flood came, when everything was in its prime and pride, and nothing less looked for than a flood; men sinned securely, as if they had lived out of the reach of God's rod, but he found them out. Security is the certain usher of destruction; as at Laish, Ziklag. Before an earthquake the air will be most quiet, and when the wind lies the great rain falls. *Frequentissimum initium calamitatis securitas*, Carelessness is most often the beginning of a catastrophe, saith the historian, Paternus.

(TSK)

Genesis 6:1-7:24 Job 22:15-17 Luke 17:26,27 Hebrews 11:7 1 Peter 3:20,21 2Pe 2:5 3:6

Matthew 24:38 - Text

- 38 (ASV) For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (ASV)
- 38 (AV) For <1063> as <5618> in <1722> the days <2250> that were <2258> (5713) before <4253> the flood <2627> they were eating <5176> (5723) and <2532> drinking <4095> (5723), marrying <1060> (5723) and <2532> giving in marriage <1547> (5723), until <891> the day <2250> that <3739> Noe <3575> entered <1525> (5627) into <1519> the ark <2787>, (AV)
- 38 (BYZ) ὡσπερ <5618> {ADV} γὰρ <1063> {CONJ} ἦσαν <1510> (5707) {V-IAI-3P} ἐν <1722> {PREP} ταῖς <3588> {T-DPF} ἡμεραῖς <2250> {N-DPF} ταῖς <3588> {T-DPF} πρὸ <4253> {PREP} τοῦ <3588> {T-GSM} κατακλυσμοῦ <2627> {N-GSM} τρώγοντες <5176> (5723) {V-PAP-NPM} καὶ <2532> {CONJ} πίνοντες <4095> (5723) {V-PAP-NPM} γαμουντες <1060> (5723) {V-PAP-NPM} καὶ <2532> {CONJ} ἐγκαμιζοντες <1547> (5723) {V-PAP-NPM} ἀχρι <891> {ADV} ἧς <3739> {R-GSF} ἡμερας <2250> {N-GSF} εἰσηλθεν <1525> (5627) {V-2AAI-3S} νῶε <3575> {N-PRI} εἰς <1519> {PREP} τὴν <3588> {T-ASF} κιβωτὸν <2787> {N-ASF} (BYZ)
- 38 (BYZa) Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμούντες καὶ ἐγκαμιζόντες, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, (BYZa)
- 38 (Darby) For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark, (Darby)
- 38 (ESV) **For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, (ESV)**
- 38 (HCSB) **For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah boarded the ark. {Ge 6:5 7:6-23 Mt 22:30 Lu 17:26} (HCSB)**
- 38 (KJ21) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark (KJ21)
- 38 (KJV_2011) For just as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, (KJV_2011)
- 38 (Murdock) For as, before the flood, they were eating and drinking, taking wives and giving to husbands, up to the day that Noah entered the ark, (Murdock)
- 38 (NKJV) "For <1063> as <5618> in <1722> the days <2250> before <2258> (5713) <4253> the flood <2627> , they were eating <5176> (5723) and <2532> drinking <4095> (5723), marrying <1060> (5723) and <2532> giving in marriage <1547> (5723), until <891> the day <2250> that <3739> Noah <3575> entered <1525> (5627) <1519> the ark <2787>, (NKJV)
- 38 (Philips) In those days before the flood people were eating, drinking, marrying and being given in marriage until the very day that Noah went into the ark, (Philips)
- 38 (RWebster) For <1063> as <5618> in <1722> the days <2250> that were <2258> (5713) before <4253> the flood <2627> they were eating <5176> (5723) and <2532> drinking <4095> (5723), marrying <1060> (5723) and <2532> giving in marriage <1547> (5723), until <891> the day <2250> that <3739> Noah <3575> entered <1525> (5627) into <1519> the ark <2787>, (RWebster)
- 38 (Tischendorf) ὡς γὰρ ἦσαν ἐν ταῖς ἡμεραῖς ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες γαμουντες καὶ γαμιζοντες ἀχρι ἧς ἡμερας εἰσηλθεν νῶε εἰς τὴν κιβωτὸν (Tischendorf)
- 38 (TR) ὡσπερ <5618> {ADV} γὰρ <1063> {CONJ} ἦσαν <1510> (5707) {V-IAI-3P} ἐν <1722> {PREP} ταῖς <3588> {T-DPF} ἡμεραῖς <2250> {N-DPF} ταῖς <3588> {T-DPF} πρὸ <4253> {PREP} τοῦ <3588> {T-GSM} κατακλυσμοῦ <2627> {N-GSM} τρώγοντες <5176> (5723) {V-PAP-NPM} καὶ <2532> {CONJ} πίνοντες <4095> (5723) {V-PAP-NPM} γαμουντες <1060> (5723) {V-PAP-NPM} καὶ <2532> {CONJ} ἐγκαμιζοντες <1547> (5723) {V-PAP-NPM} ἀχρι <891> {ADV} ἧς <3739> {R-GSF} ἡμερας <2250> {N-GSF} εἰσηλθεν <1525> (5627) {V-2AAI-3S} νῶε <3575> {N-PRI} εἰς <1519> {PREP} τὴν <3588> {T-ASF} κιβωτὸν <2787> {N-ASF} (TR)
- 38 (TRC) **For as in the days before the flood: they did eat and drink, marry, and were married, even unto the day that Noe entered in to the ship, (TRC)**
- 38 (Williams) For just as in the days before the Flood people went on eating and drinking, marrying and being married, until the very day Noah entered the ark, (Williams)
- 38 (YLT) for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, till the day Noah entered into the ark, (YLT)
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Matthew 24:38 - Word Study

891 *αχρι* *achri* *akh'-ree* or *αχρις* *achris* *akh'-rece* akin to **206** (through the idea of a terminus); ; prep/conj

AV-until 14, unto 13, till 3, till + **3739** + **302** 3, until + **3739** 2, while + **3739** 2, even to 2, misc 7; 49

1) until, unto, etc.

1060 *γαμεω* *gameo* *gam-eh'-o* from **1062**; TDNT-1:648,111; v

AV-marry 24, married 3, marry a wife 2, 29

1) to lead in marriage, take to wife

1a) to get married, to marry

1b) to give one's self in marriage

2) to give a daughter in marriage

1063 *γαρ* *gar* *gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

1) for

1510 *ειμι* *eimi* *i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

1) to be, to exist, to happen, to be present

1519 *εις* *eis* *ice* a primary preposition; TDNT-2:420,211; prep

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

1) into, unto, to, towards, for, among

++++

"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

1525 *εισερχομαι* *eiserchomai* *ice-er'-khom-ahee* from **1519** and **2064**; TDNT-2:676,257; v

AV-enter 107, go 22, come in 19, go in 18, enter in 17, come 14, arise 1; 198

1) to go out or come in: to enter

1a) of men or animals, as into a house or a city

1b) of Satan taking possession of the body of a person

1c) of things: as food, that enters into the eater's mouth

2) metaph.

2a) of entrance into any condition, state of things, society, employment

2a1) to arise, come into existence, begin to be

2a2) of men, to come before the public

2a3) to come into life

2b) of thoughts that come into the mind

1547 *εκγαμιζω* *ekgamizo* *ek-gam-id'-zo* from **1537** and a form of **1061** cf **1548**; ; v

AV-give in marriage 5; 5

1) to give away in marriage: a daughter

2) to marry, to be given in marriage

1722 *εν* *en* *en* a primary preposition denoting (fixed) position (in place, time or state), and (by

implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2250 ημερα hemera *hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f
AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389
1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
1a) in the daytime
1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
2) of the civil day, or the space of twenty four hours (thus including the night)
2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
4) used of time in general, i.e. the days of his life.

2258 ην en *ane* imperfect of **1510**; ; v
AV-was 267, were 115, had been 12, had 11, taught + **1321** 4, stood + **2476** 4, misc 42, vr was 1; 457
1) I was, etc.

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj
AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

2627 κατακλυσμος kataklusmos *kat-ak-looce-mos'* from **2626**; ; n m
AV-flood 4; 4
1) inundation, deluge
1a) of Noah's deluge

2787 κιβωτος kibotos *kib-o-tos'* of uncertain derivation; ; n f
AV-ark 6; 6
1) a wooden chest or box
2) in the NT the ark of the covenant, in the temple at Jerusalem
3) of Noah's vessel built in the form of an ark

3575 Νωε Noe *no'-eh* of Hebrew origin **05146** נֹחַ; ; n pr m
AV-Noe 5, Noah 3; 8
Noah =" rest"
1) the tenth in descent from Adam, second father of the human family

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article
AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

3739 ος *hos hos* including feminine η *he hay*, and neuter ο *ho ho* probably a primary word (or perhaps a form of the article **3588**); ; pron
 AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389
 1) who, which, what, that

4095 πιω *pino pee'-no* a prolonged form of πιω *pio pee'-o*; which (together with another form πιω *poo po'-o*, occurs only as an alternate in certain tenses; TDNT-6:135,840; v
 AV-drink 68, drink of 7; 75
 1) to drink
 2) figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal

4253 προ *pro pro* a primary preposition; TDNT-6:683,935; prep
 AV-before 44, above 2, above ... ago 1, or ever 1; 48
 1) before

5176 τρώω *trogo tro'-go* probably strengthened from a collateral form of the base of **5134** and **5147** through the idea of corrosion or wear, or perhaps rather of a base of **5167** and **5149** through the idea of a crunching sound; TDNT-8:236,1191; v
 AV-eat 6; 6
 1) to gnaw, crunch, chew raw vegetables or fruits (as nuts, almonds)
 1a) of animals feeding
 1b) of men
 2) to eat

5618 ὡσπερ *hosper hoce'-per* from **5613** and **4007**; ; adv
 AV-as 39, even as 2, like as 1; 42
 1) just as, even as

TVM: Second Aorist **5780**, Active **5784**, Indicative **5791**, Count: 2138
 plus 1 in a variant reading in a footnote

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Not Stated **5799**, Indicative **5791**, Count: 533

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

Matthew 24:38 - Commentaries

(barnes)

Verse 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day // that Noe entered into the ark,

Ver. 38. **For as in the days**, etc. The things mentioned here denote attention to the affairs of this life, rather than to what was coming on them. It does not mean that these things were wrong, but only that such was their actual employment, and that they were regardless of what was coming upon them.

// "until the day" Genesis 6:2

(Gill)

Ver. 38. **For as in the days that were before the flood, &c.]** Not all the days before the flood, from the creation of the world; but those immediately preceding it, a century or two before it: **they were eating and drinking, marrying and giving in marriage:** not that these civil actions of life were criminal in themselves, had care been taken that they were not abused. It is lawful to eat and drink, provided it be in moderation, and not to excess; and to marry, and give in marriage, when the laws, rules, and ends thereof, are observed: and therefore this must be understood, either of their wholly giving themselves up to the pleasures of life, and lusts of the flesh, without any concern about the affairs of religion, the worship and glory of God, the welfare of their souls and their approaching danger, of which Noah had given them warning; or of their luxury and intemperance, in eating and drinking, and of their libidinous and unlawful marriages; for the word here used for eating, signifies eating after the manner of brute beasts: they indulged themselves in a brutish way, in gluttony and drunkenness; and it is certain from the account given of them, in Genesis 6:2,4 that they entered into unlawful marriages, and unclean copulations: wherefore these things may be spoken of them, as what were really sinful and wicked, and denote a course of sinning, a constant practice of these sins of intemperance and lust, and which is still more fully expressed in the next clause:

until the day that Noe entered into the ark. The Arabic version renders it, "the ship"; the vessel which God directed him to make, for the saving of himself and family. Now the men of that generation persisted in their wicked course of living, after, and notwithstanding, the warning God had given them by Noah, of the flood that would come upon them; and all the while the ark was building, even to the very day that Noah and his family, by the order of God, went into the ark.

(RWP)

Were eating (ἔσταν τρωγοντες). Periphrastic imperfect. The verb means to chew raw vegetables or fruits like nuts or almonds.

(ThemeIndex)

The Deluge {See Themes on 973} {See "Ge 6:7"} {See "Lu 17:27"}

Carnality {See Themes on 645} {See "Ge 25:34"} {See "Mr 4:19"}

Worldliness, Some of the Evil Effects of {See Themes on 3915} {See "1Sa 8:20"} {See "Mt 24:39"}

Ark, Noah's {See Themes on 214} {See "Ge 6:14"} {See "Lu 17:27"}

Unreadiness {See Themes on 2955} {See "Ec 9:12"} {See "Mt 24:39"}

(Trapp)

Ver. 38. **They were eating and drinking]** Wine, likely; because our Saviour hereupon bids his apostles take heed to themselves lest their hearts at any time should be overcharged with surfeiting and drunkenness, &c., Luke 21:34. Like as some do not improbably conjecture, that Nadab and Abihu were in their drink when they offered strange fire, because after they were devoured by fire from the Lord. Aaron and the priests are charged to drink no wine nor strong drink when they go into the tabernacle of the congregation, lest they die, Leviticus 10:1,2,8,9. St Luke delivers the matter more roundly by an elegant asyndeton, "They ate, they drank, they married," &c., *q.d.* they

passed without intermission from eating to drinking, from drinking to marrying, &c.; they followed it close, as if it had been their work, and they born for no other end. Of Ninius, second king of Assyrians, nephew haply to these antediluvian belly gods, it is said, that he was old excellent at eating and drinking. {a} And of Sardanapalus, one of the same line, Cicero tells us that his gut was his god. *Summum bonum in ventre, aut sub ventre posuit;* and Plutarch, that he hired men to devise new pleasures for him. See my Commonplace of Abstinence.

Until the day] They were set upon it, and would lose no time. Their destruction was foretold them to a day; they were nothing bettered by it; no more would wicked men, should they foreknow the very instant of Christ's coming to judgment. Joseph had foretold the famine of Egypt and the time when it should come; but fulness bred forgetfulness, saturity, security; none observed or provided for it. *Quod vel inviti norant, non agnoverant.*

{a} αριστος ην εσθιειν και πινειν. Athenae Dipnosoph. ii.

(TSK)

* they.

Genesis 6:2 1 Samuel 25:36-38 30:16,17 Isaiah 22:12-14 Ezekiel 16:49,50
 Luke 12:19,45 14:18-20 17:26-28 21:34 Romans 13:13,14 1Co 7:29-31

Amos 6:3-6

Matthew 24:39 - Text

- 39 (ASV) and they knew not until the flood came, and took them all away; so shall be the *{I}* coming of the Son of man. *{I}* *Gr presence* (ASV)
- 39 (AV) And <2532> knew <1097> (5627) not <3756> until <2193> the flood <2627> came <2064> (5627), and <2532> took <142> <0> them all <537> away <142> (5656); so <3779> shall <2071> <0> also <2532> the coming <3952> of the Son <5207> of man <444> be <2071> (5704). (AV)
- 39 (BYZ) και <2532> *{CONJ}* ουκ <3756> *{PRT-N}* εγνωσαν <1097> (5627) *{V-2AAI-3P}* εως <2193> *{ADV}* ηλθεν <2064> (5627) *{V-2AAI-3S}* ο <3588> *{T-NSM}* κατακλυσμος <2627> *{N-NSM}* και <2532> *{CONJ}* ηρεν <142> (5656) *{V-AAI-3S}* απαντας <537> *{A-APM}* ουτως <3779> *{ADV}* εσται <1510> (5695) *{V-FDI-3S}* και <2532> *{CONJ}* η <3588> *{T-NSF}* παρουσια <3952> *{N-NSF}* του <3588> *{T-GSM}* υιου <5207> *{N-GSM}* του <3588> *{T-GSM}* ανθρωπου <444> *{N-GSM}* (BYZ)
- 39 (BYZa) και ουκ εγνωσαν, εως ηλθεν ο κατακλυσμος και ηρεν απαντας, ουτως εσται και η παρουσια του υιου του ανθρωπου. (BYZa)
- 39 (Darby) and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man. (Darby)
- 39 (ESV) **and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.** (ESV)
- 39 (HCSB) **They didn't know** *{They didn't know the day and hour of the coming judgment}* **until the flood came and swept them all away. So this is the way the coming of the Son of Man will be:** (HCSB)
- 39 (KJ21) and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be. (KJ21)
- 39 (KJV_2011) And did not know until the flood came, and took them all away; so also will the coming of the Son of man be. (KJV_2011)
- 39 (Murdock) and knew not, until the flood came and took them all away; so will the coming of the Son of man be. (Murdock)
- 39 (NKJV) "and <2532> did not <3756> know <1097> (5627) until <2193> the flood <2627> came <2064> (5627) and <2532> took <142> <0> them all <537> away <142> (5656), so <3779> also <2532> will <2071> <0> the coming <3952> of the Son <5207> of Man <444> be <2071> (5704). (NKJV)
- 39 (Philips) and knew nothing about the flood until it came and destroyed them all. So will it be at the coming of the Son of Man. (Philips)
- 39 (RWebster) And <2532> knew <1097> (5627) not <3756> until <2193> the flood <2627> came <2064> (5627) , and <2532> took <142> <0> them all <537> away <142> (5656); so <3779> also <2532> will be <2071> (5704) the coming <3952> of the Son <5207> of man <444>. (RWebster)
- 39 (Tischendorf) και ουκ εγνωσαν εως ηλθεν ο κατακλυσμος και ηρεν απαντας ουτως εσται και η παρουσια του υιου του ανθρωπου (Tischendorf)
- 39 (TR) και <2532> *{CONJ}* ουκ <3756> *{PRT-N}* εγνωσαν <1097> (5627) *{V-2AAI-3P}* εως <2193> *{ADV}* ηλθεν <2064> (5627) *{V-2AAI-3S}* ο <3588> *{T-NSM}* κατακλυσμος <2627> *{N-NSM}* και <2532> *{CONJ}* ηρεν <142> (5656) *{V-AAI-3S}* απαντας <537> *{A-APM}* ουτως <3779> *{ADV}* εσται <1510> (5695) *{V-FDI-3S}* και <2532> *{CONJ}* η <3588> *{T-NSF}* παρουσια <3952> *{N-NSF}* του <3588> *{T-GSM}* υιου <5207> *{N-GSM}* του <3588> *{T-GSM}* ανθρωπου <444> *{N-GSM}* (TR)
- 39 (TRC) **and knew of nothing** *{regarded it not}* **till the flood came and took them all away. So shall also the coming of the son of man be.** (TRC)
- 39 (Williams) and knew nothing about it until the Flood came and swept them all away, so it will be at the coming of the Son of Man. (Williams)
- 39 (YLT) and they did not know till the flood came and took all away; so shall be also the presence of the Son of Man. (YLT)
-

Matthew 24:39 - Word Study

142 αἶρω airo *ah'-ee-ro* a primary root; TDNT-1:185,28; v

AV-take up 32, take away 25, take 25, away with 5, lift up 4, bear 3, misc 8; 102

1) to raise up, elevate, lift up

1a) to raise from the ground, take up: stones

1b) to raise upwards, elevate, lift up: the hand

1c) to draw up: a fish

2) to take upon one's self and carry what has been raised up, to bear

3) to bear away what has been raised, carry off

3a) to move from its place

3b) to take off or away what is attached to anything

3c) to remove

3d) to carry off, carry away with one

3e) to appropriate what is taken

3f) to take away from another what is his or what is committed to him, to take by force

3g) to take and apply to any use

3h) to take from among the living, either by a natural death, or by violence

3i) cause to cease

444 ἀνθρώπος anthropos *anth'-ro-pos* from **435** and ops (the countenance, from **3700**);

man-faced, i.e. a human being; TDNT-1:364,59; n m

AV-man 552, not tr 4, misc 3; 559

1) a human being, whether male or female

1a) generically, to include all human individuals

1b) to distinguish man from beings of a different order

1b1) of animals and plants

1b2) of from God and Christ

1b3) of the angels

1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin

1d) with the adjunct notion of contempt or disdainful pity

1e) with reference to two fold nature of man, body and soul

1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God

1g) with reference to sex, a male

2) indefinitely, someone, a man, one

3) in the plural, people

4) joined with other words, merchantman

537 ἅπας hapas *hap'-as* from **1** (as a particle of union) and **3956**; TDNT-5:886,795; adj

AV-all 34, all things 5, whole 3, every one 1, every 1; 44

1) quite, all, the whole, all together, all

1097 γινώσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; TDNT-1:689,119; v

AV-know 196, perceive 9, understand 8, misc 10; 223

1) to learn to know, come to know, get a knowledge of perceive, feel

1a) to become known

2) to know, understand, perceive, have knowledge of

2a) to understand

2b) to know

3) Jewish idiom for sexual intercourse between a man and a woman

4) to become acquainted with, to know

For Synonyms see entry **5825**

1510 εἰμι *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146
1) to be, to exist, to happen, to be present

2064 ἐρχομαι *erchomai er'-khom-ahee* middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred *middle voice* ελευθομαι *eleuthomai el-yoo'-thom-ahee*, or *active* ελθω *eltho el'-tho*, which do not otherwise occur); TDNT-2:666,257; v

AV-come 616, go 13, misc 13, vr come 1; 643

1) to come

1a) of persons

1a1) to come from one place to another, and used both of persons arriving and of those returning

1a2) to appear, make one's appearance, come before the public

2) metaph.

2a) to come into being, arise, come forth, show itself, find place or influence

2b) be established, become known, to come (fall) into or unto

3) to go, to follow one

For Synonyms see entry **5818**

2071 εσομαι *esomai es'-om-ahee* future of **1510**; ; v

AV-shall be 151, will be 9, be 6, shall have 6, shall come to pass 4, shall 4, not tr 1, misc 7; 188
1) future first person singular of "to be"

2193 εως *heos heh'-oce* of uncertain affinity; ; conj

AV-till 28, unto 27, until 25, to 16, till + **3739** 11, misc 41; 148

1) till, until

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2627 κατακλυσμος *kataklysmos kat-ak-looce-mos'* from **2626**; ; n m

AV-flood 4; 4

1) inundation, deluge

1a) of Noah's deluge

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3756 ου ou *oo* also (before a vowel) ουκ *ouk ook* and (before an aspirate) ουχ *ouch ookh* a primary word, the absolute negative *cf* **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

3779 ουτω *houto hoo'-to* or (before a vowel) ουτως *houtos hoo'-toce* from **3778**; ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

3952 παρουσία parousia *par-oo-see'-ah* from the present participle of **3918**; TDNT-5:858,791; n f
AV-coming 22, presence 2; 24

1) presence

2) the coming, arrival, advent

2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

5207 υιος huios *hwee-os'* apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + **444** 87 (TDNT-8:400, 1210), Son of God + **2316** 49, child(ren) 49, Son 42, his Son + **848** 21, Son of David + **1138** 15 (TDNT-8:478, 1210), my beloved Son + **27** + **3350** 7, thy Son + **4575** 5, only begotten Son + **3339** 3, his (David's) son + **846** 3, firstborn son + **4316** 2, misc 14; 382

1) a son

1a) rarely used for the young of animals

1b) generally used of the offspring of men

1c) in a restricted sense, the male offspring (one born by a father and of a mother)

1d) in a wider sense, a descendant, one of the posterity of any one,

1d1) the children of Israel

1d2) sons of Abraham 1e)) used to describe one who depends on another or is his follower

1e) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality

2b) son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.

2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam (Luke 3:38)

3b) used to describe those who are born again (Luke 20:36) and of angels and of Jesus Christ

3c) of those whom God esteems as sons, whom he loves, protects and benefits above others

3c1) in the OT used of the Jews

3c2) in the NT of Christians

3c3) those whose character God, as a loving father, shapes by chastisements (Hebrews 12:5-8)

3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Romans 8:14, Galatians 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry **5868** & **5943**

TVM: Second Aorist **5780**, Active **5784**, Indicative **5791**, Count: 2138 plus 1 in a variant reading

TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319

TVM: Future 5776, Middle Deponent 5788, Indicative 5791, Count: 271

TVM: Future 5776, Not Stated 5799, Indicative 5791, Count: 188

Matthew 24:39 - Commentaries

(barnes)

Verse 39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Ver. 39. **And knew not.** That is, they knew not the exact time, until it came upon them. *So*, says he, it shall be when the Son of man shall come. They shall not know *the precise time* until he comes, and then they shall be found engaged in the ordinary business of life unconcerned.

(Clarke)

Verse 39. **And knew not]** *They considered not-* did not lay Noah's warning to heart, till it was too late to profit by it: so *shall it be-* and so it *was* in this coming of the Son of man.

(EclecticNotes)

And knew not until the flood came We get the picture of a long time of waiting and of a sudden act at the conclusion.

L M, 614

(Gill)

Ver. 39. **And knew not until the flood came, &c.]** That is, they did not advert or give heed to what Noah said to them about it: they slighted and despised his warnings; they did not believe, that what he said of the flood was true; they had notice of it, but they would not know it, and therefore God gave them up to judicial blindness and hardness of heart; and so they remained, until it came upon them at once:

and took them all away; the whole world of the ungodly, every man, woman, and child, except eight persons only; Noah and his wife, and his three sons and their wives; for the deluge was universal, and reached to all the inhabitants of the world, who all perished in it, excepting the above persons.

So shall also the coming of the son of man be: such shall be, as it was, the case of the Jews, before the destruction of Jerusalem: they gave themselves up to all manner of wickedness and uncleanness; they disregarded the warnings of Christ and his apostles; they were careless and secure of danger; they would not believe their ruin was at hand, when it was just upon them; they buoyed themselves up to the very last, that a deliverer would arise, and save them; they cried peace, peace, when sudden destruction was nigh; even of them all, their nation, city, and temple, a few only excepted, as in the days of Noah: and though they were so much like the men of that generation, yet they themselves say of them, that

“the generation of the flood have no part in the world to come, nor shall they stand in judgment, according to Genesis 6:3 {o}.”

{o} Misn. Sanhedrin, c. 11. sect. 3.

(Poole)

Ver. 37-39. Luke hath much the same, Luke 17:26,27, where he also saith, it shall be as *in the days of Lot;* but I shall consider what he saith, which seemeth spoken at another time, and upon another occasion, when I come to his seventeenth chapter. Two things our Saviour seemeth here to teach us:

1. That Christ's coming to the last judgment will be sudden, and not looked for; upon which account his coming is compared in Scripture to the coming of a thief, Matthew 24:43,44 2 Peter 3:10 Revelation 16:15.
 2. That it will be in a time of great security and debauchery: such was the time of Noah, Genesis 6:3-5.
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(ThemeIndex)

Unreadiness {See Themes on 2955} {See "Ec 9:12"} {See "Mt 24:48"}

Worldliness, Some of the Evil Effects of {See Themes on 3915} {See "1Sa 8:20"} {See "Mr 10:22"}

Ignorance, Man's {See Themes on 2036} {See "Ge 41:8"} {See "Mr 4:13"}

Second Coming of Christ, Exact Time Unknown {See Themes on 1345} {See "Mt 24:3"} {See "Mt 24:50"}
 {See Spurgeon_MorningEvening (November 1 — Evening) 612}

(Trapp)

Ver. 39. **And knew not**] *i.e.* They took no knowledge of Noah's predictions, or their own peril.

Their wits they had buried in their guts, their brains in their bellies (as of the ass fish it is said (Arist. de Anim.) that contrary to all other living creatures, he hath his heart in his belly);

"whoredom, wine, and new wine take away the heart," Hosea 4:11. Carnal sins disable nature, and so set men in a greater distance from grace, which is seated in the powers of nature. I read of some desperate wretches that drinking together, when one of them had drunk himself stark dead, the other, no wit warned by that fearful example of God's wrath, poured his part of drink into the dead man's belly, *in quodam episcopatu potaverunt aliqui, &c.* in which a certain bishop drank some. (John Manl.)

And took them all away] Men are never less safe than when they are most secure. Babylon bore itself bold upon the twenty years' provision laid up beforehand, to stand out at siege. When it was nevertheless taken by Cyrus, some part of the city would not know or believe of three days after, that there was any such matter. (Herodot. lib. 1; Arist. Polit. lib. 3.)

(TSK)

13:13-15 Judges 20:34 Proverbs 23:35 24:12 29:7 Isaiah 42:25 44:18,19 Lu 19:44 Joh 3:20 Ac 13:41 Ro 1:28 2Pe 3:5

3.04.02 Luke 17:26-27 - Exegesis

 Luke 17:26 - Text

- 26 (ASV) **And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.** (ASV)
- 26 (AV) And <2532> as <2531> it was <1096> (5633) in <1722> the days <2250> of Noe <3575>, so <3779> shall it be <2071> (5704) also <2532> in <1722> the days <2250> of the Son <5207> of man <444>. (AV)
- 26 (BYZ) και <2532> {CONJ} καθως <2531> {ADV} εγενετο <1096> (5633) {V-2ADI-3S} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} νωε <3575> {N-PRI} ουτως <3779> {ADV} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} (BYZ)
- 26 (BYZa) Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. (BYZa)
- 26 (Darby) And as it took place in the days of Noe, thus also shall it be in the days of the Son of man: (Darby)
- 26 (ESV) **Just as it was in the days of Noah, so will it be in the days of the Son of Man.** (ESV)
- 26 (HCSB) **“Just as it was in the days of Noah, {Mt 24:37-38} so it will be in the days of the Son of Man:** (HCSB)
- 26 (KJ21) **And as it was in the days of Noah, so shall it be also in the days of the Son of Man:** (KJ21)
- 26 (KJV_2011) **And just as it was in the days of Noah, so will it also be in the days of the Son of man.** (KJV_2011)
- 26 (Murdock) And as it was in the days of Noah, so will it be in the days of the Son of man. (Murdock)
- 26 (NKJV) "And <2532> as <2531> it was <1096> (5633) in <1722> the days <2250> of Noah <3575>, so <3779> it will be <2071> (5704) also <2532> in <1722> the days <2250> of the Son <5207> of Man <444>: (NKJV)
- 26 (Philips) In the time of the coming of the Son of Man, life will be as it was in the days of Noah. (Philips)
- 26 (RWebster) And <2532> as <2531> it was <1096> (5633) in <1722> the days <2250> of Noah <3575>, so <3779> shall it be <2071> (5704) also <2532> in <1722> the days <2250> of the Son <5207> of man <444>. (RWebster)
- 26 (Tischendorf) και καθως εγενετο εν ταις ημεραις νωε ουτως εσται και εν ταις ημεραις του υιου του ανθρωπου (Tischendorf)
- 26 (TR) και <2532> {CONJ} καθως <2531> {ADV} εγενετο <1096> (5633) {V-2ADI-3S} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} του <3588> {T-GSM} νωε <3575> {N-PRI} ουτως <3779> {ADV} εσται <1510> (5695) {V-FDI-3S} και <2532> {CONJ} εν <1722> {PREP} ταις <3588> {T-DPF} ημεραις <2250> {N-DPF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} (TR)
- 26 (TRC) **As it happened {came to pass} in the time of Noe So shall it be in the time of the son of man.** (TRC)
- 26 (Williams) And just as it was in the times of Noah, so it will be in the time of the Son of Man. (Williams)
- 26 (YLT) ‘And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man; (YLT)
-

Luke 17:26 - Word Study

444 *ἄνθρωπος* anthropos *anth'-ro-pos* from **435** and ops (the countenance, from **3700**); man-faced, i.e. a human being; TDNT-1:364,59; n m

AV-man 552, not tr 4, misc 3; 559

- 1) a human being, whether male or female
 - 1a) generically, to include all human individuals
 - 1b) to distinguish man from beings of a different order
 - 1b1) of animals and plants
 - 1b2) of from God and Christ
 - 1b3) of the angels
 - 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin
 - 1d) with the adjunct notion of contempt or disdainful pity
 - 1e) with reference to two fold nature of man, body and soul
 - 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
 - 1g) with reference to sex, a male
 - 2) indefinitely, someone, a man, one
 - 3) in the plural, people
 - 4) joined with other words, merchantman
-

1096 *γίνομαι* ginomai *ghin'-om-ahee* a prolongation and middle voice form of a primary verb; TDNT-1:681,117; v

AV-be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + **3361** 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

- 1) to become, i.e. to come into existence, begin to be, receive being
 - 2) to become, i.e. to come to pass, happen
 - 2a) of events
 - 3) to arise, appear in history, come upon the stage
 - 3a) of men appearing in public
 - 4) to be made, finished
 - 4a) of miracles, to be performed, wrought
 - 5) to become, be made
-

1510 *εἰμι* eimi *i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present
-

1722 *ἐν* en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

- 1) in, by, with etc.
-

2071 *ἔσομαι* esomai *es'-om-ahee* future of **1510**; ; v

AV-shall be 151, will be 9, be 6, shall have 6, shall come to pass 4, shall 4, not tr 1, misc 7; 188

- 1) future first person singular of "to be"
-

2250 *ἡμέρα* hemera *hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f

AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389

- 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
- 1a) in the daytime
 - 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
- 2) of the civil day, or the space of twenty four hours (thus including the night)
- 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
- 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
- 4) used of time in general, i.e. the days of his life.
-

2531 καθως *kathos kath-ocē* ' from **2596** and **5613**; ; adv

AV-as 138, even as 36, according as 4, when 1, according to 1, how 1, as well as + **2532** 1; 182

1) according as

1a) just as, even as

1b) in proportion as, in the degree that

2) since, seeing that, agreeably to the fact that

3) when, after that

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3575 Νωε *Noe no'-eh* of Hebrew origin **05146** 17; ; n pr m

AV-Noe 5, Noah 3; 8

Noah =" rest"

1) the tenth in descent from Adam, second father of the human family

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3779 ουτω *houto hoo'-to* or (before a vowel) ουτως *houtos hoo'-toce* from **3778**; ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

5207 υιος *huios hwee-os* ' apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + **444** 87 (TDNT-8:400, 1210), Son of God + **2316** 49, child(ren) 49, Son 42, his Son + **848** 21, Son of David + **1138** 15 (TDNT-8:478, 1210), my beloved Son + **27** + **3350** 7, thy Son + **4575** 5, only begotten Son + **3339** 3, his (David's) son + **846** 3, firstborn son + **4316** 2, misc 14; 382

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2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind.

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For Synonyms see entry [5868](#) & [5943](#)

TVM: Second Aorist [5780](#), Middle Deponent [5788](#), Indicative [5791](#), Count: 260

TVM: Future [5776](#), Middle Deponent [5788](#), Indicative [5791](#), Count: 271

TVM: Future [5776](#), Not Stated [5799](#), Indicative [5791](#), Count: 188

Luke 17:26 - Commentaries

(barnes)

Verse 26. *And as it was {t} in the days of Noe, so shall it be also in the days of the Son of man.*

Vers. 26,27. See Barnes "Mt 24:37" also Matthew 24:38-39

{t} "in the days" Genesis 7:11,23

(Clarke)

Verse 26. **As it was in the days of Noe]** See Clarke on "Mt 24:38".

(EclecticNotes)

as it was in the days of Noe, so shall it be ... A judgment which, like that of Noe and Sodom, would take the wicked and leave the just, would be a judgment on man here below, who looked no way for it. The righteous would be preserved. It would be sudden and terrible. The Son of man in His day.

JND N&C 392

as it was in the days of Noe, so shall it be ... The Lord next refers to the days of Noah: so should it be in His own days when He comes as the Son of man. It is no question either of receiving the Church or of judging the dead, though the latter will follow at the end, as the former precedes. Here it is distinctly the judgment of the quick on the earth, a truth which has very generally passed out of the mind of Christendom.

WK E 290

as it was in the days of Noe, so shall it be ... It is lie of Satan that man is altered for the better during the last eighteen hundred years; the natural man's heart is always the same, though there may be times when it comes to a crisis.

WK Mt 500

as it was in the days of Noe, so shall it be ... He goes on to show the state of things just before the Son shines out in glory. In the days of Lot and Noah you get a picture of what the world will be then. They will be going on as those that have found their object in the world. The Lord had given a sketch of what the saint in the age of His absence ought to be; now He draws a sketch of what the world would be. Then, He says, it will be a day of discerning, as the day of Noah was. Was not Noah left when the whole world was destroyed? The story of Noah is to be revived in the closing hour of earth's history. There will be two in a bed — two in the field — it matters not; it will be a day of discerning.

JGB 65

as it was in the days of Noe, so shall it be ... Again he passes on to the time of the end, comparing it to the careless days before the flood, and the similar days before Sodom was destroyed. Judgement came sudden, sweeping, irresistible, and so it would be when the Son of man should be revealed.

FWG NB 5.433

(Gill)

Ver. 26. **And as it was in the days of Noe, &c.]** Whilst he was building the ark, and before he went into it; for this respects the days of Noah before the flood, and not after it; for he lived after the flood three hundred and fifty years, Genesis 9:28

so shall it be also in the days of the son of man; some time before, and at his coming in power, and great glory, to destroy the Jews, their nation, city, and temple; and as then, so it will be when he shall come in person, at the last day, to destroy the world: the times of Noah's flood, of

Jerusalem's destruction, and of the end of the world, bear a great resemblance to each other: and when the son of man comes in either of these senses, then will the kingdom of God come; or then will it appear that the Messiah is come, and has took to himself his great power, and reigns.

(JFB)

26-30. eat ... married ... planted — all the ordinary occupations and enjoyments of life.

Though the antediluvian world and the cities of the plain were awfully wicked, it is not their *wickedness*, but their *worldliness*, their unbelief and indifference to the future, their *unpreparedness*, that is here held up as a warning. *Note.* — These recorded events of Old Testament history — denied or explained away nowadays by not a few — are referred to here as *facts*.

(Poole)

Ver. 26-30. **See Poole on "Mt 24:37"**, and following verse to Matthew 24:39. Our blessed Lord in these verses doth both declare the surprisal of the Jews with that judgment which was coming upon them, and of the world with his coming in the day of judgment, (of which the destruction of Jerusalem was a type), and also forewarns them to take heed that they might not be surprised; he tells them, that

in the days of the Son of man, (so that he speaketh of more than one day), the day of his power in the destruction of the Jews, and in the day of judgment, the antitype to the former, it shall be as in the days of Noah and of Lot. In the days of those men, neither the men of the old world, nor the men of Sodom, would hearken either to Noah or Lot, who were preachers of righteousness to them, and gave them examples of sober and holy lives; but gave up themselves to luxury, and lived in a careless regard of any thing God was doing, until the very day that Noah went into the ark, with his family, and the flood destroyed all the rest; and till the day that Lot went out of Sodom, and fire and brimstone came down and destroyed all those who were left in Sodom. So it would be before the final ruin of the world. Till the very days came, and men felt it, the generality of men would not believe it, nor make any preparation for it. But in our Lord's propounding these two great examples to them, he also lets them know their duty and wisdom, viz. to watch, and be upon their guard, with Lot to get ready to go out of Sodom, with Noah to prepare an ark upon this admonition which he gave them. There are no such signs of approaching ruin to persons or nations, as security, and the abounding of sin and wickedness, notwithstanding the warnings which God giveth them by his messengers.

(ThemeIndex)**World Conditions at Second Coming**

cf. {*Matthew 24:37*}

Noah {*See Themes on 2597*} {*See "Ge 5:29"*} {*See "Heb 11:7"*}

(TSK)

* as.

Genesis 7:7-23

* Noah.

Job 22:15-18 Matthew 24:37-39 Hebrews 11:7 1 Peter 3:19,20 2 Peter 2:5 3:6

* the days of the Son.

22, 24 18:8

Luke 17:27 - Text

- 27 (ASV) They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (ASV)
- 27 (AV) They did eat <2068> (5707), they drank <4095> (5707), they married wives <1060> (5707), they were given in marriage <1547> (5712), until <891> the day <2250> that <3739> Noe <3575> entered <1525> (5627) into <1519> the ark <2787>, and <2532> the flood <2627> came <2064> (5627), and <2532> destroyed <622> (5656) them all <537>. (AV)
- 27 (BYZ) ησθιον <2068> (5707) {V-IAI-3P} επινον <4095> (5707) {V-IAI-3P} εγαμουν <1060> (5707) {V-IAI-3P} εξεγαμιζοντο <1547> (5712) {V-IPi-3P} αχρι <891> {ADV} ης <3739> {R-GSF} ημερας <2250> {N-GSF} εισηλθεν <1525> (5627) {V-2AAI-3S} νωε <3575> {N-PRI} εις <1519> {PREP} την <3588> {T-ASF} κιβωτον <2787> {N-ASF} και <2532> {CONJ} ηλθεν <2064> (5627) {V-2AAI-3S} ο <3588> {T-NSM} κατακλυσμος <2627> {N-NSM} και <2532> {CONJ} απωλεσεν <622> (5656) {V-AAI-3S} απαντας <537> {A-APM} (BYZ)
- 27 (BYZa) Ἡσθιον, ἔπινον, ἐγάμουν, ἐξεγαμιζοντο, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας. (BYZa)
- 27 (Darby) they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all *of them*; (Darby)
- 27 (ESV) **They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.** (ESV)
- 27 (HCSB) **people went on eating, drinking, marrying and giving in marriage {Lu 20:34-35} until the day Noah boarded the ark, {Ge 6:14} and the flood came and destroyed them all.** (HCSB)
- 27 (KJ21) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. (KJ21)
- 27 (KJV_2011) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. (KJV_2011)
- 27 (Murdock) They ate and drank, they took wives and were given to husbands, until the day that Noah entered the ark; and the flood came, and destroyed every one. (Murdock)
- 27 (NKJV) "They ate <2068> (5707), they drank <4095> (5707), they married wives <1060> (5707), they were given in marriage <1547> (5712), until <891> the day <2250> that <3739> Noah <3575> entered <1525> (5627) <1519> the ark <2787>, and <2532> the flood <2627> came <2064> (5627) and <2532> destroyed <622> (5656) them all <537>. (NKJV)
- 27 (Philips) People ate and drank, married and were given in marriage, right up to the day when Noah entered the ark — and then came the flood and destroyed them all. (Philips)
- 27 (RWebster) They ate <2068> (5707), they drank <4095> (5707), they married wives <1060> (5707), they were given in marriage <1547> (5712), until <891> the day <2250> that <3739> Noah <3575> entered <1525> (5627) into <1519> the ark <2787>, and <2532> the flood <2627> came <2064> (5627), and <2532> destroyed <622> (5656) them all <537>. (RWebster)
- 27 (Tischendorf) ησθιον επινον εγαμουν εγαμιζοντο αχρι ης ημερας εισηλθεν νωε εις την κιβωτον και ηλθεν ο κατακλυσμος και απωλεσεν απαντας (Tischendorf)
- 27 (TR) ησθιον <2068> (5707) {V-IAI-3P} επινον <4095> (5707) {V-IAI-3P} εγαμουν <1060> (5707) {V-IAI-3P} εξεγαμιζοντο <1547> (5712) {V-IPi-3P} αχρι <891> {ADV} ης <3739> {R-GSF} ημερας <2250> {N-GSF} εισηλθεν <1525> (5627) {V-2AAI-3S} νωε <3575> {N-PRI} εις <1519> {PREP} την <3588> {T-ASF} κιβωτον <2787> {N-ASF} και <2532> {CONJ} ηλθεν <2064> (5627) {V-2AAI-3S} ο <3588> {T-NSM} κατακλυσμος <2627> {N-NSM} και <2532> {CONJ} απωλεσεν <622> (5656) {V-AAI-3S} απαντας <537> {A-APM} (TR)
- 27 (TRC) **They ate, they drank, they married wives and were married even unto the same day that Noe went into the ark, and the flood came, and destroyed them all.** (TRC)
- 27 (Williams) People continued to eat, drink, marry, and be married, right up to the day when Noah went into the ark, and the Flood came and destroyed them all. (Williams)
- 27 (YLT) they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all; (YLT)
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Luke 17:27 - Word Study

537 *απας* hapas *hap'-as* from **1** (as a particle of union) and **3956**; TDNT-5:886,795; adj
 AV-all 34, all things 5, whole 3, every one 1, every 1; 44
 1) quite, all, the whole, all together, all

622 *απολλομι* apollumi *ap-ol'-loo-mee* from **575** and the base of **3639**; TDNT-1:394,67; v
 AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92
 1) to destroy
 1a) to put out of the way entirely, abolish, put an end to ruin
 1b) render useless
 1c) to kill
 1d) to declare that one must be put to death
 1e) metaph. to devote or give over to eternal misery in hell
 1f) to perish, to be lost, ruined, destroyed
 2) to destroy
 2a) to lose

891 *αχρι* achri *akh'-ree* or *αχρις* achris *akh'-rece* akin to **206** (through the idea of a terminus); ;
 prep/conj
 AV-until 14, unto 13, till 3, till + **3739** + **302** 3, until + **3739** 2, while + **3739** 2, even to 2, misc 7;
 49
 1) until, unto, etc.

1060 *γαμεω* gameo *gam-eh'-o* from **1062**; TDNT-1:648,111; v
 AV-marry 24, married 3, marry a wife 2, 29
 1) to lead in marriage, take to wife
 1a) to get married, to marry
 1b) to give one's self in marriage
 2) to give a daughter in marriage

1519 *εις* eis *ice* a primary preposition; TDNT-2:420,211; prep
 AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774
 1) into, unto, to, towards, for, among
 +++++

"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

1525 *εισερχομαι* eiserchomai *ice-er'-khom-ah-ee* from **1519** and **2064**; TDNT-2:676,257; v
 AV-enter 107, go 22, come in 19, go in 18, enter in 17, come 14, arise 1; 198
 1) to go out or come in: to enter
 1a) of men or animals, as into a house or a city
 1b) of Satan taking possession of the body of a person
 1c) of things: as food, that enters into the eater's mouth
 2) metaph.
 2a) of entrance into any condition, state of things, society, employment
 2a1) to arise, come into existence, begin to be
 2a2) of men, to come before the public
 2a3) to come into life
 2b) of thoughts that come into the mind

1547 ἐκγαμίζω *ekgamizo ek-gam-id'-zo* from **1537** and a form of **1061** cf **1548**; ; v
 AV-give in marriage 5; 5
 1) to give away in marriage: a daughter
 2) to marry, to be given in marriage

2064 ἐρχομαι *erchomai er'-khom-ahee* middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred *middle voice* ἐλευθομαι *eleuthomai el-yoo'-thom-ahee*, or *active* ἐλθω *eltho el'-tho*, which do not otherwise occur); TDNT-2:666,257; v

AV-come 616, go 13, misc 13, vr come 1; 643

1) to come

1a) of persons

1a1) to come from one place to another, and used both of persons arriving and of those returning

1a2) to appear, make one's appearance, come before the public

2) metaph.

2a) to come into being, arise, come forth, show itself, find place or influence

2b) be established, become known, to come (fall) into or unto

3) to go, to follow one

For Synonyms see entry **5818**

2068 ἐσθίω *esthio es-thee'-o* strengthened for a primary ἐδω *edo* (to eat); used only in certain tenses, the rest being supplied by **5315**; TDNT-2:689,262; v

AV-eat 63, live 1, devour 1; 65

1) to eat

2) to eat (consume) a thing

2a) to take food, eat a meal

3) metaph. to devour, consume

2250 ἡμερα *hemera hay-mer'-ah* from (with **5610** implied) of a derivative of *hemai* (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f

AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389

1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night

1a) in the daytime

1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness

2) of the civil day, or the space of twenty four hours (thus including the night)

2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.

3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom

4) used of time in general, i.e. the days of his life.

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2627 κατακλυσμος *kataklysmos kat-ak-looce-mos'* from **2626**; ; n m

AV-flood 4; 4

- 1) inundation, deluge
 1a) of Noah's deluge
-

2787 κιβωτος kibotos *kib-o-tos* ' of uncertain derivation; ; n f
 AV-ark 6; 6
 1) a wooden chest or box
 2) in the NT the ark of the covenant, in the temple at Jerusalem
 3) of Noah's vessel built in the form of an ark

3575 Νωε Noe *no'-eh* of Hebrew origin **05146** נֹחַ; ; n pr m
 AV-Noe 5, Noah 3; 8
 Noah =" rest"
 1) the tenth in descent from Adam, second father of the human family

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article
 AV-which 413, who 79, the things 11, the son 8, misc 32; 543
 1) this, that, these, etc.
 Only significant renderings other than "the" counted

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron
 AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389
 1) who, which, what, that

4095 πινω pino *pee'-no* a prolonged form of πω pio *pee'-o*; which (together with another form πω ποο *po'-o*, occurs only as an alternate in certain tenses; TDNT-6:135,840; v
 AV-drink 68, drink of 7; 75
 1) to drink
 2) figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal

TVM: Second Aorist **5780**, Active **5784**, Indicative **5791**, Count: 2138 plus 1 in a variant reading in a footnote

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Passive **5786**, Indicative **5791**, Count: 83

Luke 17:27 - Commentaries

(barnes)

Verse 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

(Clarke)

Verse 27. **They did eat, they drank, &c.**] They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

(EclecticNotes)

the flood came, and destroyed them all This cannot refer to any but those alive upon the earth surprised by the deluge.

WK E 290

(Gill)

Ver. 27. **They did eat, they drank, &c.**] That is, the inhabitants of the old world ate and drank, not merely in a common way, with moderation, and for the support and comfort of life, which is not blameworthy, nor inconsistent with religious exercises; but they lived in an extravagant and luxurious manner; they indulged their sensual appetites, and put away the evil day far from them, that Noah told them of:

they married wives, they were given in marriage; not as should have been done by professors of religion among themselves; but the sons of God, or professors of the true religion, the posterity of Seth took them wives of the daughters of men, of the wicked, of the seed of Cain; and very likely gave their daughters in marriage to the sons of men; see Genesis 6:2,4 and so they went on in a secure manner, notwithstanding all the remonstrances, warnings, and threatenings of God, by his servant:

until the day that Noe entered into the ark; which he had built by divine direction, for the saving of himself and family, and the creatures that were with him, from the waters of the flood; and this was in the six hundredth year of his life, in the second month, the month of October, and in the seventeenth day of that month; Genesis 7:11,13

and the flood came and destroyed them all; all the inhabitants of the earth, every living substance, men, cattle, creeping things, and fowls of the heaven; all but Noah, and his wife, and his three sons, and their wives, and the creatures that were with him in the ark: the flood came not of itself, or by chance, or through the influence, or by the concurrence of second causes merely; though these were used, ordered, and directed by the first cause of all things; but it came by the power of God, according to his will; he brought it on the world of the ungodly; see 2 Peter 2:5 The mode of expression is Jewish; it is said of Cain, who is supposed by the Jews to have lived till the flood, באמבול וּשטפו , "the flood came," and washed him away {g}.

{g} Bereshit Rabba, sect. 32. fol. 27. 2. & Shemot Rabba, sect. 31. fol. 134. 4.

(RWP)

They ate, they drank, they married, they were given in marriage (ησθιον, επινον, εγαμου, εγαμιζοντο). Imperfects all of them vividly picturing the life of the time of Noah. But the other tenses are aorists (Noah entered εισηλεθεν, the flood came ηλθεν, destroyed απωλεσεν).

(ThemeIndex)

Carnality {See Themes on 645} {See "Ge 25:34"} {See "Joh 6:26"}

Worldliness, Some of the Evil Effects of {See Themes on 3915} {See "Isa 8:20"} {See "Lu 18:23"}

Ark, Noah's {See Themes on 214} {See "Ge 6:14"} {See "Heb 11:7"}

Unreadiness {See Themes on 2955} {See "Ec 9:12"} {See "Lu 21:34"}

The Deluge {See Themes on 973} {See "Ge 6:7"} {See "Heb 11:7"}

Insecurity of the Wicked, The Sudden Overthrow of Sinners {See Themes on 3182} {See "Ge 19:24"} {See "1Th 5:3"}

Sin's Penalty, Physical and Spiritual Death {See Themes on 3352} {See "Ge 2:17"} {See "Ac 12:23"}

{Note: Those destroyed were already dead spiritually. now they were all dead physically.NEC}

(TSK)

12:19,20 16:19-23 Deuteronomy 6:10-12 8:12-14 1 Samuel 25:36-38 Job 21:9-13 Isa 21:4
22:12-14 1Th 5:1-3

3.04.03 1 Pet 3:19-20 - Exegesis

1 Pet 3:19 - Text

19 (ASV) in which also he went and preached unto the spirits in prison, (ASV)

19 (AV) By <1722> which <3739> also <2532> he went <4198> (5679) and preached <2784> (5656) unto the spirits <4151> in <1722> prison <5438>; (AV)

19 (BYZ) ΕΝ <1722> {PREP} Ω <3739> {R-DSN} και <2532> {CONJ} τοις <3588> {T-DPN} ΕΝ <1722> {PREP} φυλακη <5438> {N-DSF} πνευμασιν <4151> {N-DPN} πορευθεις <4198> (5679) {V-AOP-NSM} εκηρυξεν <2784> (5656) {V-AAI-3S} (BYZ)

19 (BYZa) ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, (BYZa)

19 (Darby) in which also going he preached to the spirits *which are* in prison, (Darby)

19 (ESV) in which {Or the Spirit, in whom} he went and proclaimed to the spirits in prison, (ESV)

19 (HCSB) In that state {Or In whom, or At that time, or In which} He also went and made a proclamation to the spirits {1Jo 4:1} in prison {The spirits in prison are most likely fallen supernatural beings or angels; see 2Pe 2:4 Jude 6.} (HCSB)

19 (KJ21) by which also He went and preached unto the spirits in prison, (KJ21)

19 (KJV_2011) In which he also proclaimed his victory to the spirits in prison; (KJV_2011)

19 (Murdock) And he preached to those souls, which were detained in Hades, (Murdock)

19 (NKJV) by <1722> whom <3739> also <2532> He went <4198> (5679) and preached <2784> (5656) to the spirits <4151> in <1722> prison <5438>, (NKJV)

19 (Philips) It was in the spirit that he went and preached to the imprisoned souls (Philips)

19 (RWebster) By <1722> whom <3739> also <2532> he went <4198> (5679) and preached <2784> (5656) to the spirits <4151> in <1722> prison <5438>; (RWebster)

19 (Tischendorf) ΕΝ Ω και τοις εν φυλακη πνευμασιν πορευθεις εκηρυξεν (Tischendorf)

19 (TR) ΕΝ <1722> {PREP} Ω <3739> {R-DSN} και <2532> {CONJ} τοις <3588> {T-DPN} ΕΝ <1722> {PREP} φυλακη <5438> {N-DSF} πνευμασιν <4151> {N-DPN} πορευθεις <4198> (5679) {V-AOP-NSM} εκηρυξεν <2784> (5656) {V-AAI-3S} (TR)

19 (TRC) In which spirit, he also went and preached unto the spirits that were in prison, (TRC)

19 (WHa) ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, (WHa)

19 (Williams) in which He went and preached to the spirits in prison, (Williams)

19 (YLT) in which also to the spirits in prison having gone he did preach, (YLT)

1 Pet 3:19 - Word Study

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

2784 κηρυσσω kerusso *kay-roos* '-so of uncertain affinity; TDNT-3:697,430; v AV-preach 51, publish 5, proclaim 2, preached + **2258** 2, preacher 1; 61
1) to be a herald, to officiate as a herald
1a) to proclaim after the manner of a herald
1b) always with the suggestion of formality, gravity and an authority which must be listened to and obeyed
2) to publish, proclaim openly: something which has been done
3) used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389
1) who, which, what, that

4151 πνευμα pneuma *pnayoo* '-mah from **4154**; TDNT-6:332,876; n n AV-Spirit 111, (Holy) Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385
1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
1a) sometimes referred to in a way which emphasises his personality and character (the **Holy Spirit**)
1b) sometimes referred to in a way which emphasises his work and power (the Spirit of **Truth**)
1c) never referred to as a depersonalised force
2) the spirit, i.e. the vital principal by which the body is animated
2a) the rational spirit, the power by which the human being feels, thinks, decides
2b) the soul
3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
3a) a life giving spirit

- 3b) a human soul that has left the body
 3c) a spirit higher than man but lower than God, i.e. an angel
 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
 4) the disposition or influence which fills and governs the soul of any one
 4a) the efficient source of any power, affection, emotion, desire, etc.
 5) a movement of air (a gentle blast)
 5a) of the wind, hence the wind itself
 5b) breath of nostrils or mouth
 For Synonyms see entry **5923**
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- 4198 πορευομαι poreuomai *por-yoo'-om-ahēe* middle voice from a derivative of the same as **3984**; TDNT-6:566,915; v
 AV-go 117, depart 11, walk 9, go (one's) way 8, misc 9; 154
 1) to lead over, carry over, transfer
 1a) to pursue the journey on which one has entered, to continue on one's journey
 1b) to depart from life
 1c) to follow one, that is: become his adherent
 1c1) to lead or order one's life
 For Synonyms see entry **5818**
-

- 5438 φυλακη phulake *foo-lak-ay'* from **5442**; TDNT-9:241,1280; n f
 AV-prison 36, watch 6, imprisonment 2, hold 1, cage 1, ward 1; 47
 1) guard, watch
 1a) a watching, keeping watch
 1a1) to keep watch
 1b) persons keeping watch, a guard, sentinels
 1c) of the place where captives are kept, a prison
 1d) of the time (of night) during which guard was kept, a watch i.e. a period of time during which part of the guard was on duty, and at the end of which others relieved them.
 As the earlier Greeks divided the night commonly into three parts, so, previous to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to the Romans, they adopted the Roman custom of dividing the night into four watches
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TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Aorist **5777**, Passive Deponent **5789**, Participle **5796**, Count: 164

1Pet 3:19 - Commentaries

(barnes)

Verse 19. *By which*. Evidently by the Spirit referred to in the previous verse — (Greek)* — the Divine nature of the Son of God; that by which he was "quicken" again, after he had been put to death; the Son of God regarded as a Divine Being, or in that same nature which afterwards became incarnate, and whose agency was employed in quickening the man Christ Jesus, who had been put to death. The meaning is, that the same "Spirit" which was efficacious in restoring him to life, after he was put to death, was that by which he preached to the spirits in prison.

He went. To wit, in the days of Noah. No particular stress should be laid here on the phrase he went." The literal sense is, "he, *having gone*, preached," etc. *(Greek). It is well known that such expressions are often redundant in Greek writers, as in others. So Herodotus, "to these things they *spake, saying*" — for they said. "And he, *speaking, said*"; that is, he said. So Ephesians 2:17, "And *came* and preached peace," etc. Matthew 9:13, "But *go* and learn what that meaneth," etc. So God is often represented as *coming*, as *descending*, etc., when he brings a message to mankind. Thus Genesis 11:5, "The Lord *came down* to see the city and the tower." Exodus 19:20, "The Lord *came down* upon Mount Sinai." Numbers 11:25, "The Lord *came down* in a cloud." 2 Samuel 22:10, "He bowed the heavens and *came down*." The idea, however, would be conveyed by this language that he did this *personally*, or by *himself*, and not merely by employing the agency of another. It would then be implied here, that though the instrumentality of Noah was employed, yet that it was done not by the Holy Spirit, but by him who afterwards became incarnate. On the supposition, therefore, that this whole message refers to his preaching to the antediluvians in the time of Noah, and not to the "spirits" *after* they were confined in prison, this is language which the apostle would have properly and probably used. If that supposition meets the full force of the language, then no argument can be based on it in proof that he went to preach to them after their death, and while his body was lying in the grave.

And preached. The word used here ((Greek)) is of a *general* character, meaning to make a proclamation of any kind, as a crier does, or to deliver a message, and does not necessarily imply that it was the gospel which was preached, nor does it determine anything in regard to the nature of the message. It is not affirmed that he preached *the gospel*, for if that specific idea had been expressed it would have been rather by another word — (Greek). The word here used would be appropriate to such a message as Noah brought to his contemporaries, or to any communication which God made to men. See Matthew 3:1 4:17 Mark 1:35; Mark 5:20 7:36. It is implied in the expression, as already remarked, that he did this himself; that it was the Son of God who subsequently became incarnate, and not the Holy Spirit, that did this; though the language is consistent With the supposition that he did it by the instrumentality of another, to wit, Noah. *Qui facit per alium, facit per se*. God really proclaims a message to mankind when he does it by the instrumentality of the prophets, or apostles, or other ministers of religion; and all that is necessarily implied in this language would be met by the supposition that Christ delivered a message to the antediluvian race by the agency of Noah. No *argument*, therefore, can be derived from this language to prove that Christ went and *personally* preached to those who were confined in hades or in prison.

Unto the spirits in prison. That is, clearly, to the spirits now in prison, for this is the fair meaning of the passage. The obvious sense is, that Peter supposed there were "spirits in prison" at the time when he wrote, and that to those same spirits the Son of God had at some time "preached," or had made some proclamation respecting the will of God. As this is the only passage in the New Testament on which the Romish doctrine of purgatory is supposed to rest, it is important to ascertain the fair meaning of the language here employed. There are three obvious inquiries in ascertaining its signification. Who are referred to by *spirits*? What is meant by *in prison*? Was the message brought to them while in the prison, or at some previous period?

I. Who are referred to by *spirits*? The specification in the next verse determines this. They were those "who were sometime disobedient, when once the longsuffering of God waited in the days of Noah." No others are specified; and if it should be maintained that this means that he went down to

hell, or to sheol, and preached to those who are confined there, it could be inferred from this passage only that he preached to that portion of the lost spirits confined there which belonged to the particular generation in which Noah lived. *Why* he should do this; or *how* there should be such a separation made in hades that it could be done; or what was the nature of the message which he delivered to that portion, are questions which it is impossible for any man who holds to the opinion that Christ went down to hell after his death *to preach*, to answer. But if it means that he preached to those who lived in the days of Noah, while they were yet alive, the question will be asked why are they called "spirits?" Were they *spirits* then, or were they men like others? To this the answer is easy. Peter speaks of them as they were when he wrote; not as they *had been*, or were at the time when the message was preached to them. The idea is, that to those spirits who were then in prison who had formerly lived in the days of Noah, the message had been in fact delivered. It was not necessary to speak of them precisely as they were at the time when it was delivered, but only in such a way as to *identify* them. We should use similar language now. If we saw a company of men in prison who had seen better days — a multitude now drunken, and debased, and poor, and riotous — it would not be improper to say that "the prospect of wealth and honour was once held out *to this ragged and wretched multitude*. All that is needful is to *identify* them as the same persons who once had this prospect. In regard to the inquiry, then, who these "spirits" were, there can be no difference of opinion.

They were that wicked race which lived in the days of Noah. There is no allusion in this passage to any other; there is no intimation that to any others of those "in prison" the message here referred to had been delivered.

II. What is meant by *prison here*? Purgatory, or the *limbus patrum*, say the Romanists — a place in which departed souls are supposed to be confined, and in which their final destiny may still be effected by the purifying fires which they endure, by the prayers of the living, or by a message in some way conveyed to their gloomy abodes — in which such sins may be expiated as do not deserve eternal damnation. The Syriac here is "*in sheol*," referring to the abodes of the dead, or the place in which departed spirits are supposed to dwell. The word rendered *prison*, ((Greek)) means properly *watch, guard* — the act of keeping watch, or the guard itself; then watchpost, or station; then a place where any one is watched or guarded, as a prison; then a watch in the sense of a division of the night, as the morning watch. It is used in the New Testament, with reference to the future world, only in the following places: 1 Peter 3:19, "Preached unto the spirits *in prison*"; and Revelation 20:7, "Satan shall be loosed out of his *prison*". An *idea* similar to the one here expressed may be found in 2 Peter 2:4, though the word *prison* does not there occur: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment"; and in Jude 1:6, "and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The allusion, in the passage before us, is undoubtedly to confinement or imprisonment in the invisible world; and perhaps to those who are reserved there with reference to some future arrangement — for this idea enters commonly into the use of the word prison. There is, however, no specification of the place where this is; no intimation that it is *purgatory* — a place where the departed are supposed to undergo purification; no intimation that their condition can be affected by anything that we can do; no intimation that those particularly referred to differ in any sense from the others who are confined in that world; no hint that they can be released by any prayers or sacrifices of ours. This passage, therefore, cannot be adduced to support the Roman Catholic doctrine of purgatory, for

- (1.) the essential ideas which enter into the doctrine of purgatory are not to be found in the word here used;
- (2.) there is no evidence in the fair interpretation of the passage that any message is borne to them while in prison;
- (3.) there is not the slightest hint that they can be released by any prayers or offerings of those who dwell on the earth. The simple idea is that of persons confined as in a prison; and the passage will prove only that in the time when the apostle wrote there *were* those who were thus confined.

III. Was the message brought to them while in prison, or at some previous period? The Romanists say that it was while in prison; that Christ, after he was put to death in the body, was still kept alive

in his spirit, and went and proclaimed his gospel to those who were in prison. So Bloomfield maintains, (*in loc.*) and so OEcumenius and Cyril, as quoted by Bloomfield. But against this view there are plain objections drawn from the language of Peter himself.

(1.) As we have seen, the fair interpretation of the passage "quickened by the Spirit," is not that he was *kept alive as to his human soul*, but that he, after being dead, was *made alive* by his own Divine energy.

(2.) If the meaning be that he went and preached *after* his death, it seems difficult to know why the reference is to those only who "had been disobedient in the days of Noah." Why were *they* alone selected for this message? Are they separate from others? Were they the only ones in purgatory who could be beneficially affected by his preaching? On the other method of interpretation, we can suggest a reason why they were particularly specified. But how can we on this?

(3.) The language employed does not demand this interpretation. Its full meaning is met by the interpretation that Christ once preached to the spirits then in prison, to wit, in the days of Noah; that is, that he caused a Divine message to be borne to them. Thus it would be proper to say that "Whitfield came to America, and preached to the souls in perdition"; or to go among the graves of the first settlers of New Haven, and say, "Davenport came from England to preach to the dead men around us."

(4.) This interpretation accords with the design of the apostle in inculcating the duty of patience and forbearance in trials; in encouraging those whom he addressed to be patient in their persecutions. See the analysis of the chapter. With this object in view, there was entire propriety in directing them to the long-suffering and forbearance evinced by the Saviour, through Noah. *He* was opposed, reviled, disbelieved, and, we may suppose, persecuted. It was to the purpose to direct them to the fact that he was saved as the result of his steadfastness to Him who had commanded him to preach to that ungodly generation. But what pertinency would there have been in saying that Christ went down to hell, and delivered some sort of a message there, we know not what, to those who are confined there?

{b} "prison" Isaiah 42:7

(Clarke)

Verse 19. **By which]** Spirit, his own Divine energy and authority.

He went and preached] By the ministry of Noah, one hundred and twenty years.

Unto the spirits in prison] The inhabitants of the antediluvian world, who, having been *disobedient*, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would *repent*; and *the long-suffering of God waited* one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being *in prison*- detained under the arrest of Divine justice, which *waited* either for their *repentance* or the expiration of the *respite*, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place. That the *Spirit of God* did *strive* with, convict, and reprove the antediluvians, is evident from Genesis 6:3: *My Spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years.* And it was by this Spirit that Noah became a *preacher of righteousness*, and *condemned that ungodly world*, Hebrews 11:7, who would not believe till Wrath-divine punishment, came upon them to the uttermost. The word *πνεύμασι*, *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied* spirits; but this certainly does not follow, for *the spirits of just men made perfect*, Hebrews 12:23, certainly means *righteous men*, and *men still in the Church militant*; and *the Father of spirits*, Hebrews 12:9, means *men still in the body*; and *the God of the spirits of all flesh*, Numbers 16:22; 27:16, means *men not in a disembodied state*.

But even on this word there are several various readings; some of the Greek MSS. read *πνεύματι*, *in spirit*, and one *πνεύματι ἁγιῶ*, in the *Holy Spirit*. I have before me one of the first, if not the very *first edition* of the *Latin Bible*; and in it the verse stands thus: *In quo et hiis, qui in carcere erant, SPIRITUALITER veniens praedicavit; "by which he came spiritually, and preached to them that were in prison."*

In two very ancient MSS. of the Vulgate before me, the clause is thus: *In quo et his qui in carcere erant* SPIRITU *venient praedicavit*; "in which, coming *by the Spirit*, he preached to those who were in prison." This is the reading also in the *Complutensian Polyglot*.

Another ancient MS. in my possession has the words nearly as in the printed copy: *In quo et hiis qui in carcere* CONCLUSI *erant SPIRITUALITER veniens praedicavit*; "in which, coming *spiritually*, he preached to those who were SHUT UP in prison."

Another MS., written about A. D. 1370, is the same as the printed copy.

The common *printed Vulgate* is different from all these, and from all the MSS. of the Vulgate which I have seen in reading *spiritibus*, "to the spirits."

In my old MS. Bible, which contains the first translation into English ever made, the clause is the following: *In whiche thing and to hem that weren closid togyder in prison, hi commynge in Spirit, prechide*. The copy from which this translation was taken evidently read *conclusi erant*, with one of the MSS. quoted above, as *closid togyder* proves.

I have quoted all these authorities from the most authentic and correct copies of the Vulgate, to show that from them there is no ground to believe that the text speaks of Christ's going to hell to preach the Gospel to the damned, or of his going to some feigned place where the souls of the patriarchs were detained, to whom he preached, and whom he delivered from that place and took with him to paradise, **which the Romish Church holds as an article of faith.**

Though the judicious *Calmet* holds with his Church this opinion, yet he cannot consider the text of St. Peter as a proof of it. I will set down his own words: Le sentiment qui veut que Jesus Christ soit descendu aux enfers, pour annoncer sa venue aux anciens patriarches, et pour les tirer de cette espece de prison, ou ils Pattendoient si long tems, est indubitable; et nous le regardons comme un article de notre foi: mais on peut douter que ce soit le sens de Saint Pierre en cet endroit. "The opinion which states that Jesus Christ descended into hell, to announce his coming to the ancient patriarchs, and to deliver them from that species of prison, where they had so long waited for him, is incontrovertible; and we (the Catholics) consider it as an article of our faith: but we may doubt whether this be the meaning of St. Peter in this place."

Some think the whole passage applies to the preaching of the Gospel to the *Gentiles*; but the interpretation given above appears to me, after the fullest consideration, to be the most consistent and rational, as I have already remarked.

(EclecticNotes)

By which also he went and preached Here we have need of vigilance that we yield not to fancy, but be subject to the words of the Holy Spirit in their exact bearing and in accordance with the context. For they are often taken up loosely and with bias in favour of a preconceived idea or with a view to a desired end. To ensure light we need the single eye; and this can only be where Christ is the governing object. The relative refers to the Spirit in virtue of "which" Christ was made alive after His death. Now of course a very different fact is added, but equally dependent on the Spirit.

"In *virtue of* which also he went and preached to the spirits in prison, disobedient aforetime when the long-suffering of God was waiting in Noah's days, while an ark was being prepared, in which few, that is eight souls, were brought safe through water" (vers. 19, 20).

We are here given to understand that Christ in the Spirit preached to those whose spirits are imprisoned because when they heard His warning they were disobedient; which time is fixed as before the flood which punished them here, as they are now kept like others for judgment hereafter. {*Exactamente – He preached to those evil angels in Tartarus (sounds like something you get on your teeth). To shout His Victory over their leader Satan - NEC*}

The Greek preposition *ev* is here required in order to accurately express "in" or "by" what power Christ went and preached to the spirits in prison. It was not in person but by virtue of the Spirit. This is remarkably confirmed by the language of Gen 6:3: "And Jehovah said, My Spirit shall not always strive (or, plead) with man, for he indeed is flesh, but his days shall be a hundred

and twenty years." Here we learn to what the apostle alluded, not only Christ in Spirit (and we know He was Jehovah beyond doubt), but the term of the long-suffering of God in Noah's days. For to this the divine statement refers, not to man's life, which even after the deluge was far longer as yet, but to His patient pleading while the ark was in preparation. 2Peter 2:5, with 1Peter 1:11, lends much help to the clearness of the sense intended; for as Noah is beyond any man of old designated "preacher of righteousness," so we might expect for the power at work in him the same Spirit of Christ which in the prophets testified beforehand the sufferings Christward and the glories after these.

The truth meant in the passage is thus made quite plain and consistent, not only with the exact demands of the context but with the rest of scripture. There is if possible less difficulty here than with Ephesians 2:17, where it is said of Christ, that "He came and preached peace to you that were far off, and peace to those that were nigh." No sensible person sees more in this than Christ, not personally but in Spirit, preaching to Gentiles as well as Jews, after His ascension. This was plain enough; but in our text, lest it might be misunderstood by the imaginative or the superstitious, grace furnished the qualification "in which" *Spirit* He proceeded, not into the prison, as some have conceived, but preached to the spirits that are in prison. They were living men on earth when the Spirit pleaded with them in Noah's days while preparing the ark.

With this precisely agrees "disobedient as they once, or aforetime, were," during that long space of forbearing, compassion, and testimony. Again the structure of the phrase is the one proper to express the moral cause or reason why they are now in prison. Instead of penitence and faith, when Jehovah's Spirit strove, they were disobedient: a fact which our Lord (Matthew 24:38,39) turned to a warning like His servant here. A similar fate will befall the heedless at the coming of the Son of man in the consummation of the age. There is no room in doctrine any more than in fact or in the phraseology of Peter, for the strange notion of ancients or moderns that Christ in person went to Hades after His death for the purpose of preaching to the spirits there. The strangeness is heightened by the fact that the only ones said to be the objects of His preaching were that generation of mankind which had been favoured with the pleading of His Spirit in Noah. Such a favour when they were alive would much more naturally have weighed against the alleged visitation after death, even if other scriptures did not prove its needlessness for saints and its unavailingness for sinners.

The truth is that the fabulous notion of such a preaching by Christ after death in Hades contravenes all scriptural truth elsewhere, and is only extracted from the passage before us by violence done to its separate clauses and its scope as a whole, in no way carrying on the divine argument but interpolating a wholly incongruous interruption. For the only character given to those who heard the preaching is that they were then disobedient, as the ground of their imprisonment: a strange reason for singling these out for the favour of the Lord's going to the prison on their account.

If it be an outrage on orthodox doctrine to suppose such a preaching to such an audience in such a place, condition and time, it is even more plainly opposed to the terms of the apostle, if one foist in the idea that the Lord preached to the O.T. departed saints. Not a word implies a believer among the spirits in prison. All attempts in this direction from Augustine down to Calvin, and near our day to Horsley, as to others since, are utterly vain. The clear bearing of the teaching is to contrast the disobedient mass of spirits (in the prison of the separate state for such) with the few who in the ark were brought safe through water.

The unbelieving Jews who objected to the fewness of the Christians were thus powerfully met, as well as their contempt for preaching as having no serious effect, whether believed or rejected. Was Christ acting now by the Spirit, instead of that manifestation of power and glory which they longed for in unbelief of what God is doing by the gospel? Let them remember how He wrought before the deluge, and how it fared with those who disobeyed His warning. There is thus no real difficulty in the passage when the general analogy of Noah's days is apprehended; any more than in the details of the most correct text, with the strictest attention both to grammatical rendering and

sound doctrine. No event in the O.T. could be found more apposite to warn scoffing Jews in the apostle's day than that which befell the disobedient in Noah's time of preparing the ark. How different the effect of Jonah's preaching to the men of Nineveh! Yet their repentance was but transient, and the end of the great city followed. But the deluge was not all for those who rejected the Spirit of Jehovah that warned by Noah. Their spirits are in prison waiting for the judgment, wherein no one is just before God. They are lost for ever. It is only by faith that a sinner is justified. The disobedience of unbelief is final; it braves God's mercy as well as His wrath; it is worst in such as have the scriptures.

The assumption of Christ's preaching to the departed in Hades is a dream, which clashes not only with the truth in general but with this context in particular, rendering it in all the minute points of the words both halting and irreconcilable, when adequately looked into. The result too is an allegation extraordinary, suggesting a doctrinal inference at issue with God's word everywhere else. For it attributes a work to Christ which is superfluous for saints no less than sinners; and for these last is apt to become the basis of a spurious hope, as inconsistent with all that our Lord when here declared for those that die in unbelief, as with that which the Holy Spirit has taught since redemption. Another evil effect of this misinterpretation is, that it sets ingenious minds to essay a shadowy confirmation from such texts in the O.T. as

Psalm 68:18 Isaiah 45:2 49:9, and to deny that Paradise is heavenly in the N.T. One error leads to another and perhaps many. It is well to maintain the hope of the blessed and holy "first resurrection" at Christ's coming; but there is very great harm in denying the intermediate bliss of the saints departed to be with Christ. Scripture! is perfectly plain and sure as to both.

The water of the deluge leads to the spiritual meaning of baptism in ver. 21: the figure of death judicially, whether for the world that perished thus; or for the believer's salvation by grace through Him Who went down for our sins and rose that He might be the true ark for us. The water was the instrument of God's judgment in destruction. Those in the ark were saved through it, but this only because they submitted to God's word and were secured by the ark. But the ark prefigured Christ, not the church as some vainly imagine; for no such thing existed then, nor, if it had, could it have saved, but rather consists of those that needed the salvation which is in virtue of Christ's death and resurrection.

WK E 199-203

preached unto the spirits in prison Carefully observe that Peter does not say that Christ went to prison and preached to the spirits there. No such words are used, nor is this what he means. The spirits are characterised as in prison. They are waiting there for the day of judgment. God may have judged them in this world, but this is not all. He is going to judge them in the next world. There may have been a judgment, but this is not the judgment. So he says these very spirits which are spoken of were "once disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved through water."

It is not a description of all that died in unbelief, but of a generation favoured with a special testimony and smitten by a particular stroke of judgment. The preaching was in the days of Noah. It was just before that judgment fell on them, and this because they despised the testimony of Christ through Noah. Just as the Spirit of Christ prophesied in the prophets, so the Spirit of Christ preached by Noah. There is no difficulty that I see about it. There is nothing at all in the verse that warrants a web of doctrine strange to the rest of the Bible. It is a mistake to construe it of one that knows not what took place in the lower parts of the earth. Nothing is said of preaching in prison, but to the imprisoned spirits-not when they were there. He is speaking about the people that heard Noah, and despised the word of the Lord then. It was not Noah's own spirit that preached; it was the Spirit of Christ.

It may be well to point out that the Spirit is used particularly in connection with Noah, as we find in Genesis 6: "My Spirit shall not always strive with man, for that he also is flesh." There was a term of patience assigned: "Yet his days shall be a hundred and twenty years." That is, the Spirit

went on striving in testimony to men all that time. Then the flood came and took them all away; but their spirits are now kept in prison waiting for that judgment which has no end. And why does Peter notice them particularly? For this reason,—that very few were saved then, whilst a great many perished. On reflection it will be evident that there is no instance so suitable as this for the argument in hand—so few saved and so many perishing. The unbelieving might taunt the Christians with their scanty numbers, while the great mass still remained Jews, and with the absurdity of such a conclusion to the coming of Messiah. There is no force in that argument, the Christian can reply; for, when the flood came, only a few were saved after all, as is shown by the first book of Moses, their own indisputably inspired history. It is beyond cavil that the many perished then, and still fewer were saved than the Christian Jews at that time. Thus the passage is sufficiently plain. There is not the slightest excuse for misinterpreting the language, or for allowing anything unknown to the rest of scripture. It is a solemn warning to unbelief founded on plainly revealed facts before all eyes in this world, and not something to be understood as relating to another world.

WK L 261ff

By which also he went and preached If any one desire a fuller discussion of these remarkable expressions and of what follows, he may find help in a small treatise entitled, "The Preaching to the Spirits in Prison" (Weston, 53, Paternoster Row).

WK E 199

By which also he went and preached There follows here a passage which has been the subject of much controversy, and which we must therefore consider the more carefully. It has been thought by many (and perhaps this is increasingly the view taken in the present day) that it speaks of a salvation-work going on among the dead as well as among the living, which Christ began Himself by preaching in Hades to the spirits there. Nor need it be denied that there are expressions which, at least at first sight, seem to favour this. We are assured, nevertheless, that it is only a doctrine caught at which prevents any one from seeing what it so plainly says; and as this is now, to a large mass of Christians, the removal of a difficulty instead of the creation of one, we can well understand the keenness with which such a meaning is contended for. "Being put to death in the flesh, but quickened in Spirit," in His human spirit, as they infer, in this spirit (disembodied) He went and preached to spirits in prison, disembodied also. These, too, we are to notice, are a special class, suggesting and meeting a great difficulty. In the judgment of the flood in Noah's days, the whole population of the earth, except eight persons, were at once swept away in what might seem to be hopeless condemnation. How good, it is urged, to have a ray of light thrown upon this by such a text as the present: these hapless ones given to us as an express example of God's care for those dying without salvation, and yet, it might be, susceptible of it! May we not accept this as being help provided for us by God Himself with regard to that which must be felt by every one as a mystery of His ways? What is to become of the masses who have never heard the gospel? Are they to be all looked upon as involved in a common ruin, even although Christ died for sinners, and there is in His death the amplest provision made for all the world?

We must treat, therefore, this question seriously, as it deserves; but it is plain that there is danger of seizing upon a false hope just in proportion to its very attractiveness. Moreover, a hope of this kind may be practically more hurtful than the gloomiest view of that which (unless the text before us shall speak plainly about it) has certainly been left in obscurity. In a world like this, where, confessedly, men are not ready to accept that which God has at such a cost provided for them, and which is in itself so infinite a blessing, it may be dangerous enough to give men a hope — if it be not well justified — of an "accepted time" which is not the present time, and in which too, one would say, those to whom the gospel would then be preached would have much more favorable circumstances for hearing it, a much more decisive call for its acceptance, than anything which could be given here. In this case, one must say that "the day of salvation," for the mass, is really not the present time at all, as Scripture declares it to be, but the time when, life here ended, all the seductions of the world and sense ended forever, the blessing would have nothing to counterbalance it in the thought of those already shut up, as here expressed, "in prison," looking

for final judgment only. It will be said, of course, that it is only of those who have not had the gospel preached to them in this life that hope is given; but what, in fact, are we to understand by this? Where are we to draw the line between those who have really heard and those that have not heard the gospel? How many, even in the present day, have but distortions of the gospel preached to them instead of the reality? How many are hindered by the circumstances in which they are from any serious consideration of the gospel when it is preached? How many ears are practically stopped by that of which the apostle could speak — as "the ignorance of unbelief?" If all are to be put in any wise upon an equal footing in this respect, who is there that at the present time could be considered as just upon an equal footing with those to whom the gospel, as it is claimed, will come with all the brightness of a light from heaven, cast, as it were, into the very darkness of the antechamber of hell? How simple for souls to say, We, at least, have never been given such a chance as this, and to encourage themselves with an expectation of more favourable circumstances, in which they, too, may be led to receive a gospel which will then have no drawback or abatement of it whatever.

Thus, surely, we are bound by our very love to souls to examine seriously what such a text as this may afford us in the way of hope such as is claimed for it. We are not, indeed, on that account to refuse it if it be of God; but we are surely to beware of the natural readiness to accept that which gives the cheeriest view of life that can be, and brings its cheer even from the dark prison of the dead itself. Let us look, then, at what we have here, word for word, as the pen of inspiration puts it before us.

"Christ," it is said, "once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in flesh, but quickened by (or in) Spirit." There is no preposition in either case, but we have to supply it. It is urged, and it would seem rightly, that the dative case here, in which we find both "flesh and" Spirit, has, in fact, the force of an adverb: so that we might put it — however bad the English — as "fleshwise" and "Spirit-wise." Christ was put to death fleshwise; that is, as regards the flesh. Death, in fact, could only affect that; it had no further power over Him, who, when He died, died with the blessed assurance for us, "It is finished," as He committed His spirit to the Father.

There is no difficulty so far; but, "quickened Spirit-wise": what shall we say of that? In the first place, what does "quickened" mean in itself? It should be plain that it is in sharpest contrast with being put to death, and that it means, in opposition to it, "being brought to life." It cannot have the force of "*Preserved alive*," as some would make it: the word is never used in such a sense. But then it is the One who was put to death who was made alive, and, one would say, *could only be made alive in regard to that as to which death had come in*. Thus, if He was put to death in flesh, He must be quickened as regards that which suffered death. If it were in His flesh He was put to death, His flesh must be quickened. In that case there can be no question that it is resurrection that is spoken of here. It is not in this case the intermediate state that is before us, but the resurrection.

But how are we to understand, then, "Spirit-wise?" Is it His own personal spirit that is implied? or is it, on the other hand, the Spirit of God, the Holy Spirit? It is plain that the Spirit of God is put commonly in Contrast with the flesh, and it should be plain that the Spirit here is not Christ's human spirit, which could not be, in accordance with Scripture, spoken of as quickening the body. It is not by the human spirit that the body is raised. By some, the Spirit is interpreted as meaning here His deity in contrast with His humanity; but there is no instance in Scripture, that one can find, of Christ's deity being called His Spirit. The Spirit of Christ as we have it in the second epistle, as found in the prophets, is the Holy Spirit, not the divine Person of Christ. It is the same, of course, in the eighth of Romans where the apostle declares that if any man have not the Spirit of Christ, "he is none of His." We have, also, in the first chapter of Romans, what might seem to be a similar antithesis, where it is said that the Son of God is come of David's seed "according to flesh," but "marked out the Son of God in power according to the Spirit of holiness, by resurrection of the dead." "According to flesh" and "according to Spirit" are here in clear contrast, and the Spirit is, without controversy, the Spirit of God, and not the deity of Christ. Here, too, the expression is used in connection with resurrection, although it is true that the resurrection

of the dead does not speak simply of His own resurrection, but would include according to the plain force of the words, the resurrection, for instance, of Lazarus, which certainly marked Him out as "Son of God in power," and was declared by Himself to do so. This does not exclude His own resurrection, however; which in fact, was that which most fully marked Him out in this way, as is plain. We have, therefore, on the whole, in this passage in Romans, that which may throw light upon what is before us here in Peter. The One who has come as David's Seed according to flesh is clearly spoken of in such terms as Israel's Messiah and in connection therefore with Jewish promises. The apostle, speaking for us as Christians, says in this way, in the fifth chapter of the second of Corinthians, that "if we have known Christ according to the flesh, yet now we know Him thus no more." Christ in resurrection begins for us, as is plain, that new creation to which we in Him belong; and thus we can see here, where the apostle is writing to the Jewish saints of the dispersion, that Christ was put to death in the flesh, the end of Jewish hopes naturally for those who had thus rejected their Messiah. These are, as the apostle has said in the opening of his epistle, only "begotten again unto a living hope by the resurrection of Jesus Christ from among the dead." The words, therefore, would have a special force here if "quickened Spirit-wise" speaks, in fact, of resurrection. In this way, Spiritwise" would be equivalent to "quickened by the Spirit." "In Spirit would have no force at all; nor, as to the Lord's human spirit, could "quickened" in the sense of "made alive" apply at all.

So far, then, we have nothing that would naturally lead us to think here of the Lord as in the intermediate state in Hades. Had this stood alone, it seems most certain that no one would have dreamt of applying the words to this; but we have now what is evidently a supplementary statement: In which, also "He went and preached to the spirits in prison." That "also" shows plainly the supplementary, or parenthetical, character of the statement; and if it be not the Lord's human spirit which is spoken of in what immediately precedes, then, of necessity, it is not His human spirit here. Thus we have no option, as it would seem, but to refer it to the Spirit of God. The statement then will be that "by the Spirit He went and preached to the spirits in prison," and this is not in any wise in *direct* connection with His quickening by the Spirit. It by no means necessarily follows this: it may equally precede it.

But "He went and preached to the spirits in prison." This is dwelt upon to show that it was an actual journey, as it were, made by the spirit, the human spirit of Christ. We have already seen that it cannot be this human spirit, unless His human spirit could have died. There could be no quickening apart from this; but it is well known that we have a similar phraseology in the second chapter of Ephesians, where the apostle speaks of Christ having slain the enmity by His cross, and then coming and preaching the glad tidings to those afar off and to those nigh, that is, to Gentiles and Jews alike. Here there can be really no question of a journey of the man Christ Jesus, and it is surely by the Spirit that this preaching took place: the apostles and other ministers of the gospel being the instrument of it, as Mark represents them going forth and preaching everywhere "the Lord working with them, and confirming the word with signs following." The coming and preaching in this case speaks evidently of the *heart in the message*. The Spirit comes, and in Him Christ comes. The Spirit comes as the direct fruit of His work, and to make it good in the souls of men. Thus the divine heart is emphasized by the expression "He came and preached." In that sense He is never absent now, but His words are fulfilled: "Lo, I am with you always, even to the end of the age"; but we do not apprehend any personal human presence in this. The same urgency may surely, therefore, be intended here when we find that "He went and preached to the spirits in prison."

But does it not say, at least, that it was to those already spirits, (that is, having passed out of the body,) that He preached; and to these as in prison also, awaiting judgment? Thus, are we not brought back to the necessity of this being a work of the Lord, whether personally or by the Spirit, among those in the separate state? Here we must notice that it is a distinct class of these, at any rate, that is brought before us. It is simply the class of those who beforetime "were disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing." This is, we are told, but a special example of those to whom He preached, noteworthy in illustrating the

difficulty of conceiving the wholesale condemnation of the world at that time, whatever may have been the state of individual souls. But let us note carefully that there is, in fact, nothing but a more or less conjectural help as to the difficulty. It is well known that some who take all this as applying to the Lord's preaching in Hades in the separate state, nevertheless deny any evangelism in it, or any evangelic result therefore. Plainly, nothing is stated with regard to this in the passage. We may import it into it, but that is all that we can do; and there seems at the first glance even an opposition to this in the fact of there being dwelt upon that long suffering of God which waited in the days of Noah. We have in Genesis, as, we know, the specific statement that it was for 120 years. All that time the ark was preparing before eyes that must have looked on with wonder certainly, whatever might have been the incredulity of the spectators. Such a thing would necessarily make a noise, and Noah, in the life he lived amongst men, as the history has shown it to us, was one whose conduct in this respect was likely to make it still more a wonder. It is curiously said that we have no hint of any actual preaching upon Noah's part.

{Besides, we are told in 2Peter 2:5 that Noah was "a preacher of righteousness." Moreover, there is no record of Enoch's preaching in the Old Testament, but which is given in the epistle of Jude. S. R.}

What hint have we, on the other hand, of any evangelization, or its happy effects, among the spirits in prison? Noah most certainly preached in the very preparation of the ark itself, the most effectual witness of his faith in the judgment coming; and the explanation of this, of what he was looking for, could not possibly be hidden. Here, the dwelling upon the long suffering of God while that open testimony lasted — 120 years — is certainly not favourable to the thought of a preaching to these selfsame persons as spirits afterwards, when all that time the long suffering had proved vain. Moreover, as has often been noticed, it is striking that it is exactly as to this generation of men that God's own words are on record: "My Spirit shall *not* always strive with man, for that he also is flesh." Thus Scripture seems to bear witness of its prophetic character in the anticipation of questions that might arise with regard to this judgment of a whole generation. Moreover, while the general result is stated to have been in their case only disobedience and ensuing judgment, nevertheless this in no wise necessitates the thought of there having been no escape from eternal judgment in souls brought to repentance even when the flood had already begun. We are certainly not obliged to add to the difficulties here by making the judgment itself as harsh as possible, when the Spirit of God emphasizes in this very case God's long suffering. To suppose that, after all, that Spirit that would not always strive with men was to strive effectually after the judgment itself had shut them up in prison, is surely contrary to the whole character of what is here. "The spirits in prison" were there as having been disobedient when the long suffering of God waited upon them in the days of Noah. That is undeniably the case. They were "spirits in prison" as the fruit of that disobedience. Does it follow that the preaching was to them when in this condition? or does the apostle speak of a class, *now* "spirits in prison," who were disobedient to the preaching of the Spirit in the days of flesh? It is most certain, at least, that they were that; and the vivid way in which the apostle speaks here is suited to emphasize the effects of that preaching, they having been disobedient.

Thus, unless there is a clear reference to the Lord as in the disembodied condition, we have really no ground for thinking of this as any preaching of the gospel at all; but we have already seen that the preceding words do not, and can not, refer to the disembodied state, except upon the principle that we can make "quickening" to be either "preserving alive," or believe that the human spirit of Christ had need to be quickened after death. We can understand, therefore, why this going and preaching is given us as a supplementary statement to what went before. This former preaching was by the Spirit of Christ, thus by Christ Himself; the Spirit of Christ being, as we have seen, that which the apostle elsewhere speaks of as having been in the Old Testament prophets. It is thus the style of the epistle. But all this clearly adds emphasis to the fact that, after all, only "few, that is, eight souls were saved through water": the very judgment upon the world becoming in this way the means of salvation from it to those who escaped. They were saved through water, the water itself bearing up the ark so that it should escape the judgment; and the apostle immediately goes on to apply this when he says: "Which figure (or like figure) doth also now save you."

FWG NB 7.159-163

(Gill)

Ver. 19. **By which also he went and preached unto the spirits in prison.**] Various are the senses given of this passage: some say, that Christ, upon his death, went in his human soul to hell; either, as some, to preach to the devils and damned spirits, that they might be saved, if they would; and, as others, to let them know that he was come, and to fill them with dread and terror; but though hell may be meant by the prison, yet the text does not say that he went unto it, or preached in it; only that the spirits were in it, to whom he sometimes went, and preached; nor is his human soul, but his divine nature meant, by the Spirit, by which he went and preached to them: and as for the ends proposed, the former is impracticable and impossible; for after death follows judgment, which is an eternal one; nor is there any salvation, or hope of salvation afterwards; and the latter is absurd, vain, and needless. Others, as the Papists, imagine the sense to be, that Christ, at his death, went in his human soul, into a place they call "Limbus Patrum," which they suppose is meant by the prison here, and delivered the souls of the Old Testament saints and patriarchs from thence, and carried them with him to heaven; but this sense is also false, because, as before observed, not the human soul of Christ, but his divine nature, is designed by the Spirit; nor is there any such place as here feigned, in which the souls of Old Testament saints were, before the death of Christ; for they were in peace and rest, in the kingdom of heaven, in Abraham's bosom, inheriting the promises, and not in a prison; besides, the text says not one word of the delivering of these spirits out of prison, only of Christ's preaching to them: add to all this, and which Beza, with others, observes, the apostle speaks of such as had been disobedient, and unbelievers; a character which will not agree with righteous men, and prophets, and patriarchs, under the former dispensation: others think the words are to be understood of Christ's going to preach, by his apostles, to the Gentiles, as in Ephesians 2:17 who were in a most miserable condition, strangers to the covenants of promise, and destitute of the hope of salvation, and sat in darkness, and the shadow of death, and, as it were, at the gates of hell; were in the bonds of iniquity, and dead in sin, and had been for long time past foolish and disobedient, serving divers lusts and pleasures, to which they were in bondage. This is, indeed, a more tolerable sense than the former; but it will be difficult to show, that men, in the present state of life, are called "spirits," which seems to be a word that relates to the souls of men, in a separate state from their bodies; and especially that carnal and unconverted men are ever so called; and besides, the apostle is speaking of such who were disobedient in the times of Noah; and therefore not of the Gentiles, in the times of the apostles: add to which, that the transition from the times of the apostles, according to this sense, to the days of Noah, is very unaccountable; this sense does not agree with the connection of the words: others are of opinion, that this is meant of the souls of the Old Testament saints, who were *εν φυλακη*, "in a watch," as they think the phrase may be rendered, instead of "in prison": and said to be in such a situation, because they were intent upon the hope of promised salvation, and were looking out for the Messiah, and anxiously desiring his coming, and which he, by some gracious manifestation, made known unto them: but though the word may sometimes signify a watch, yet more commonly a prison, and which sense best suits here; nor is that anxiety and uneasiness, which represents them as in a prison, so applicable to souls in a state of happiness; nor such a gracious manifestation so properly called preaching; and besides, not believers, but unbelievers, disobedient ones, are here spoken of; and though it is only said they were sometimes so, yet to what purpose should this former character be once mentioned of souls now in glory? but it would be tedious to reckon up the several different senses of this place; some referring it to such in Noah's time, to whom the Gospel was preached, and who repented; and though they suffered in their bodies, in the general deluge, yet their souls were saved; whereas the apostle calls them all, "the world of the ungodly," 2 Peter 2:5 and others, to the eight souls that were shut up in the ark, as in a prison, and were saved; though these are manifestly distinguished in the text from the disobedient spirits. The plain and easy sense of the words is, that Christ, by his Spirit, by which he was quickened, went in the ministry of Noah, the preacher of righteousness, and preached both by words and deeds, by the personal ministry of Noah, and by the building of the ark, to that generation who was then in being; and who being disobedient, and continuing so, a flood was brought upon them which destroyed them all; and whose spirits, or

separate souls, were then in the prison of hell, so the Syriac version renders it, **בְּשִׂיּוֹר** , "in hell," see Revelation 20:7 when the Apostle Peter wrote this epistle; so that Christ neither went into this prison, nor preached in it, nor to spirits that were then in it when he preached, but to persons alive in the days of Noah, and who being disobedient, when they died, their separate souls were put into prison, and there they were when the apostle wrote: from whence we learn, that Christ was, that he existed in his divine nature before he was incarnate, he was before Abraham, he was in the days of Noah; and that Christ also, under the Old Testament, acted the part of a Mediator, in his divine nature, and by his Spirit discharged that branch of it, his prophetic office, before he appeared in human nature; and that the Gospel was preached in those early times, as unto Abraham, so before him.

(Poole)

Ver. 19. **By which also;** by which Spirit, mentioned in the end of the former verse, i.e. by, or in, his Divine nature, the same by which he was quickened.

He; Christ. This notes the person that went and preached, as the former doth the nature in which, and so shows that what is here spoken of the person of Christ, is to be understood of him according to his Divine nature.

Went; or, came, viz. from heaven, by all anthropopathy, by which figure God is often in Scripture said to go forth, Isaiah 26:21, to *come down*, Micah 1:3, and *go down*, Genesis 18:21 Exodus 3:8; which two latter places are best understood of the Second Person. This therefore here notes in Christ not a change of place, but a special operation, and testification of his presence.

And preached; viz. by Noah, inspired by him, that he might be a preacher of righteousness, to warn a wicked generation of approaching judgment, and exhort them to repentance.

Unto the spirits; souls of men departed, which are frequently called spirits, Ecclesiastes 12:7 Acts 7:59 Hebrews 12:23.

In prison; i.e. in hell, so it is taken, Proverbs 27:20; compare with Matthew 5:25 Luke 12:58, where *prison* is mentioned as a type or representation of hell; and the Syriac renders the word by *Sheol*, which signifies sometimes the grave and sometimes hell. See the like expression, 2 Peter 2:4,5 Jude 1:6.

(RWP)

In which also (εν ω και). That is, in spirit (relative referring to πνευματι). But, a number of modern scholars have followed Griesbach's conjecture that the original text was either νοε και (Noah also), or ενωχ και (Enoch also), or εν ω και ενωχ (in which Enoch also) which an early scribe misunderstood or omitted ενωχ και in copying (ομοιοτελευτον). It is allowed in Stier and Theile's *Polyglott*. It is advocated by J. Cramer in 1891, by J. Rendel Harris in *The Expositor* (1901), and *Sidelights on N.T. Research* (p. 208), by Nestle in 1902, by Moffatt's New Translation of the New Testament. Windisch rejects it as inconsistent with the context. There is no manuscript for the conjecture, though it would relieve the difficulty greatly. Luther admits that he does not know what Peter means. Bigg has no doubt that the event recorded took place between Christ's death and his resurrection and holds that Peter is alluding to Christ's *Descensus ad Inferos* in Acts 2:27 (with which he compares Matthew 27:52; Luke 23:43; Ephesians 4:9). With this Windisch agrees. But Wohlenberg holds that Peter means that Christ in his preexistent state preached to those who rejected the preaching of Noah who are now in prison. Augustine held that Christ was in Noah when he preached. Bigg argues strongly that Christ during the time between his death and resurrection preached to those who once heard Noah (but are now in prison) and offered them another chance and not mere condemnation. If so, why did Jesus confine his preaching to this one group? So the theories run on about this passage. One can only say that it is a slim hope for those who neglect or reject Christ in this life to gamble with a possible second chance after death which rests on very precarious exegesis of a most difficult passage in Peter's Epistle. Accepting the text as we have, what can we make of it?

He went and preached (πορευθεις εκηρυσεν). First aorist passive (deponent) participle of πορευομαι and first aorist active indicative of κηρυσσω, the verb commonly used of the preaching

of Jesus. Naturally the words mean personal action by Christ "in spirit" as illustration of his "quickening" (verse 18) whether done before his death or afterwards. It is interesting to observe that, just as the relative $\epsilon\nu\ \omega$ here tells something suggested by the word $\pi\nu\epsilon\nu\mu\alpha\tau\iota$ (in spirit) just before, so in verse 21 the relative \omicron (which) tells another illustration of the words $\delta\iota\ \upsilon\delta\alpha\tau\omicron\varsigma$ (by water) just before. Peter jumps from the flood in Noah's time to baptism in Peter's time, just as he jumped backwards from Christ's time to Noah's time. He easily goes off at a word. What does he mean here by the story that illustrates Christ's quickening in spirit?

Unto the spirits in prison ($\tau\omicron\iota\varsigma\ \epsilon\nu\ \phi\upsilon\lambda\alpha\kappa\eta\ \pi\nu\epsilon\nu\mu\alpha\sigma\iota\nu$). The language is plain enough except that it does not make it clear whether Jesus did the preaching to spirits in prison at the time or to people whose spirits are now in prison, the point of doubt already discussed. The metaphorical use of $\epsilon\nu\ \phi\upsilon\lambda\alpha\kappa\eta$ can be illustrated by 2 Peter 2:4; Jude 1:6; Revelation 20:7 (the final abode of the lost). See Hebrews 12:23 for the use of $\pi\nu\epsilon\nu\mu\alpha\tau\alpha$ for disembodied spirits.

1 Pet 3:20 - Text

- 20 (ASV) that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, *{1}* wherein few, that is, eight souls, were saved through water: *{1}* *Or into which few, that is, eight souls, were brought safely through water* (ASV)
- 20 (AV) Which sometime <4218> were disobedient <544> (5660), when <3753> once <530> the longsuffering <3115> of God <2316> waited <1551> (5711) in <1722> the days <2250> of Noah <3575>, while the ark <2787> was a preparing <2680> (5746), wherein <1519> <3739> few <3641>, that is <5123> (5748), eight <3638> souls <5590> were saved <1295> (5681) by <1223> water <5204>. (AV)
- 20 (BYZ) απειθησασιν <544> (5660) *{V-AAP-DPM}* ποτε <4218> *{PRT}* οτε <3753> *{ADV}* απεξεδεχετο <553> (5711) *{V-INI-3S}* η <3588> *{T-NSF}* του <3588> *{T-GSM}* θεου <2316> *{N-GSM}* μακροθυμια <3115> *{N-NSF}* εν <1722> *{PREP}* ημεραις <2250> *{N-DPF}* νωε <3575> *{N-PRI}* κατασκευαζομενης <2680> (5746) *{V-PPP-GSF}* κιβωτου <2787> *{N-GSF}* εις <1519> *{PREP}* ην <3739> *{R-ASF}* ολιγαι <3641> *{A-NPF}* τουτ <3778> *{D-NSN}* εστιν <1510> (5719) *{V-PAI-3S}* οκτω <3638> *{A-NUI}* ψυχαι <5590> *{N-NPF}* διεσωθησαν <1295> (5681) *{V-API-3P}* δι <1223> *{PREP}* υδατος <5204> *{N-GSN}* (BYZ)
- 20 (BYZa) απειθησασιν ποτε, οτε απεξεδεχετο η του θεου μακροθυμια εν ημεραις Νωε, κατασκευαζομενης κιβωτου, εις ην ολιγαι, τουτ' εστιν οκτω ψυχαι, διεσωθησαν δι' υδατος: (BYZa)
- 20 (Darby) heretofore disobedient, when the longsuffering of God waited in *the* days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water: (Darby)
- 20 (ESV) because *{Or when}* they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. (ESV)
- 20 (HCSB) who in the past were disobedient, when God patiently waited in the days of Noah *{Ge 5:29}* while an ark was being prepared; in it, a few--that is, eight people *{Ge 5:32 6:18 7:7,13 8:16,18}* --were *{Lit souls}* saved through water. (HCSB)
- 20 (KJ21) who one time were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was being prepared, wherein few, (that is, eight souls) were saved by water. (KJ21)
- 20 (KJV_2011) Who were disobedient, long ago when God waited patiently in the days of Noah, while the ark was being prepared, by which a few, that is, eight souls were saved by water. (KJV_2011)
- 20 (Murdock) which were formerly disobedient, in the days of Noah, when the long suffering of God commanded an ark to be made, in hope of their repentance; and eight souls only entered into it, and were kept alive *{Greek: saved}* in the waters. (Murdock)
- 20 (NKJV) who formerly <4218> were disobedient <544> (5660), when <3753> once <530> the Divine <2316> longsuffering <3115> waited <1551> (5711) *{NU-Text and M-Text read when the longsuffering of God waited patiently.}* in <1722> the days <2250> of Noah <3575> , while *the* ark <2787> was being prepared <2680> (5746), in <1519> which <3739> a few <3641>, that is <5123> (5748), eight <3638> souls <5590>, were saved <1295> (5681) through <1223> water <5204>. (NKJV)
- 20 (Philips) of those who had been disobedient in the days of Noah — the days of God's great patience during the period of the building of the ark, in which eventually only eight souls were saved from the water. (Philips)
- 20 (RWebster) Who at one time <4218> were disobedient <544> (5660), when <3753> once <530> the longsuffering <3115> of God <2316> waited <1551> (5711) in <1722> the days <2250> of Noah <3575>, while the ark <2787> was preparing <2680> (5746), in <1519> which <3739> few <3641>, that is <5123> (5748), eight <3638> souls <5590> were saved <1295> (5681) by <1223> water <5204>. (RWebster)
- 20 (Tischendorf) απειθησασιν ποτε οτε απεξεδεχετο η του θεου μακροθυμια εν ημεραις νωε κατασκευαζομενης κιβωτου εις ην ολιγοι τουτ εστιν οκτω ψυχαι διεσωθησαν δι υδατος (Tischendorf)
- 20 (TR) απειθησασιν <544> (5660) *{V-AAP-DPM}* ποτε <4218> *{PRT}* οτε <3753> *{ADV}* απαξ <530> *{ADV}* εξεδεχετο <1551> (5711) *{V-INI-3S}* η <3588> *{T-NSF}* του <3588> *{T-GSM}* θεου <2316> *{N-GSM}* μακροθυμια <3115> *{N-NSF}* εν <1722> *{PREP}* ημεραις <2250> *{N-DPF}* νωε <3575> *{N-PRI}* κατασκευαζομενης <2680> (5746) *{V-PPP-GSF}* κιβωτου <2787> *{N-GSF}* εις <1519> *{PREP}* ην <3739>

{R-ASF} ὀλιγαί <3641> {A-NPF} τουτ <3778> {D-NSN} εστιν <1510> (5719) {V-PAI-3S} οκτω <3638> {A-NUI} ψυχαί <5590> {N-NPF} διεσωθησαν <1295> (5681) {V-API-3P} δι <1223> {PREP} υδατος <5204> {N-GSN} (TR)

- 20 (TRC) which were in time past disobedient, *{believed not}* when the long suffering of God abode exceeding patiently in the days of Noah, while the ark was a preparing, wherein few (that is to say eight souls) were saved by water, (TRC)
- 20 (W^{Ha}) ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τουτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος. (W^{Ha})
- 20 (Williams) who had once been disobedient, while God's patience was awaiting in the days when Noah was preparing an ark, in which a few people—eight, to be exact—were brought safely through the water. (Williams)
- 20 (YLT) who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah — an ark being preparing — in which few, that is, eight souls, were saved through water; (YLT)

1 Pet 3:20 - Word Study

530 ἀπαξ hapax *hap'-ax* probably from **537**; TDNT-1:381,64; adv
AV-once 15; 15
1) once, one time
2) once for all

544 ἀπειθεω *apeitheo ap-i-theh'-o* from **545**; TDNT-6:10,818; v
AV-believe not 8, disobedient 4, obey not 3, unbelieving 1; 16
1) not to allow one's self to be persuaded
1a) to refuse or withhold belief
1b) to refuse belief and obedience
2) not to comply with

553 ἀπεκ-δεχομαι *apekdechomai ap-ek-dekh'-om-ahēe* from **575** and **1551**; TDNT-2:56,146; v
AV-wait for 5, look for 2; 7
1) assiduously and patiently waiting for

1223 δια *dia dee-ah'* a primary preposition denoting the channel of an act; TDNT-2:65,149; prep
AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + **5124** 44, for this cause + **5124** 14, because 52, misc 86; 646
1) through
1a) of place
1a1) with
1a2) in
1b) of time
1b1) throughout
1b2) during
1c) of means
1c1) by
1c2) by the means of
2) through
2a) the ground or reason by which something is or is not done
2a1) by reason of
2a2) on account of
2a3) because of for this reason
2a4) therefore

1295 διασωζω diasozo *dee-as-odze'-o* from **1223** and **4982**; ; v
AV-escape 2, save 2, make perfectly whole 1, escape safe 1, bring safe 1, heal 1; 8
1) to preserve through danger, to bring safely through
 1a) to save, i.e. cure one who is sick, bring him through
2) to save, keep from perishing
3) to save out of danger, rescue

1510 εμι eimi *i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v
AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146
1) to be, to exist, to happen, to be present

1519 εις eis *ice* a primary preposition; TDNT-2:420,211; prep
AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774
1) into, unto, to, towards, for, among
++++

"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

1551 εκδεχομαι ekdechomai *ek-dekh'-om-ahēe* from **1537** and **1209**; TDNT-2:56,146; v
AV-wait for 3, look for 2, tarry for 1, expect 1, wait 1; 8
1) to receive, accept
2) to look for, expect, wait for, await

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2250 ημερα hemera *hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f
AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389
1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
 1a) in the daytime
 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
2) of the civil day, or the space of twenty four hours (thus including the night)
 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
4) used of time in general, i.e. the days of his life.

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; n m
AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

2680 κατασκευάζω *kataskeuazo kat-ask-yoo-ad'-zo* from **2596** and a derivative of **4632**; ; v
 AV-prepare 6, build 3, make 1, ordain 1; 11

- 1) to furnish, equip, prepare, make ready
 - 1a) of one who makes anything ready for a person or thing
 - 1b) of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary

2787 κιβωτος *kibotos kib-o-tos'* of uncertain derivation; ; n f
 AV-ark 6; 6

- 1) a wooden chest or box
- 2) in the NT the ark of the covenant, in the temple at Jerusalem
- 3) of Noah's vessel built in the form of an ark

3115 μακροθυμία *makrothumia mak-roth-oo-mee'-ah* from the same as **3116**; TDNT-4:374,550;
 n f
 AV-longsuffering 12, patience 2; 14

- 1) patience, endurance, constancy, steadfastness, perseverance
 - 2) patience, forbearance, longsuffering, slowness in avenging wrongs
- For Synonyms see entry **5861**

3575 Νωε Noe *no'-eh* of Hebrew origin **05146** נֹחַ; ; n pr m
 AV-Noe 5, Noah 3; 8
 Noah =" rest"

- 1) the tenth in descent from Adam, second father of the human family

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.
- Only significant renderings other than "the" counted

3638 οκτώ okto *ok-to'* a primary numeral; ; n indecl
 AV-eight 6, eighteen + **1176** + **2532** 3; 9

- 1) eight

3641 ὀλιγος *oligos ol-ee'-gos* of uncertain affinity; TDNT-5:171,682; adj
 AV-few 14, (a) little 7, small 5, few things 4, almost + **1722** 2, a while 2, misc 9; 43

- 1) little, small, few
 - 1a) of number: multitude, quantity, or size
 - 1b) of time: short
 - 1c) of degree or intensity: light, slight

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron
AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

3753 οτε hote *hot'-eh* from **3739** and **5037**; ; particle
AV-when 98, while 2, as soon as 2, after that 2, after 1, that 1; 106

1) when whenever, while, as long as

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron

AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356

1) this, these, etc.

4218 ποτε pote *pot'-eh* 'from the base of **4225** and **5037**; ; particle

AV-in time past 5, at any time 3, in times past 3, sometimes 3, sometime 3, once 2, not tr 1, misc 9; 29

1) once i.e. formerly, aforesaid, at some time

5123 τουτεστι toutesti *toot-es'-tee* or τουτ εστι contraction for **5124** and **2076**; ; conj

AV-that is 12, that is to say 5, 17

1) that is

5204 υδωρ hudor *hoo'-dore* genitive case υδατος hudatos *hoo'-dat-os*, etc. from the base of **5205**;
TDNT-8:314,1203; n n

AV-water 79; 79

1) water

1a) of water in rivers, in fountains, in pools

1b) of the water of the deluge

1c) of water in any of the earth's repositories

1d) of water as the primary element, out of and through which the world that was before the deluge, arose and was compacted

1e) of the waves of the sea

1f) fig. used of many peoples

5590 ψυχη psuche *psoo-khay'* from **5594**; TDNT-9:608,1342; n f

AV-soul 58, life 40, mind 3, heart 1, heartily + **1537** 1, not tr 2; 105

1) breath

1a) the breath of life

1a1) the vital force which animates the body and shows itself in breathing

1a1a) of animals

1a1b) of men

1b) life

1c) that in which there is life

1c1) a living being, a living soul

2) the soul

2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.)

2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life

2c) the soul as an essence which differs from the body and is not dissolved by death

TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714

TVM: Aorist 5777, Passive 5786, Indicative 5791, Count: 602

TVM: Imperfect 5775, Middle or Passive Deponent 5790, Indicative 5791, Count: 184

TVM: Present 5774, Active 5784, Indicative 5791, Count: 3014

TVM: Present 5774, Passive 5786, Participle 5796, Count: 358

TVM: Present 5774, Not Stated 5799, Indicative 5791, Count: 1617

1Pet 3:20 - Commentaries

(barnes)

Verse 20. *Which sometime were disobedient.* Which were *once*, or *formerly*, ((Greek,)) disobedient or rebellious. The language here does not imply that they had *ceased* to be disobedient, or that they had become obedient at the time when the apostle wrote; but the object is to direct the attention to a former race of men characterized by disobedience, and to show the patience evinced under their provocations, in endeavouring to do them good. To say that men were formerly rebellious, or rebellious in a specified age, is no evidence that they are otherwise now. The meaning here is, that they did not obey the command of God when he called them to repentance by the preaching of Noah. Comp. 2 Peter 2:5, where Noah is called "a preacher of righteousness."

When once the long suffering of God waited in the days of Noah. God waited on that guilty race a hundred and twenty years, (Genesis 6:3,) a period sufficiently protracted to evince his long-suffering toward one generation. It is not improbable that during that whole period Noah was, in various ways, preaching to that wicked generation. Comp. **See Barnes "Heb 11:7"**.

While the ark was a preparing. It is probable that preparations were made for building the ark during a considerable portion of that time. St. Peter's, at Rome, was a much longer time in building; and it is to be remembered that in the age of the world when Noah lived, and with the imperfect knowledge of the arts of naval architecture which must have prevailed, it was a much more serious undertaking to construct an ark that would hold such a variety and such a number of animals as that was designed to, and that would float safely for more than a year in an universal flood, than it was to construct such a fabric as St. Peter's, in the days when that edifice was reared.

Wherein few, that is, eight souls. Eight *persons* — Noah and his wife, his three sons and their wives, Genesis 7:7. The allusion to their being saved here seems to be to encourage those whom Peter addressed to perseverance and fidelity, in the midst of all the opposition which they might experience. Noah was not disheartened. Sustained by the Spirit of Christ — the presence of the Son of God — he continued to preach. He did not abandon his purpose, and the result was that he was saved. True, they were few in number who were saved; the great mass continued to be wicked; but this very fact should be an encouragement to us — that though the great mass of any one generation may be wicked, God can protect and save the few who are faithful.

By water. They were borne up by the waters, and were thus preserved. The thought on which the apostle makes his remarks turn, and which leads him in the next verse to the suggestions about baptism, is, that *water* was employed in their preservation, or that they owed their safety, in an important sense, to that element. In like manner we owe *our* salvation, in an important sense, to water; or, there is an important agency which it is made to perform in our salvation. The apostle does not say that it was in the same way, or that the one was a type *designed* to represent the other, or even that the efficacy of water was in both cases the same; but he says, that as Noah owed *his*

salvation to water, so there is an important sense in which water is employed in *ours*. There is in *certain respects* — he does not say in all respects — a resemblance between the agency of water in the salvation of Noah, and the agency of water in our salvation. In both cases water is employed, though it may not be that it is in the same manner, or with precisely the same efficacy.

{b} "sometime" "formerly"

{a} "once" Genesis 6

(Clarke)

Verse 20. **When once the long-suffering of God waited]** In **Pirkey Aboth**, cap. v. 2, we have these words: "There were ten generations from Adam to Noah, that the *long-suffering* of God might appear; for each of these generations provoked him to anger, and went on in their iniquity, till at last the deluge came."

Were saved by water.] While the ark was preparing, only Noah's family believed; these amounted to *eight persons*; and these only were saved from the deluge $\delta\iota\ \upsilon\omega\alpha\tau\omicron\varsigma$, *on the water*: all the rest perished *in the water*; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, call for mercy, and receive it; but as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up, they lost their lives, though God might have extended mercy to their souls.

(Gill)

Ver. 20. **Which sometime were disobedient, &c.]** To all the instructions and warnings which God gave them, to all the strivings of his Spirit, and to the ministry of Christ, by Noah; they continued in their profaneness and impiety, and to corrupt their ways, and fill the earth with violence and wickedness; not believing what they were threatened with, or that ever a flood would come upon them, and destroy them: and this "sometime" refers to the time of their being upon earth, who were now in hell; "to the days of Noah"; hereafter mentioned; and which the Syriac version connects with this clause, reading it thus, "who of old were disobedient in the days of Noah"; at which time it was, that Christ, by his Spirit in Noah, went and preached to them: when once the longsuffering of God waited in the days of Noah: that is, when God, who is longsuffering and patient, waited on these disobedient ones, in Noah's time, for the space of an hundred and twenty years:

while the ark was preparing; by Noah, according to the directions which God gave him, Genesis 6:14-22 and which, as R. Tanchuma says *{b}*, was fifty two years a building; others say *{c}* an hundred years; but Jarchi says *{d}* it was an hundred and twenty; and which seems most likely, that being the term of time in which God's longsuffering waited on them; during which time Noah was preaching to them, and building the ark:

wherein few, that is, eight souls, were saved by water; the eight persons were, Noah, and his wife, and his three sons, Shem, Ham, and Japhet, and their three wives. It is a common tradition with the Jews *{e}*, that besides these, Og, king of Bashan, escaped the flood; and who, they say, is the same that escaped, and told Abraham of Lot's being carried captive by the kings *{f}*; the manner of his escape at the flood they relate thus *{g}*;

"Og came, who was delivered from the men that died at the flood; and he rode upon the ark, and he had a covering upon his head, and was fed with the food of Noah; but not for his worthiness was he delivered, but that the inhabitants of the world might see the power of the Lord";

and elsewhere *{h}*, after this manner, citing those words, "and Noah only remained alive, and they that were with him in the ark," Genesis 7:23 they add,

"except Og, king of Bashan, who sat on a certain piece of wood which belonged to the scaffolding of the ark, and he swore to Noah, and his sons, that he would be their servant for ever. What did Noah do? he bored an hole in the ark, and every day reached out food to him, and he remained alive, according to what is said, Deuteronomy 3:11 "only Og, king of Bashan," &c."

But this is all a mere fiction; and equally fabulous is the account the Arabians give, who say *{i}* that eighty persons, together with Noah, were taken into the ark, among whom was Jorham, their father; for there were no more than eight persons saved; and this is the apostle's sense; and

agreeably the Syriac version renders it, "and eight souls" בלחוד, "only entered into it, and were saved by water"; and we are told by some of the eastern writers {k}, that when these eight went out of the ark, they built a city, which they called Themanin, which, in the Arabic language, signifies "eight," according to their number. The ark was a type of Christ, into whom whoever enters by faith, or in whom whoever believes, shall be saved; but as they that entered into the ark were but few, so are those that enter in at the strait gate, or believe in Christ; and they that went into the ark were saved by the water bearing up the ark, even by that by which others were destroyed; as the very same thing, for different reasons, is the cause or means of destruction and salvation; so Christ is set, for the fall and rising of many, is a stumblingblock to some, and the power and wisdom of God to others; and the Gospel, and the ministers of it, are the savour of life unto life to some, and the savour of death unto death to others. This instance of the dispensation of the providence of God to the old world is very appropriately, though by way of digression, introduced by the apostle; showing, that in times past, as then, God's usual method has been to afford the outward means to ungodly men, and to bear with them long, and then bring down his vengeance upon them, and save his own people; and this suffering saints might depend upon would be their case, and therefore should bear their afflictions patiently.

{b} In Pirke Eliezer, c. 23.

{c} Elmacin. Hist. apud Hottinger. Smegma Orient. l. 1. c. 8. p. 249.

{d} In Gen. vi. 15.

{e} Targum Jon. in Deut. iii. 11. T. Bab. Nidda, fol. 61. 1.

{f} Bereshit Rabba, sect. 42. fol. 37. 2. Targum Jon. & Jarchi in Gen. xiv. 13.

{g} Targum Jon. in Gen. xiv. 13.

{h} Pirke Eliezer, c. 23.

{i} Pocock. Specim. Hist. Arab. p. 38.

{k} Eutychiei Annal. p. 43. Elmacin. Hist. l. 1. c. 1. p. 12. Patricides, p. 10. Apud Hottinger, Smegma Orient. l. 1. c. 8. p. 251, 252.

(JFB)

20. once — not in the oldest manuscripts.

when ... the long-suffering of God waited in the days of Noah — Oldest manuscripts. *Greek*, "was continuing to wait on" (if haply men in the hundred twenty years of grace would repent) until the *end* of His waiting came in their death by the flood. This refutes ALFORD'S idea of a second day of grace having been given in Hades. Noah's days are selected, as the ark and the destroying flood answer respectively to "baptism" and the coming destruction of unbelievers by fire.

while the ark was a-preparing — (Hebrews 11:7). A long period of God's "long-suffering and waiting," as Noah had few to help him, which rendered the world's unbelief the more inexcusable.

wherein — literally, "(by having entered) *into* which."

eight — seven (the sacred number) with ungodly Ham.

few — so now.

souls — As this term is here used of *living* persons, why should not "spirits" also? Noah preached to their ears, but Christ *in spirit*, to their *spirits*, or spiritual natures.

saved by water — The same water which drowned the unbelieving, buoyed up the ark in which the eight were saved. Not as some translate, "were brought safe *through* the water." However, the sense of the preposition may be as in 1 Corinthians 3:15, "they were safely preserved *through* the water," though having to be *in the water*.

(Poole)

Ver. 20. **Which;** which spirits in prison.

Question. When were these spirits, to whom Christ preached by Noah, in prison?

Answer. Then when Peter wrote this Epistle. The Greek participle of the present tense is here to be supplied, and the word thus read, preached to the spirits which are in prison, viz. now at this time; and so the time of their being in prison is opposed to the time of their being disobedient; their disobedience going before their imprisonment; q.d. They were disobedient then, they are in prison

now.

Sometime; viz. in the days of Noah, when they were upon earth.

Were disobedient; would not believe what Noah told them in God's name, nor be brought to repentance by his preaching.

When once; not always, but for a determinate time, viz. one hundred and twenty years; which term being expired, there was no hope left for them that they should be spared.

The long-suffering of God; i.e. God in his patience and long-suffering.

Waited; for the repentance and reformation of that rebellious generation.

In the days of Noah; till the one hundred and twenty years were run out, and the ark, which was preparing for the security of him and his family, were finished.

Eight souls; i.e. eight persons, Noah, and his wife, his three sons, and their wives.

Were saved by water; either:

1. *By water* is here put for in, as Romans 4:11, *that believe, though they be not circumcised*: the same Greek preposition is used as here, and the words may be read, by, or through, or rather in uncircumcision; for uncircumcision was not the cause or means of their believing. See the like use of this particle, 2 Peter 3:5. Thus, saved in the water, is as much as, notwithstanding the water, or the water not hindering; so 1 Timothy 2:15, *saved in childbearing*, where the same preposition is used. Or:

2. *By water*; the water which drowned the world, lifting up the ark and saving Noah and his household.

Question. Doth not this place countenance the papists' limbus, or the place where the souls of the Old Testament fathers were reserved (as they pretend) till Christ's coming in the flesh?

Answer. No: for:

1. The spirits here mentioned were disobedient, which cannot be said of the fathers of the Old Testament, who were true believers.
2. The spirits here mentioned are not said to be delivered out of prison, but only that Christ by his Spirit preached to them, and to his preaching to them their disobedience is opposed.
3. According to the papists, Noah and his family must be in their limbus, whereas they are opposed to those disobedient spirits to whom Christ is said to preach.

(RWP)

Which aforetime were disobedient (απειθησασιν ποτε). First aorist active participle of απειθεω (for which verb see 3:20) in the dative plural agreeing with πνευμασιν. These spirits now in prison once upon a time (ποτε) were disobedient (typical rebels, Hart calls them).

Waited (απεξεδεχετο). Imperfect middle of the double compound απεκδεχομαι, late verb, probably first by Paul (1 Corinthians 1:7), though in the apocryphal *Acta Pauli* (iii) and other late writings cited by Nageli (p. 43). Perfective use of the two prepositions (απο, εκ) to wait out to the end, as for Christ's Second Coming (Philippians 3:20). A hundred years apparently after the warning (Genesis 5:32; 6:3; 7:6) Noah was preparing the ark and Noah as a preacher of righteousness (2 Peter 2:5) forewarned the people, who disregarded it.

While the ark was a preparing (κατασκευαζομενης κιβωτου). Genitive absolute with present passive participle of κατασκευαζω, old compound (Matthew 11:10), for κιβωτος (ark) **see on "Mt 24:38"**.

Wherein (εις ην). "Into which" (the ark).

That is (τουτ εστιν). Explanatory expression like our English idiom (Romans 10:6, etc.).

Souls (ψυχα). Persons of both sexes (living men) as in Acts 2:41; 27:37, etc.

Were saved (διεσωθησαν). First aorist passive indicative of διασωζω, old compound, to bring safe through as in Acts 27:44.

Through water (δι υδατος). "By means of water" as the intermediate agent, an apparent change in the use of δια in composition just before (local use) to the instrumental use here. They came through the water in the ark and so were saved by the water in spite of the flood around them. Peter

lays stress (Hart) on the water rather than on the ark (Hebrews 11:7) for the sake of the following illustration.

(ThemeIndex)

Longsuffering, Of God {See Themes on 2277} {See "Ge 8:21"} {See "2Pe 3:9"}

Sin's Penalty, Penalty Sometimes Delayed {See Themes on 3355} {See "Ge 15:16"} {See "2Pe 3:7"}

Noah {See Themes on 2597} {See "Ge 5:29"} {See "2Pe 2:5"}

Ark, Noah's {See Themes on 214} {See "Ge 6:14"}

Salvation, Of God {See Themes on 3116} {See "Ge 49:18"} {See "2Pe 2:5"}

The Deluge {See Themes on 973} {See "Ge 6:7"} {See "2Pe 2:5"}

Few Saved {See Themes on 1280} {See "Mt 7:14"} {See "Re 3:4"}

(Trapp)

Ver. 20. **Which sometimes were disobedient]** Gr. unpersuadable, uncounsellable. They jeered where they should have feared, and thought Noah no wiser than the prior of St Bartholomew's in London, who upon a vain prediction of an idle astrologer, went and built him a house at Harrow on the Hill, to secure himself from a supposed flood, foretold by that astrologer. (Holinshed.)

(TSK)

* sometime.

Genesis 6:3,5,13

* the longsuffering.

Isaiah 30:18 Romans 2:4,5 9:22 2 Peter 3:15

* the days.

Matthew 24:37-39 Luke 17:26-30

* while.

Genesis 6:14-22 Hebrews 11:7

* wherein.

Genesis 7:1-7,13,23 8:1,18 Matthew 7:14 Luke 12:32 13:24,25 2 Peter 2:5

* by.

Ge 7:17-23 2Co 2:15,16 Eph 5:26

3.04.04 2 Pet 2:4-6 - Exegesis**2 Pet 2:4 - Text**

- 4 (ASV) For if God spared not angels when they sinned, but *{1}* cast them down to *{2}* hell, and committed them to *{3}* pits of darkness, to be reserved unto judgment; *{1}* *Or cast them into dungeons*
2) Gr *Tartarus* 3) Some ancient authorities read *chains*; Compare Wis 17:17; (ASV)
- 4 (AV) For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217> , to be reserved <5083> (5772) unto <1519> judgment <2920>; (AV)
- 4 (BYZ) ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αγγελων <32> {N-GPM} αμαρτησαντων <264> (5660) {V-AAP-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} σειραις <4577> {N-DPF} ζοφου <2217> {N-GSM} ταρταρωσας <5020> (5660) {V-AAP-NSM} παρεδωκεν <3860> (5656) {V-AAI-3S} εις <1519> {PREP} κρισιν <2920> {N-ASF} τηρουμενους <5083> (5746) {V-PPP-APM} (BYZ)
- 4 (BYZa) Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένων; (BYZa)
- 4 (Darby) For if God spared not *the* angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness *to be* kept for judgment; (Darby)
- 4 (ESV) For if God did not spare angels when they sinned, but cast them into hell *{Greek Tartarus}* and committed them to chains *{Some manuscripts pits}* of gloomy darkness to be kept until the judgment; (ESV)
- 4 (HCSB) For if God didn't spare *{Ro 8:32 Jude 6}* the angels who sinned, but threw them down into Tartarus *{Re 20:2-3,10}* *{Tartarus is a Gk name for a subterranean place of divine punishment lower than Hades.}* and delivered them to be kept in chains *{Other mss read in pits}* of darkness until judgment; *{Mt 25:41}* (HCSB)
- 4 (KJ21) For if God spared not the angels who sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment; (KJ21)
- 4 (KJV_2011) For if God did not spare the angels that sinned, but cast them down to hell, and delivered them to be kept in chains of darkness, until judgement; (KJV_2011)
- 4 (Murdock) For, if God spared not the angels that sinned, but cast them down to the infernal region in chains of darkness, and delivered them up to be kept unto the judgment of torture, (Murdock)
- 4 (NKJV) For <1063> if <1487> God <2316> did not <3756> spare <5339> (5662) the angels <32> who sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660) and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) for <1519> judgment <2920>; (NKJV)
- 4 (Philips) For if God did not spare angels who sinned against him, but banished them to the dark imprisonment of hell till judgment day; (Philips)
- 4 (RWebster) For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) to <1519> judgment <2920>; (RWebster)
- 4 (Tischendorf) ει γαρ ο θεος αγγελων αμαρτησαντων ουκ εφεισατο αλλα σιροις ζοφου ταρταρωσας παρεδωκεν εις κρισιν τηρουμενους (Tischendorf)
- 4 (TR) ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αγγελων <32> {N-GPM} αμαρτησαντων <264> (5660) {V-AAP-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} σειραις <4577> {N-DPF} ζοφου <2217> {N-GSM} ταρταρωσας <5020> (5660) {V-AAP-NSM} παρεδωκεν <3860> (5656) {V-AAI-3S} εις <1519> {PREP} κρισιν <2920> {N-ASF} τετηρημενους <5083> (5772) {V-RPP-APM} (TR)
- 4 (TRC) For if God spared not the angels that sinned but cast them down into hell, and put *{delivered}* them in chains of darkness (*to be punished*) there to be kept unto judgment: *{and delivered them over to be kept unto judgment}* (TRC)
- 4 (WHa) εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένων; (WHa)
- 4 (Williams) For if God did not spare angels when they sinned, but hurled them down to Tartarus and committed them to dark dungeons to await their doom, (Williams)
- 4 (YLT) For if God messengers who sinned did not spare, but with chains of thick gloom, having

2 Pet 2:4 - Word Study

32 αγγελος *aggelos ang'-el-os* from *aggello probably derived from 71, cf 34* (to bring tidings); TDNT-1:74,12; n m

AV-angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent {*Matthew 11:10 Luke 7:27 9:52 Mark 1:2 James 2:25*}

2) an angel

2a) sent from God

2a1) to execute his purposes {*Matthew 4:6,11 28:2 Mark 1:13 Luke 16:22 22:43 Acts 7:35 12:23 Galatians 3:19 Hebrews 1:14*}

2a1) to make his purposes known to men {*Luke 1:11,26 2:9-14 Acts 10:3 27:23 Matthew 1:20 2:13 28:5 John 20:12-13*}

2b) they are subject not only to God the Father but also to Christ {*Hebrews 1:4-7 1 Peter 3:22 Ephesians 1:21 Gal 4:14*} who is described to have returned to judgment surrounded by a multitude of them as servants and attendants {*Matthew 13:41,49 16:27 24:31 25:31 2 Thessalonians 1:7 Jude 14*}

2c) single angels have charge of separate elements: as fire {*Revelation 14:18*} waters {*Revelation 16:5 7:1-3*}

2d) some angels are mentioned as guardian angels of individuals {*Matthew 18:10 Acts 12:15*}

2e) some angels are over churches {*Revelation 1:20 2:1,8,12,18 3:1,7,14*}

2f) some angels have proven faithless to the trust committed to them by God, and have given themselves over to sin {*Jude 6 2 Peter 2:4*} and now obey the devil {*Matthew 25:41 Revelation 12:7 1 Corinthians 6:3 2 Corinthians 12:7*}

235 αλλα *alla al-lah'* neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

264 αμαρτανω *hamartano ham-ar-tan'-o* perhaps from **1** (as a negative particle) and the base of **3313**; TDNT-1:267,44; v

AV-sin 38, trespass 3, offend 1, for your faults 1; 43

1) to be without a share in

2) to miss the mark

3) to err, be mistaken

4) to miss or wander from the path of uprightness and honour, to do or go wrong

5) to wander from the law of God, violate God's law, sin

1063 γαρ *gar gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

1) for

1487 ει *ei I* a primary particle of conditionality; ; conj

AV-if 242, whether 21, that 6, not tr 20, misc 3; 292

1) if, whether

1519 εις eis *ice* a primary preposition; TDNT-2:420,211; prep
 AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774
 1) into, unto, to, towards, for, among

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"For" (as used in Acts 2:38 "for the forgiveness . . .") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

2217 ζοφος zophos *dzof'-os* akin to the base of **3509**; ; n m

AV-darkness 2, mist 1, blackness 1; 4

1) darkness, blackness

1a) used of the darkness of the nether world

For Synonyms see entry **5926**

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme

Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

2920 κρισις krisis *kree'-sis* perhaps a primitive word; TDNT-3:941,469; n f

AV-judgment 41, damnation 3, accusation 2, condemnation 2; 48

1) a separating, sundering, separation

1a) a trial, contest

2) selection

3) judgment

3a) opinion or decision given concerning anything

3a1) esp. concerning justice and injustice, right or wrong

3b) sentence of condemnation, damnatory judgment, condemnation and punishment

4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)

5) right, justice

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3756 ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ ouch *ookh* a primary word, the absolute negative cf **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

- 3860 παραδίδωμι paradidomi *par-ad-id'-o-mee* from **3844** and **1325**; TDNT-2:169,166; v
 AV-deliver 53, betray 40, deliver up 10, give 4, give up 4, give over 2, commit 2, misc 6; 121
 1) to give into the hands (of another)
 2) to give over into (one's) power or use
 2a) to deliver to one something to keep, use, take care of, manage
 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put
 to death
 2c) to deliver up treacherously
 2c1) by betrayal to cause one to be taken
 2c2) to deliver one to be taught, moulded
 3) to commit, to commend
 4) to deliver verbally
 4a) commands, rites
 4b) to deliver by narrating, to report
 5) to permit allow
 5a) when the fruit will allow that is the time when its ripeness permits
 5b) gives itself up, presents itself

- 4577 σείρα seira *si-rah'* probably from **4951** through its congener eiro (to fasten, akin to **138**); ; n
 f
 AV-chain 1; 1
 1) a line, a rope
 2) a chain

- 5020 τάρταρος tartaroo *tar-tar-o'-o* from Tartaros (the deepest abyss of Hell); ; v
 AV-cast down to hell 1; 1
 1) the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the
 abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to
 Gehenna of the Jews
 2) to thrust down to Tartarus, to hold captive in Tartarus

- 5083 τηρέω tereo *tay-reh'-o* from teros (a watch, perhaps akin to **2334**); TDNT-8:140,1174; v
 AV-keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75
 1) to attend to carefully, take care of
 1a) to guard
 1b) metaph. to keep, one in the state in which he is
 1c) to observe
 1d) to reserve: to undergo something
 For Synonyms see entry **5874**

- 5339 φειδομαι pheidomai *fi'-dom-ah-ee* of uncertain affinity; ; v
 AV-spare 9, forbear 1; 10
 1) to spare
 2) to abstain

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Aorist **5777**, Active **5784**, Participle **5796**, Count: 714

TVM: Aorist **5777**, Middle Deponent **5788**, Indicative **5791**, Count: 352

TVM: Present **5774**, Passive **5786**, Participle **5796**, Count: 358

2 Pet 2:4 - Commentaries

(barnes)

Verse 4. *For if God spared not the angels that sinned.* The apostle now proceeds to the proof of the proposition that these persons would be punished. It is to be remembered that they had been, or were even then, professing Christians, though they had really, if not in form, apostatized from the faith, (2 Peter 2:20-22;) and a part of the proofs, therefore, are derived from the cases of those who had apostatized from the service of God. He appeals, therefore, to the case of the angels that had revolted. Neither their former rank, their dignity, nor their holiness, saved them from being thrust down to hell; and if God punished them so severely, then false teachers could not hope to escape. The apostle, by the *angels* here, refers undoubtedly to a revolt in heaven — an event referred to in Jude 1:6, and everywhere implied in the Scriptures. *When* that occurred, however — why they revolted, or what was the number of the apostates — we have not the slightest information, and on these points conjecture would be useless. In the supposition that it occurred, there is no improbability; for there is nothing more absurd in the belief that angels have revolted than that men have; and if there are evil angels, as there is no more reason to doubt than that there are evil men, it is morally certain that they must have fallen at some period from a state of holiness, for it can not be believed that God made them wicked.

But cast them down to hell. Gr., (Greek) — "thrusting them down to Tartarus." The word here used occurs nowhere else in the New Testament, though it is common in the classical writers. It is a verb formed from (Greek) (*Tartarus*), which in Greek mythology was the lower part, or abyss of hades, where the shades of the wicked were supposed to be imprisoned and tormented, and answered to the Jewish word (Greek) — *Gehenna*. It was regarded, commonly, as beneath the earth; as entered through the grave; as dark, dismal, gloomy; and as a place of punishment. Comp. **See Barnes "Job 10:21"**, and **See Barnes "Mt 5:22"**. The word here is one that properly refers to a place or punishment, since the whole argument relates to that, and since it cannot be pretended that the "angels that sinned" were removed to a place of happiness on account of their transgression. It must also refer to punishment in some other world than this, for there is no evidence that *this* world is made a place of punishment for fallen angels.

And delivered them into chains of darkness. "Where darkness lies like chains upon them." — *Rob. Lex.* The meaning seems to be, that they are confined in that dark prison-house *as if* by chains. We are not to suppose that spirits are literally bound; but it was common to bind or fetter prisoners who were in dungeons, and the representation here is taken from that fact. This representation that the mass of fallen angels are confined in *Tartarus*, or in hell, is not inconsistent with the representations which elsewhere occur that their leader is permitted to roam the earth, and that even many of those spirits are allowed to tempt men. It may be still true that the mass are confined within the limits of their dark abode; and it may even be true also that Satan and those who are permitted to roam the earth are under bondage, and are permitted to range only within certain bounds, and that they are so secured that they will be brought to trial at the last day.

To be reserved unto judgment. Jude 1:6, "to the judgment of the great day." They will then, with the revolted inhabitants of this world, be brought to trial for their crimes. That the fallen angels will be punished *after* the judgment is apparent from Revelation 20:10. The argument in this verse is, that if God punished the angels who revolted from him, it is a fair inference that he will punish wicked men, though they were once professors of religion.

(Clarke)

Verse 4. **For if God spared not the angels]** The angels were originally placed in a state of probation; some having fallen and some having stood proves this. How long that probation was to last to them, and what was the particular *test* of their fidelity, we know not; nor indeed do we know what was their *sin*; nor *when* nor *how* they fell. St. Jude says *they kept not their first estate*,

but left their own habitation; which seems to indicate that they got *discontented* with their lot, and aspired to higher honours, or perhaps to celestial domination. The tradition of their fall is in all countries and in all religions, but the accounts given are various and contradictory; and no wonder, for we have no direct revelation on the subject. *They kept not their first estate, and they sinned*, is the sum of what we know on the subject; and here curiosity and conjecture are useless.

But cast them down to hell, and delivered them into chains of darkness] ἀλλὰ σειραις ζοφου ταρταρωσας παρεδωκεν εις κρισιν τετηρημενους. *But with chains of darkness confining them in Tartarus, delivered them over to be kept to judgment; or, sinking them into Tartarus, delivered them over into custody for punishment, to chains of darkness.* *Chains of darkness* is a highly poetic expression. Darkness binds them on all hands; and so dense and strong is this darkness that it cannot be broken through; they cannot deliver themselves, nor be delivered by others.

As the word *Tartarus* is found nowhere else in the *New Testament*, nor does it appear in the *Septuagint*, we must have recourse to the Greek writers for its meaning. Mr. *Parkhurst*, under the word ταρταρω, has made some good collections from those writers, which I here subjoin.

"The Scholiast on ÆSCHYLUS, *Eumen.*, says: *Pindar* relates that *Apollo* overcame the *Python* by force; wherefore the earth endeavoured ταρταρωσαι, *to cast him into Tartarus*. *Tzetzes* uses the same word, ταρταρω, for *casting* or *sending into Tartarus*; and the compound verb καταταρταρουν, is found in *Apollodorus*; in *Didymus*' Scholia on *Homer*; in *Phurnutus*, *De Nat. Deor.*, p. 11, edit. *Gale*; and in the book περι ποταμων, which is extant among the works of *Plutarch*. And those whom *Apollodorus* styles καταταρταρωθεντας, he in the same breath calls ριφθεντας εις ταρταρον, *cast into Tartarus*. Thus the learned *Windet*, in *Pole's Synopsis*. We may then, I think, safely assert that ταρταρωσας, in *St. Peter*, means not, as *Mede* (*Works*, fol., p. 23) interprets it, *to adjudge to*, but *to cast into, Tartarus*; ριπτειν εις ταρταρον, as in *Homer*, cited below. And in order to know what was the precise intention of the apostle by this expression, we must inquire what is the accurate import of the term ταρταρος. Now, it appears from a passage of *Lucian*, that by ταρταρος was meant, in a *physical* sense, *the bounds* or *verge of this material system*; for, addressing himself to ερωσ, *Cupid* or *Love*, he says: συ γαρ εξ αφανους και κεχυμενης αμορφιας το παν εμορφωσας, κ. τ. λ. 'Thou formedst the *universe* from its confused and chaotic state; and, after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the *whole world* lay buried, thou drovest it to the confines or recesses of outer *Tartarus* -

'Where iron gates and bars of solid brass
Keep it in durance irrefrangible,
And its return prohibit.'

"The ancient Greeks appear to have received, by tradition, an account of the punishment of the 'fallen angels,' and of bad men after death; and their poets did, in conformity I presume with that account, make *Tartarus* the place where the giants who rebelled against *Jupiter*, and the souls of the wicked, were confined. 'Here,' saith *Hesiod*, *Theogon.*, lin. 720, 1, 'the rebellious *Titans* were bound in penal chains.'

τοσσον ενερθ' υπο γης, οσον ουρανος εστ' απο γαιης.
ισον γαρ τ' απο γης ες ταρταρον ηεροεντα.

'As far beneath the earth as earth from heaven;
For such the distance thence to *Tartarus*.'

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads. But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their poets speak of *Tartarus* as a *vast pit* or *gulf in the bowels of it*. Thus *Hesiod* in the same poem, lin. 119, calls it-

ταρταρα τ' ηεροεντα μυχω χθονος ευρυοδειης.

‘Black Tartarus, within earth’s spacious womb.’

"And Homer, *Iliad* viii., lin. 13, &c., introduces Jupiter threatening any of the gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven, or be sent to *Tartarus* .

η μιν ελων ριπω ες ταρταρον ηερεντα,
τηλε μαλ', ηχι βαθιστον υπο χθονος εστι βεπεθρον,
ενθα σιδηρειαι τε πυλαι, και χαλκεος ουδος,
τοσσον ενερθ' αιδεω, οσον ονρανος εστ' απο γαιης.

‘Or far, O far, from steep *Olympus* thrown,
Low in the deep *Tartarean* gulf shall groan.
That gulf which iron gates and brazen ground
Within the earth inexorably bound;
As deep beneath th’ infernal centre hurl’d,
As from that centre to the ethereal world.’

POPE.

‘Where, according to Homer’s description, *Iliad* viii., lin. 480, 1,-

————— ουτ’ αυγης υπεριονος ηελιοιο
τερποντ’, ουτ’ ανεμοισι. βαθυς δε τε ταρταρος αμοις.

‘No sun e’er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,
But murky *Tartarus* extends around.’ POPE.

"Or, in the language of the old Latin poet, (cited by Cicero, *Tuscul.*, lib. i. cap. 15,)

Ubi rigida constat crassa caligo inferum.

"On the whole, then, *ταρταρον*, in St. Peter, is the same as *ριπτειν ες ταρταρον*, *to throw into Tartarus*, in Homer, only rectifying the poet’s mistake of *Tartarus* being in the bowels of the earth, and recurring to the original sense of that word above explained, which when applied to *spirits* must be interpreted *spiritually*; and thus *ταρταρωσας* will import that *God* cast the apostate angels out of his presence *into that ζοφος του σκοτους*, *blackness of darkness*, (2 Peter 2:17; Jude 1:13,) where they will be for ever banished *from the light of his countenance*, and from the *beatifying influence of the ever blessed Three*, as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun* and the *benign operations of the material heavens*."

By *chains of darkness* we are to understand a *place of darkness* and *wretchedness*, from which it is *impossible for them to escape*.

(EclecticNotes)

if God spared not the angels that sinned In the three opening verses the apostle pointed out in plain and pointed terms the very class of false teachers which is now poisoning the fountains of Christendom. It is itself a prophecy fulfilled to every believer of spiritual intelligence. As in Israel the false prophets, so now the false teachers are a fact more manifest in our day than ever before. The very scattering, which ought not to be among true-hearted saints, but which is inevitable under personal or party pressure, makes the peculiar evil more apparently the work of the spirit of error. They may differ each from the rest doctrinally in other respects; but they all agree to let in scepticism as to scripture, which necessarily destroys divine authority for every article of faith, and therefore directly tends to dissolve the credit of its rule in anything. Now where is there a single denomination free from this malaria? And the worst is that it is no longer eccentric individuals winked at to avoid trouble and split, but now leading seniors and energetic juniors in the ministry are those more zealous for that deadly error, though nominally some may not deny Christ and the truth of His work.

In former days, as the rule when such unbelievers found themselves opposed through their speculations to the Articles of faith they had subscribed, or to their public profession on becoming religious guides, they withdrew from a position they could no longer hold with common integrity. But in our day we see how those who are false in doctrine are bold enough to set conscience at defiance, and cleave to their position and emoluments when they abandon the truth which they had solemnly pledged themselves to preach and teach. It is not therefore the Lord and the truth only which they betray; but they sacrifice plain honesty of principle for a place and a living which they value. This depravity too is severely exposed in the apostle's words, "through covetousness with well-turned words they will make merchandise of you." Nor is it his rebuke only since he adds the retribution which must befall those who thus mock God: "for whom judgment of old is not idle, and their destruction slumbereth not." The maledictions under the seal of the Fisherman may return on the guilty illwisher, but God will surely give effect to the words of the bondman and apostle of Jesus Christ His Son in the solemn Epistle before us.

The apostle proceeds to give examples of divine judgment executed on angels as well as men.

"For if God spared not angels when they sinned, but cast them down to lowest hell and gave them up to chains *or, pits** of gloom reserved for judgment, and spared not an ancient world but preserved Noah an eighth (i. e. with seven others), a preacher of righteousness, having brought a flood upon a world of ungodly ones" (vers. 4, 5).

We must not confound this fall of angels with the original defection of the devil and his angels, which had a distinct character and a different treatment on God's part. What can be plainer than that the earlier defection was before man was created? For the devil their leader became man's tempter, as his own fault was being lifted up with self-importance and pride against God, and his aim was to lure our first parents into like independence and rebellion. In the case before us the direction of sin was toward man in a way contrary to the nature of angels or of mankind; and so abhorrent to God that He executed an exemplary dealing of His displeasure at the time of the deluge. This too continues through all the ages of man on the earth till final judgment come for wicked men and angels when the eternal state is to open. The devil and his angels have quite another destiny; for they are allowed to tempt man, as their chief tempted even the Son of God when here incarnate, rising more and more during the season of divine long-suffering till the ruin of Christendom, as well as of the Jews, shall revive the Roman empire in the Beast, and the False Prophet of Judea, the Antichrist, to sit not only as Messiah but as God in the temple of God showing himself that he is Gad. Even at the end of Christ's thousand years' reign, Satan will be loosed once more to deceive man for a little space. All so far is in contrast with the sinning angels here.

*It is a question between στροις or σειροις (ÅABC) and σειραι (KLP and the cursives). Here τηρουμενους has better support than τετηρουμενους.

But the comparison with Jude 1:6,7, renders another fact sufficiently clear; that the particular time and the special enormity of their sin point to what is described in Gen 6:1-4, which played a prominent part in the accumulated evil for which the deluge was sent to destroy the world which then was. One knows how repugnant to most minds is the natural sense of this episode, what violent efforts have been made by learned men to evade it, provoked by absurd rabbinical legends gloating in what is vile and strange, and availing themselves of our Saviour's words in Matt 22:30 on the very different truth of the resurrection state to deny its possibility. Besides, the word does not necessarily mean "wives" but "women," though ordinarily so employed. However this be, we may all admire the holy wisdom of God in telling us briefly and even obscurely a tale on which man has so much to say, and so great a desire to fill up the details, if he could.

WK E 124-127

if God spared not the angels that sinned The apostle now exhorts those who might be in danger of being carried away by the false pretensions of such as these to remember the judgment which is

already passed upon those who in former times walked in the same course of lawlessness and rebellion against the authority of God. The angels who sinned God has cast down to the pit, delivering them to chains of darkness to be kept for judgment — a company which, as it seems by what is said of them, must be kept separate from the more general class of Satan and his angels, who are, as we know, not in confinement as yet, but going to and fro in the earth and walking up and down in it, Satan himself being the prince of this world at the present time. These, on the other hand, are already in chains, not in hell exactly, which in the force that it has now with us would mean the final place of torment. Here, evidently, is a condition preliminary to the judgment which is at hand for them and for all else, one and the same judgment at the same time. The apostle brings forward again the judgment of that old world out of which Noah, "the eighth person" — or one among eight — "a preacher of righteousness," was preserved, the flood being brought in upon the world of the ungodly. It is the same example that we have had in the, first epistle, and evidently used in the same way: not to dilate upon God's grace to those thus perishing, but the very opposite — to emphasize their judgment, and that, out of a whole world of ungodly, only eight persons were preserved. Next, he passes on to the cities of Sodom and Gomorrah which God had turned into ashes, condemning them with an overthrow, making them an example to those that should live ungodly.

{In the three instances of sin and its judgment there seems to be a development of evil: in the angels, self-will and rebellion are prominent; in those judged at the flood, violence and lawlessness are present; while in Sodom and Gomorrah, it is the abominable corruption of the flesh. Thus departure from God is the beginning of a course of sin which is fully manifested in unutterable corruption. It will also be noticed that, while not in the final place of doom, the penalty and judgment inflicted in each case is irrevocable. S. R.}

Here, too, was a careful discrimination in favour of the righteous, though it might be only one man who manifested himself really as that. He, too, was in a place where manifestly he had no call from God to justify his being in it. Righteous man he was, vexed with the evil behavior of the godless, and that from day to day, as in their midst he saw and heard what was taking place. But why was he there to vex his soul with it? Yet, after all, though in Sodom, he was not of Sodom, and the Lord knoweth how to deliver the godly out of temptation while keeping the unrighteous to the day of judgment under punishment. Even in that preliminary prison-house of the lost there must of necessity be the sense of God's anger abiding upon those shut up there, although the time of full and final apportionment has not come. The apostle emphasizes two things especially as noted among them — the outbreak of the flesh in its grossest character, and the setting aside of all authority. These two things, of course, necessarily go together; at least, the latter will accompany the former. Thus, then, had God manifested Himself able to destroy on the one hand, able to deliver on the other, and faithful on both sides to His nature and to His word.

FWG NB 7.184f

(Gill)

Ver. 4. **For if God spared not the angels that sinned.** &c.] By whom are meant the devil and his angels; who are spirits created by God and as such were good; their first estate which they left was pure and holy, as well as high and honourable; they, were at first in the truth, though they abode not in it; they were once among the morning stars and sons of God, and were angels of light; their numbers are many, and therefore are here expressed in the plural number, "angels," though it cannot be said how large; a legion of them was in one man; one at first might be in the rebellion, and draw a large number with him into it, at least was at the head of it, who is called Beelzebub, the prince of devils: what their first sin was, and the occasion of it, is not easy to say; it is generally thought to be pride, affecting a likeness to, or an equality with God; since this was what man was tempted to by them, and by which he fell, as they are thought to do; and because this is the sin of such who fall into the condemnation of the devil; 1 Timothy 3:6 and is the sin, that goes before a fall in common; as it did before the fall of man, so it might before the fall of angels, Proverbs 16:18. The passage in John 8:44 seems most clearly of any to express their sin, which was "not abiding in the truth"; in the truth of the Gospel, particularly the great truth of the salvation of men, by the incarnate Son of God; and which they could by no means brook and which might spring

from pride, they not bearing the thought that the human nature should be exalted above theirs; hence the Jews, in opposing Christ as the Messiah and Saviour, are said to be of their father the devil, and to do his lusts; and Judas that betrayed him, and fell from his apostleship, and the truth, is called a devil; and the heresies of men, respecting the person and office of Christ, are styled doctrines of devils; and men that have professed this truth, and afterwards deny it, are represented in the same irrecoverable and desperate case with devils, and must expect the same punishment, John 8:44 6:70 1 Timothy 4:1 Hebrews 6:6 10:26,29, and also it may be observed on the contrary, that the good angels that stand, greatly love, value, esteem, and pry into the truths of the Gospel; particularly the scheme of man's salvation, by the incarnation, obedience, sufferings, and death of Christ: now these

God spared not; or "had no mercy on," as the Arabic version renders it; he did not forgive their sin, nor provide a Saviour for them; but directly, and at once, notwithstanding the dignity and excellency of their nature, in strict justice, and awful severity, without any mercy, inflicted due punishment on them; wherefore it cannot be thought that false teachers, who, as they, abide not in the truth, but deny and oppose it, should escape the vengeance of God:

but cast them down to hell; they were hurled out of heaven, from whence they fell as lightning, into the "lowest," or inferior places, as the Syriac version renders it; either into the air, as in Ephesians 2:2 or into the earth; as in Revelation 12:9 or into the deep, the abyss, the bottomless pit, where they are detained, as in a prison, Luke 8:31 Revelation 9:11 20:3,7 though for certain reasons, and at certain times, are suffered to come forth, and rove about in this earth, and in the air: and these, when removed from their ancient seats in heaven, were not merely bid to go away, as the wicked will at the day of judgment; or were "drove" out, as Adam was from the garden of Eden; but "cast down"; with great power, indignation, wrath, and contempt, never to be raised and restored again:

and delivered them into chains of darkness: leaving them under the guilt of sin, which is the power of darkness, and in black despair; shutting them up in unbelief, impenitence, and hardness of mind; being holden with the cords of their sins, and in the most dreadful state of bondage and captivity to their lusts, in just judgment on them; and in the most miserable and uncomfortable condition, being driven from the realms of light, deprived of the face and presence of God, in the utmost horror and trembling, and fearful looking for of judgment, and fiery indignation to consume them; and in utter darkness, without the least glimmering of light, joy, peace, and comfort; and where there is nothing but weeping, wailing, and gnashing of teeth; and being also under the restraints of the power and providence of God, and not able to stir or move, or do anything without divine permission; and being likewise, by the everlasting, unalterable, and inscrutable purposes and decrees of God, appointed to everlasting wrath and destruction; by which they are consigned and bound over to it, and held fast, that they cannot escape it:

to be reserved unto judgment: to the day of judgment, to the last and general judgment; the judgment of torment, as the Syriac version here calls it; the words may be rendered, "and delivered them to be kept at judgment, in chains of darkness"; when they will be in full torment, which they are not yet in; and then they will be cast into the lake of fire prepared for them, and be everlastingly shut up in the prison of hell from whence they will never more be suffered to go out; till which time they are indeed under restraints, and are held in by Christ, who has the power of binding and loosing them at pleasure; and who then, as the Judge of men and devils, will bring them forth, and pass and execute sentence on them. The Jews give an account of the dejection, fall, and punishment of the angels, in a manner pretty much like this of Peter's, whom they speak of under different names; so of the serpent that deceived Adam and Eve, whom they call Samael, and because of that sin of his, they say *{k}* that the Lord

"cast down Samael and his company from the place of their holiness, out of heaven";

and of Aza and Azael, angels, who, they say, sinned by lusting after the daughters of men, they

frequently affirm, that God cast them down from their holiness *{l}*, and that he אפיל לון לתתא

"cast them down below in chains" *{m}*; and that God cast them down from their holiness from

above; and when they descended, they were rolled in the air — and he brought them to the

mountains of darkness, which are called the mountains of the east, and bound them "in chains" of

iron, and the chains were sunk into the midst of the great deep *{n}*: and elsewhere they say *{o}*, that God cast them down from their holy degree, out of heaven — from their holy place out of heaven — and bound them in "chains" of iron, in the mountains of "darkness".

{k} Sopher Bahir in Zohar in Gen. fol. 27. 3.

{l} Zohar in Gen. fol. 25. 3.

{m} lb. fol. 32. 3.

{n} Midrash Ruth in Zohar in Gen. fol. 45. 1. 2. vid. fol. 77. 3.

{o} Zohar in Numb. fol. 84. 1. vid. Tzeror Hammor, fol. 6. 4. & 9. 4. & Raziel, fol. 14. 2. & 18. 2.

(JFB)

4. if — The apodosis or consequent member of the sentence is not expressed, but is virtually contained in 2 Peter 2:9. If God in past time has punished the ungodly and saved His people, He will be sure to do so also in our days (compare end of 2 Peter 2:3).

angels — the highest of intelligent creatures (compare with this verse, Jude 1:6), yet not spared when they sinned.

hell — *Greek*, "*Tartarus*": nowhere else in New Testament or the *Septuagint*: equivalent to the usual *Greek*, "*Gehenna*." Not inconsistent with 1 Peter 5:8; for though their final doom is *hell*, yet for a time they are permitted to roam beyond it in "the darkness of this world." Slaves of *Tartarus* (called "the abyss," or "deep," Luke 8:31; "the bottomless pit," Revelation 9:11) may also come upon earth. Step by step they are given to *Tartarus*, until at last they shall be wholly bound to it.

delivered — as the judge delivers the condemned prisoner to the officers (Revelation 20:2).

into chains — (Jude 1:6). The oldest manuscripts read, "dens," as ALFORD translates: the *Greek*, however, may, in Hellenistic *Greek*, mean "chains," as Jude expresses it. They are "reserved" unto hell's "mist of darkness" as their final "judgment" or doom, and meanwhile their exclusion from the light of heaven is begun. So the ungodly were considered as virtually "in prison," though at large on the earth, from the moment that God's sentence went forth, though not executed till one hundred twenty years after.

(Poole)

Ver. 4. **For if God spared not the angels that sinned, but cast them down to hell:** elsewhere called *the deep*, Luke 8:31, and *the bottomless pit*, Revelation 9:1 11:7 17:8 20:1,3. This implies a change:

1. Of the state of those sinning angels, that whereas before it was the highest among the creatures, now it is the lowest.

2. Of their place, that whereas they were before the throne of God with the rest of the angels, they are now thrust down into a lower place, agreeable to their sin and misery. What place that is we find not expressed in Scripture, and therefore we are not to be over curious in our inquiries after it; but may rest satisfied, that they are excluded from the place of their primitive happiness, and are in a place where they are afflicted with the pain both of loss and sense.

And delivered them into chains of darkness: either to be bound, or held with darkness as with chains; or kept in *chains under darkness*, as Jude 1:6; where *darkness* may imply the misery and horror of their condition, and *chains*, their obduracy in their wickedness, their despair of deliverance, their expectation of future judgment, Hebrews 10:27, together with the providence and power of God, watching over and holding them in that condition, till final vengeance come upon them. It is a metaphor taken from malefactors condemned, who are bound in chains, and kept in the dungeon till execution.

To be reserved; so kept that they cannot escape.

Unto judgment; viz. that of the last day, the time of their full torment, in which the wrath of God, which they feel in a great measure now, will come upon them to the utmost.

(RWP)

For if God spared not (εἰ γὰρ ὁ θεὸς οὐκ ἐφείσατο). First instance (γὰρ) of certain doom, that of the fallen angels. Condition of the first class precisely like that in Romans 11:21 save that here

the normal apodosis (υμων ου φεισεται) is not expressed as there, but is simply implied in verse 9 by ουδεν κυριος ρυεσθαι (the Lord knows how to deliver) after the parenthesis in verse 8.

Angels when they sinned (αγγελων αμαρτησαντων). Genitive case after εφεισατο (first aorist middle indicative of φειδομαι) and anarthrous (so more emphatic, even angels), first aorist active participle of αμαρτανω, "having sinned."

Cast them down to hell (ταρταρωσας). First aorist active participle of ταρταρωω, late word (from ταρταρος, old word in Homer, Pindar, LXX Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. ταρταρος occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews.

Committed (παρεδωκεν). First aorist active indicative of παραδιδωμι, the very form solemnly used by Paul in Romans 1:21,26,28.

To pits of darkness (σειροις ζοφου). ζοφος (kin to γνοφος, νεφος) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse 17; Jude 1:13; Hebrews 12:18. The MSS. vary between σειραις (σειρα, chain or rope) and σειροις (σειρος, old word for pit, underground granary). σειροις is right (Aleph A B C), dative case of destination.

To be reserved unto judgment (εις κρισιν τηρουμενους). Present (linear action) passive participle of τηρεω. "Kept for judgment." Cf. 1 Peter 1:4. Aleph A have κολαζομενους τηρειν as in verse 9. Note κρισις (act of judgment).

(ThemeIndex)

{chains of darkness: or, pits of darkness}

Justice Unsparing *{See Themes on 4177} {See "Ex 12:29"} {See "2Pe 2:5"}*

God's Judgments, General References to *{See Themes on 1966} {See "Ge 15:14"} {See "2Pe 2:6"}*

Angels, Fallen *{See Themes on 147} {See "Job 4:18"} {See "Jude 1:6"}*

Destiny of Evil Spirits *{See Themes on 4021} {See "Mt 8:29"} {See "Jude 1:6"}*

Future State of the Wicked, Words of the Apostles *{See Themes on 1371} {See "Ro 2:8"} {See "2Pe 2:9"}*

Darkness, Figurative of Punishment *{See Themes on 2178} {See "1Sa 2:9"} {See "2Pe 2:17"}*

Last Judgment, General References to *{See Themes on 1351} {See "Ps 1:5"} {See "2Pe 2:9"}*

Desire, Evil *{See Themes on 981} {See "Nu 11:4"} {See "2Pe 3:3"}*

The Ungodly, The Punishment of *{See Themes on 3061} {See "2Sa 23:6"} {See "2Pe 2:5"}*

(Trapp)

Ver. 4. **If God spared not the angels]** Though but for one sin only, and that in thought only. It sprang from the admiration of their own gifts, it was confirmed by pride and ambition, it was perfected by envy, stirred by the decree of exalting man's nature above angels in and by Christ. Some say it was a transgression of some commandment in particular (not expressed), as Adam was.

(TSK)

* spared.

5 Deuteronomy 29:20 Psalms 78:50 Ezekiel 5:11 7:4,9 Romans 8:32 11:21

* the angels.

Job 4:18 Luke 10:18 John 8:44 1 John 3:8 Jude 1:6

* but.

Isaiah 14:12 Matthew 8:29 25:41 Mark 5:7 Luke 8:31 Revelation 12:7-9 20:2,3,10

* into.

11 Jude 1:6

* to be.

9 Job 21:30 Jude 1:13

2 Pet 2:5 - Text

- 5 (ASV) and spared not the ancient world, but preserved Noah with seven others, *{1} a preacher of righteousness*, when he brought a flood upon the world of the ungodly; *{1} Gr a herald*; (ASV)
- 5 (AV) And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>; (AV)
- 5 (BYZ) και <2532> *{CONJ}* αρχαιου <744> *{A-GSM}* κοσμου <2889> *{N-GSM}* ουκ <3756> *{PRT-N}* εφεισατο <5339> (5662) *{V-ADI-3S}* **II** αλλα <235> *{CONJ}* **II** <αλλα> <235> *{CONJ}* VAR: αλλ <235> *{CONJ}*:END **II** ογδοον <3590> *{A-ASM}* νωε <3575> *{N-PRI}* δικαιοσυνης <1343> *{N-GSF}* κηρυκα <2783> *{N-ASM}* εφυλαξεν <5442> (5656) *{V-AAI-3S}* κατακλυσμον <2627> *{N-ASM}* κοσμω <2889> *{N-DSM}* ασεβων <765> *{A-GPM}* επαξας <1863> (5660) *{V-AAP-NSM}* (BYZ)
- 5 (BYZa) καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, Ἦ ἀλλὰ Ἦ ὀγδοὸν Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας; (BYZa)
- 5 (Darby) and spared not *the* old world, but preserved Noe, *the* eighth, a preacher of righteousness, having brought in *the* flood upon *the* world of *the* ungodly; (Darby)
- 5 (ESV) if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; (ESV)
- 5 (HCSB) and if He didn't spare the ancient world, but protected Noah, *{Ge 5:29} a preacher of righteousness*, and seven others, *{1Pe 3:20} {Lit righteousness, as the eighth}* when He brought a flood on the world of the ungodly; (HCSB)
- 5 (KJ21) and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the Flood upon the world of the ungodly; (KJ21)
- 5 (KJV_2011) And spared not the ancient world, but saved Noah, a preacher of righteousness, with seven others, when he brought a flood upon a world of ungodly people; (KJV_2011)
- 5 (Murdock) and spared not the former world, but preserved Noah the eighth *{i. e.: one of the eight persons}* person, a preacher of righteousness, when he brought a flood on the world of the wicked; (Murdock)
- 5 (NKJV) and <2532> did not <3756> spare <5339> (5662) the ancient <744> world <2889>, but <235> saved <5442> (5656) Noah <3575>, *one of eight <3590> people*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> on the world <2889> of the ungodly <765>; (NKJV)
- 5 (Philips) if he did not spare the ancient world but only saved Noah, the solitary voice that cried out for righteousness, and his seven companions when he brought the flood upon the world in its wickedness; (Philips)
- 5 (RWebster) And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>; (RWebster)
- 5 (Tischendorf) και αρχαιου κοσμου ουκ εφεισατο αλλα ογδοον νωε δικαιοσυνης κηρυκα εφυλαξεν κατακλυσμον κοσμω ασεβων επαξας (Tischendorf)
- 5 (TR) και <2532> *{CONJ}* αρχαιου <744> *{A-GSM}* κοσμου <2889> *{N-GSM}* ουκ <3756> *{PRT-N}* εφεισατο <5339> (5662) *{V-ADI-3S}* αλλ <235> *{CONJ}* ογδοον <3590> *{A-ASM}* νωε <3575> *{N-PRI}* δικαιοσυνης <1343> *{N-GSF}* κηρυκα <2783> *{N-ASM}* εφυλαξεν <5442> (5656) *{V-AAI-3S}* κατακλυσμον <2627> *{N-ASM}* κοσμω <2889> *{N-DSM}* ασεβων <765> *{A-GPM}* επαξας <1863> (5660) *{V-AAP-NSM}* (TR)
- 5 (TRC) neither spared the old world: but saved Noah the eighth preacher of righteousness, and brought in the flood into *{upon}* the world of the ungodly, (TRC)
- 5 (WHa) καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὀγδοὸν Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, (WHa)
- 5 (Williams) and if He did not spare the ancient world, but preserved Noah, a preacher of righteousness, and seven others when He brought the flood upon the world of godless people; (Williams)
- 5 (YLT) and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought, (YLT)
-

2 Pet 2:5 - Word Study

235 *αλλα* *alla al-lah'* neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

- 1a) nevertheless, notwithstanding
 - 1b) an objection
 - 1c) an exception
 - 1d) a restriction
 - 1e) nay, rather, yea, moreover
 - 1f) forms a transition to the cardinal matter
-

744 *αρχαιος* *archaios ar-khah'-yos* from **746**; TDNT-1:486,81; adj

AV-old 8, of old time 3, a good while ago + **575** + **2250** 1; 12

1) that has been from the beginning, original, primal, old ancient

- 1a) of men, things, times, conditions

For Synonyms see entry **5816** & **5924**

765 *ασεβης* *asebes as-eb-ace'* from **1** (as a negative particle) and a presumed derivative of **4576**;

TDNT-7:185,1010; adj

AV-ungodly 8, ungodly men 1; 9

1) destitute of reverential awe towards God, condemning God, impious

1343 *δικαιοσυνη* *dikaiousune dik-ah-yos-oo'-nay* from **1342**; TDNT-2:192,168; n f

AV-righteousness 92; 92

1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

- 1a) the doctrine concerning the way in which man may attain a state approved of God
- 1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting

2) in a narrower sense, justice or the virtue which gives each his due

1863 *επαγω* *epago ep-ag'-o* from **1909** and **71**; ; v

AV-bring 1, bring upon 1, bring in upon 1; 3

1) to lead or bring upon

2) to bring a thing on one

- 2a) to cause something to befall one, usually something evil
-

2532 *και* *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2627 *κατακλυσμος* *kataklysmos kat-ak-looce-mos'* from **2626**; ; n m

AV-flood 4; 4

1) inundation, deluge

- 1a) of Noah's deluge
-

2783 *κηρυξ* *kerux kay'-roox* from **2784**; TDNT-3:683,430; n m

AV-preacher 3; 3

1) a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or

2889 κοσμος kosmos *kos'-mos* probably from the base of **2865**; TDNT-3:868,459; n m
AV-world 186, adorning 1; 187

- 1) an apt and harmonious arrangement or constitution, order, government
 - 2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Peter 3:3
 - 3) the world, the universe
 - 4) the circle of the earth, the earth
 - 5) the inhabitants of the earth, men, the human family
 - 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
 - 7) world affairs, the aggregate of things earthly
 - 7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
 - 8) any aggregate or general collection of particulars of any sort
 - 8a) the Gentiles as contrasted to the Jews (Romans 11:12 etc)
 - 8b) of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Corinthians 4:9; 2 Corinthians 5:19
- For Synonyms see entry **5921**
-

3575 Νωε Noe *no'-eh* of Hebrew origin **05146** נֹחַ ; n pr m
AV-Noe 5, Noah 3; 8
Noah =" rest"

- 1) the tenth in descent from Adam, second father of the human family
-

3590 ογδοος ogdoos *og'-do-os* from **3638**; ; adj
AV-eighth 5; 5
1) the eighth

3756 ου ου *oo* also (before a vowel) ουκ *ook* and (before an aspirate) ουχ *ookh* a primary word, the absolute negative *cf* **3361** adverb; ; particle
AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537
1) no, not; in direct questions expecting an affirmative answer

5339 φειδομαι pheidomai *fi'-dom-ahēe* of uncertain affinity; ; v
AV-spare 9, forbear 1; 10
1) to spare
2) to abstain

5442 φυλασσω phulasso *foo-las'-so* probably from **5443** through the idea of isolation;
TDNT-9:236,1280; v
AV-keep 23, observe 2, beware 2, keep (one's) self 1, save 1, be ... ware 1; 30
1) to guard

- 1a) to watch, keep watch
- 1b) to guard or watch, have an eye upon: lest he escape
- 1c) to guard a person (or thing) that he may remain safe
 - 1c1) lest he suffer violence, be despoiled, etc. to protect
 - 1c2) to protect one from a person or thing
 - 1c3) to keep from being snatched away, preserve safe and unimpaired
 - 1c4) to guard from being lost or perishing
 - 1c5) to guard one's self from a thing

- 1d) to guard i.e. care for, take care not to violate
 1d1) to observe
 2) to observe for one's self something to escape
 2a) to avoid, shun flee from
 2b) to guard for one's self (i.e. for one's safety's sake) so as not to violate, i.e. to keep, observe
 (the precepts of the Mosaic law)
 For Synonyms see entry **5874**

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Aorist **5777**, Active **5784**, Participle **5796**, Count: 714

TVM: Aorist **5777**, Middle Deponent **5788**, Indicative **5791**, Count: 352

2 Pet 2:5 - Commentaries

(barnes)

Verse 5. *And spared not the old world.* The world before the flood. The argument here is, that he cut off that wicked race, and thus showed that he would punish the guilty. By that awful act of sweeping away the inhabitants of a world, he showed that men could not sin with impunity, and that the incorrigibly wicked must perish.

But saved Noah the eighth person. This reference to Noah, like the reference to Lot in 2 Peter 2:7, seems to have been thrown in in the progress of the argument as an incidental remark, to show that the righteous, however few in number, would be saved when the wicked were cut off. The phrase "Noah the eighth," means Noah, one of eight; that is, Noah and seven others. This idiom is found, says Dr. Bloomfield, in the best writers — from Herodotus and Thucydides downwards. See examples in Wetstein. The meaning in this place then is, that eight persons, and eight only of that race, were saved; thus showing, that while the wicked would be punished, however numerous they might be, the righteous, however few, would be saved.

A preacher of righteousness. In Genesis 6:9, it is said of Noah that he was "a just man and perfect in his generations, and Noah walked with God"; and it may be presumed that during his long life he was faithful in reproofing the wickedness of his age, and warned the world of the judgment that was preparing for it, Compare Notes, Hebrews 11:7.

Bringing in the flood upon the world of the ungodly. Upon all the world besides that pious family. The argument here is, that if God would cut off a wicked race in this manner, the principle is settled that the wicked will not escape.

{a} "Noah the eighth" Genesis 7:1

(Clarke)

Verse 5. **Spared not the old world]** The apostle's argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrha, he will not spare those wicked teachers who corrupt the pure doctrines of Christianity.

Saved Noah the eighth] Some think that the words should be translated, *Noah the eighth preacher of righteousness*; but it seems most evident, from 1 Peter 3:20, that *eight persons* are here meant, which were the whole that were saved in the ark, *viz.* Shem, Ham, Japhet, and their three wives, six; Noah's wife seven; and Noah himself the *eighth*. The form of expression, ογδοον μωε, *Noah the eighth*, i.e. Noah and *seven* more, is most common in the Greek language. So in APPIAN, *Bell. Pun.*, p. 12, τριτος δε ποτε εν σπηλαιω κρυπτομενος ελαθε, *sometimes he the third* (i.e. he with two others) *lay hid in a cave*. ANDOCIDES, *Orat. iv. p. 295:* αιρεθεις επι τουτω δεκατος αυτος, *he himself the tenth* (i.e. he and nine others) *were chosen to this*. See a number of other examples in *Kypke*.

World of the ungodly] A whole race *without God-* without any pure *worship* or rational

religion.

(EclecticNotes)

but preserved Noe It is a great comfort to know that he could be preserved in moral worth. As has often been pointed out, Lot was rescued in spite of himself in divine mercy, but Noah was "preserved," and as preserved he was able to preserve others.

Percy Lyon, 1.71

but preserved Noah Next the apostle speaks of Noah with his family of seven preserved when God spared not the ancient world. For this is important in his account of God's government. If His hand brought a flood on a world of the ungodly, He took care to guard the safety of Noah's house for the sake of its faithful head. And he draws attention to the interesting fact that Noah was not only a righteous man but "a preacher of righteousness." The hundred and twenty years of which Jehovah spoke was the space of the preparation of the ark and of Noah's preaching. It has nothing to do with the duration of human life, as some have fancied, but of divine patience before "the flood came and took all away." To the same time refers the mention of Noah and his preaching also in 1 Peter 3: 19, 20 where we are told of their spirits, disobedient as they were to the word of his testimony, and therefore in prison awaiting a judgment still more terrible than aught of a temporal nature, however vast and exceptional.

And so it is now. The day of the Lord, of which the Lord Himself warned, and calls His servants to warn, is at hand; and it will come when men say Peace and safety, while their hearts are filled with fear and foreboding of what is about to be on the inhabited earth. Assuredly the revelation of the Lord Jesus from heaven with angels of His power taking vengeance on a guilty world disobedient to the gospel will even more terrify men in its sudden destruction.

WK E 127f

(Gill)

Ver. 5. **And spared not the old world, &c.**] In distinction from the present world, that now is; which was, as it were, formed anew out of that which was destroyed by the deluge. The Vulgate Latin version renders it, "the original world"; and the Ethiopic version, "the first world"; it designs the ancient inhabitants of the world, as it was from the beginning, before the flood; who, being wicked, were not spared by God, but had just punishment inflicted on them:

but saved Noah the eighth person; not the eighth from Adam, as Enoch is said to be the seventh from him, Jude 1:14 for he was the tenth; nor is it to be read with the following clause, "the eighth preacher of righteousness"; but he was the eighth person, or one of the eight persons, saved from the flood; see 1 Peter 3:20 hence the Ethiopic version, rather as a paraphrase than a version, renders it, "but caused to remain seven souls with Noah; whom he saved"; Hottinger *{p}* and Dr. Hammond *{q}* observe, from the Arabic writers, that the mountain on which the ark rested, and a town near it, were called Themenim; that is, "the eight," from the number of persons then and there saved:

a preacher of righteousness; of the righteousness of God, in all his ways and works, and in case he should destroy the world by a flood, as he had threatened; and of civil and moral righteousness among men, both by words, during the building of the ark, and by works, by his own example, in his righteous life and conversation; and of the righteousness of faith, or of Christ, by which he was justified and of which he was an heir, Hebrews 11:7, the Jews *{r}* say that Noah was a prophet; and they represent him also, as a preacher, and even tell us the very words he used in his exhortations to the old world *{s}*, saying,

"be ye turned from your evil ways and works, lest the waters of the flood come upon you, and cut off all the seed of the children of men":

but though Noah, a preacher of righteousness, was saved, false teachers cannot expect to escape divine vengeance; who only are transformed as ministers of righteousness, but in truth are ministers of unrighteousness; opposers of the righteousness of Christ, and live unrighteous lives and conversations, and so their end will be according to their works:

bringing in the flood upon the world of the ungodly; or "the ungodly of the world," as אֲנֹכְרֵי הָאָרֶץ "the ungodly of the earth" {t}; see Psalms 75:8 though here it indeed means a whole world of wicked men, all but a very few, which were destroyed by the flood. This expresses both the wickedness of the men of that generation, the imagination of the thoughts of whose heart were evil continually; and whose lives were filled up with uncleanness, violence, rapine, oppression, injustice, and corruption, of all sorts; and likewise the large numbers of them, there was a whole world of them; and yet this did not secure them from the wrath of God, but served to stir it up the more; wherefore false teachers and their followers must not build upon their numbers, or hope to be screened from just punishment on that account; since a world of ungodly men were, for their wickedness, at once swept away, with a flood of God's bringing upon them; causing that very useful and serviceable element of water to be the means of their destruction; for this was not a casual thing, which came of itself, or by chance, but was of God himself, who broke up the fountains of the great deep, and opened the windows of heaven, and destroyed at once all mankind, men, women, and children, and every living creature, excepting what were with Noah in the ark: and since they were persons of such a character as here described, it is not to be thought their punishment is ended here; it is the general notion of the Jews {u}, that "the generation of the flood shall have no part in the world to come, nor shall they stand in judgment."

{p} Smegma Orientale, p. 251, 252.

{q} In loc.

{r} Aben Ezra in Gen. viii. 21.

{s} Pirke Eliezer, c. 22.

{t} Targum in Psal. xlvi. 8.

{u} Misna Sanhedrin, c. 11. sect. 3. Vajikra Rabba, sect. 4. fol. 149. 1. Yalkut Simeoni, par. 2. fol. 89. 2.

(JFB)

5. eighth — that is, Noah, and seven others. Contrasted with the densely peopled "world of the ungodly."

preacher — not only "righteous" himself (compare 2 Peter 2:8), but also "a preacher of righteousness": adduced by Peter against the *licentiousness* of the false teachers (2 Peter 2:2) who have no prospect before them but destruction, even as it overtook the ungodly world in Noah's days.

(Poole)

Ver. 5. **And spared not the old world:** *the world*, for men in the world, viz. those that lived in it before the flood.

But saved Noah the eighth person; viz. together with the other seven, his wife, three sons, and their wives, 1 Peter 3:20. Noah may be particularly named, because God had a special respect to him, and for his sake spared others.

A preacher: constituted to be so by Divine authority and commission.

Of righteousness: i.e. not only:

1. Of the righteousness of God, who had threatened to destroy the world for its wickedness; but:
2. Of the righteousness of Christ upon all them that should believe. It is not to be doubted but he preached the same righteousness whereof he himself was heir, and that was the righteousness of faith, Hebrews 11:7; and this he did not in words only, but in his actions; in that he built the ark for the saving himself and his household, which was a type of the salvation of believers by Christ.

And:

3. Of the righteousness of sanctification, in his exhorting the men that then were to repentance and holiness, if possibly thereby they might prevent the approaching deluge.

Bringing in the flood upon the world of the ungodly; the whole multitude of wicked men then living in the world.

(RWP)

The ancient world (αρχαιου κοσμου). Genitive case after εφεισατο (with ει understood) repeated (the second example, the deluge). This example not in Jude. Absence of the article is common in the prophetic style like II Peter. For αρχαιος see Luke 9:8.

Preserved (εφυλαξεν). Still part of the long protasis with ει, first aorist active indicative of φυλασσω.

With seven others (ογδοον). "Eighth," predicate accusative adjective (ordinal), classic idiom usually with αυτον. See 1 Peter 3:20 for this same item. Some take ογδοον with κηρυκα (eighth preacher), hardly correct.

A preacher of righteousness (δικαιοσυνης κηρυκα). "Herald" as in 1 Timothy 2:7; 2 Timothy 1:11 alone in N.T., but κηρυσσω is common. It is implied in 1 Peter 3:20 that Noah preached to the men of his time during the long years.

When he brought (επαξας). First aorist active participle (instead of the common second aorist active επαγαγων) of εισαγω, old compound verb to bring upon, in N.T. only here and Acts 5:28 (by Peter here also).

A flood (κατακλυσμον). Old word (from κατακλυζω, to inundate), only of Noah's flood in N.T. (Matthew 24:38; Luke 17:27; 2 Peter 2:5).

Upon the world of the ungodly (κοσμοι ασεβων). Anarthrous and dative case κοσμου. The whole world were "ungodly" (ασεβεις as in 1 Peter 4:18) save Noah's family of eight.

(ThemeIndex)**Example of Divine Retribution**

Salvation, Of God {See Themes on 3116} {See "Ge 49:18"} {See "Jude 1:25"}

Noah {See Themes on 2597} {See "Ge 5:29"}

Work of Ministers, Preaching, Examples of {See Themes on 2087} {See "Le 4:15"} {See "Re 14:6"}

The Deluge {See Themes on 973} {See "Ge 6:7"} {See "2Pe 3:6"}

The Ungodly, The Punishment of {See Themes on 3061} {See "2Sa 23:6"} {See "2Pe 3:7"}

Justice Unsparring {See Themes on 4177} {See "Ex 12:29"} {See "2Pe 2:6"}

Missions, Examples of Missionaries {See Themes on 2381} {See "2Ch 30:6"}

Titles and Names, Of Ministers {See Themes on 3636} {See "De 33:1"} {See "Re 1:20"}

(Trapp)

Ver. 5. **Bringing in the flood]** And so burying them all in one universal grave of waters. In this universal deluge God swept away all: as if he had blotted that out of his title, Exodus 34:6, and now took up that emperor's motto, *Fiat iustitia et pereat mundus*, Let justice be done, though the whole world be undone.

(TSK)

* spared.

Genesis 6:1-8:22 Job 22:15,16 Matthew 24:37-39 Luke 17:26,27 Hebrews 11:7

* the eighth.

Genesis 7:1-24 1 Peter 3:20

* a preacher.

1 Peter 3:19 Jude 1:14,15

* bringing.

3:6

2 Pet 2:6 - Text

- 6 (ASV) and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; (ASV)
- 6 (AV) And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrha <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an ensample <5262> unto those that after should <3195> (5723) live ungodly <764> (5721); (AV)
- 6 (BYZ) και <2532> {CONJ} πολεις <4172> {N-APP} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM} (BYZ)
- 6 (BYZa) και πόλεις Σοδόμων και Γομόρρας τεφρώσας καταστροφή κατέκρινεν, υπόδειγμα μελλόντων άσεβείν τεθεικώς: (BYZa)
- 6 (Darby) and having reduced *the* cities of Sodom and Gomorrha to ashes, condemned *them* with an overthrow, setting *them as* an example to those that should *afterwards* live an ungodly life; (Darby)
- 6 (ESV) if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; {Some manuscripts an example to those who were to be ungodly} (ESV)
- 6 (HCSB) and if He reduced the cities of Sodom and Gomorrah {Ge 19:24 Jude 7} to ashes and condemned them to ruin, {Other mss omit to ruin } making them an example to those who were going to be ungodly; {Isa 1:9 Jude 15} {Other mss read an example of what is going to happen to the ungodly} (HCSB)
- 6 (KJ21) and, turning the cities of Sodom and Gomorrah into ashes, condemned them to be overthrown, making them an example unto those who thereafter should live ungodly; (KJ21)
- 6 (KJV_2011) And he condemned the cities of Sodom and Gomorrah to destruction turning them into ashes, making them an example for those who would later live ungodly lives; (KJV_2011)
- 6 (Murdock) *and* burned up the cities of Sodom and Gomorrah, and condemned them by an overthrow, making them a demonstration to the wicked who should come after them; (Murdock)
- 6 (NKJV) and <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrah <1116> into ashes <5077> (5660), condemned <2632> (5656) *them* to destruction <2692>, making <5087> (5761) *them* an example <5262> to those who afterward would <3195> (5723) live ungodly <764> (5721); (NKJV)
- 6 (Philips) and if God reduced the entire cities of Sodom and Gomorrah to ashes, when he sentenced them to destruction as a fearful example to those who wanted to live in defiance of his laws, (Philips)
- 6 (RWebster) And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrah <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an example <5262> to those that afterwards should <3195> (5723) live ungodly <764> (5721) lives; (RWebster)
- 6 (Tischendorf) και πολεις σοδομων και γομορρας τεφρωσας καταστροφη κατεκρινεν υποδειγμα μελλοντων ασεβειν τεθεικως (Tischendorf)
- 6 (TR) και <2532> {CONJ} πολεις <4172> {N-APP} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM} (TR)
- 6 (TRC) and turned the cities of Zodom and Gomor into ashes: overthrew them, damned them, and made of them an ensample unto all {those} that after should live ungodly. (TRC)
- 6 (WHa) και πόλεις Σοδόμων και Γομόρρας τεφρώσας κατέκρινεν, υπόδειγμα μελλόντων άσεβέσιν τεθεικώς, (WHa)
- 6 (Williams) and if He condemned, by burning them to ashes, the cities of Sodom and Gomorrah, making them an example to godless people of what was coming to them, (Williams)
- 6 (YLT) and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set *them*; (YLT)
-

2 Pet 2:6 - Word Study

764 ασεβειω asebeo *as-eb-eh'-o* from **765**; TDNT-7:185,1010; v

AV-live ungodly 1, commit ungodly 1; 2

1) to be ungodly, act impiously

1116 γομορρα Gomorrha *gom'-or-hrhah* of Hebrew origin **06017** גִּמְרָמַע; ; n pr loc

AV-Gomorrha 5; 5

Gomorrha =" submersion"

1) a city in eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; now covered by the Dead Sea

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2632 κατακρινω katakrino *kat-ak-ree'-no* from **2596** and **2919**; TDNT-3:951,469; v

AV-condemn 17, damn 2; 19

1) to give judgment against, to judge worthy of punishment

1a) to condemn

1b) by one's good example to render another's wickedness the more evident and censurable

2692 καταστροφη katastrophe *kat-as-trof-ay'* from **2690**; TDNT-7:715,1093; n f

AV-subverting 1, overthrow 1; 2

1) overthrow, destruction

1a) of cities

2) metaph. of the extinction of a spirit of consecration

3195 μελλω mello *mel'-lo* a strengthened form of **3199** (through the idea of expectation); ; v

AV-shall 25, should 20, would 9, to come 9, will 7, things to come 4, not tr 3, misc 33; 110

1) to be about

1a) to be on the point of doing or suffering something

1b) to intend, have in mind, think to

4172 πολις polis *pol'-is* probably from the same as **4171**, or perhaps from **4183**; TDNT-6:516,906; n f

AV-city 164; 164

1) a city

1a) one's native city, the city in which one lives

1b) the heavenly Jerusalem

1b1) the abode of the blessed in heaven

1b2) of the visible capital in the heavenly kingdom, to come down to earth after the renovation of the world by fire

1c) the inhabitants of a city

4670 σοδομα Sodoma *sod'-om-ah* plural of Hebrew origin **05467** סֹדוֹמָה; ; n pr loc

AV-Sodom 9, Sodoma 1; 10

Sodom =" burning"

1) a city destroyed by the Lord raining fire and brimstone on it

2) metaph. Jerusalem Revelation 11:8

5077 τεφροω tephroō *tef-ro'-o* from tephra (ashes); ; v

AV-turn into ashes 1; 1

1) reduce to ashes

5087 τιθημι tithemi *tith'-ay-mee* a prolonged form of a primary θεω theo *teh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + **1119** + **3588** 5, misc 17; 96

1) to set, put, place

1a) to place or lay

1b) to put down, lay down

1b1) to bend down

1b2) to lay off or aside, to wear or carry no longer

1b3) to lay by, lay aside money

1c) to set on (serve) something to eat or drink

1d) to set forth, something to be explained by discourse

2) to make

2a) to make (or set) for one's self or for one's use

3) to set, fix establish

3a) to set forth

3b) to establish, ordain

5262 υποδειγμα hypodeigma *hoop-od'-igue-mah* from **5263**; TDNT-2:32,141; n n

AV-example 4, pattern 1, ensample 1; 6

1) a sign suggestive of anything, delineation of a thing, representation, figure, copy

2) an example: for imitation

2a) of the thing to be imitated

2b) for a warning, of a thing to be shunned

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Aorist **5777**, Active **5784**, Participle **5796**, Count: 714

TVM: Present **5774**, Active **5784**, Infinitive **5795**, Count: 647

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

TVM: Perfect **5778**, Active **5784**, Participle **5796**, Count: 193

2 Pet 2:6 - Commentaries

(barnes)

Verse 6. *And turning the cities of Sodom and Gomorrha into ashes.* Genesis 19:24,25. This is a third example to demonstrate that God will punish the wicked. Comp. **See Barnes "Jude 1:7"**. The word here rendered "turning into ashes," ((Greek),) occurs nowhere else in the New Testament. It is from (Greek), (ashes,) and means to reduce to ashes, and then to consume or destroy.

Condemned them with an overthrow. By the fact of their being overthrown, he showed that they were to be condemned, or that he disapproved their conduct. Their calamity came expressly on account of their enormous sins; as it is frequently the case now that the awful judgments that come upon the licentious and the intemperate, are as plain a proof of the Divine disapprobation as were the calamities that came upon Sodom and Gomorrah.

Making them an ensample, etc. That is, they were a demonstration that God disapproved of the crimes for which they were punished, and would disapprove of the same crimes in every age and in every land. The punishment of one wicked man or people always becomes a warning to all others.

{b} "cities of Sodom and Gomorrha" Genesis 19:24,25.

{c} "making them" Deuteronomy 29:23

{d} "ensample" "Example"

(Clarke)

Verse 6. **The cities of Sodom and Gomorrha]** See the notes on Gen. 19, for an account of the sin and punishment of these cities.

Making them an ensample] These three words, *υποδειγμα*, *παραδειγμα*, and *δειγμα*, are used to express the same idea; though the former may signify an *example to be shunned*, the second an *example to be followed*, and the third a *simple exhibition*. But these differences are not always observed.

(EclecticNotes)

The cities of Sodom and Gomorrha The apostle adduces another divine judgment, not so vast as the deluge, but even more solemnly significant, though on a small scale.

"And reducing to ashes *the* cities of Sodom and Gomorrah, he condemned *them* with overthrow, having set an example to those that should live ungodlily, and rescued righteous Lot, distressed by the behaviour of those abandoned in licentiousness; for the righteous *man* dwelling among them, in seeing and hearing was tormenting a righteous soul day after day with lawless works" (vers. 6-8).

The awful story is told with holy plainness of speech in Gen. 19. The sinning and doom of angels consigned to the deepest pit of gloom in chains of darkness for a judgment still more terrible; and the ensuing and unsparing destruction of an old world except Noah and his family, are followed by a catastrophe of fire and brimstone on the cities of the plain. There the bold monstrous depravity of mankind sunk to its lowest depths and cried aloud for heaven's open and indignant vengeance. These were early days comparatively speaking. The boasted civilization of man had borne much fruit to glory in, not only on the banks of the Euphrates and the Tigris, but on the Nile. And here on the borders of Canaan, destined for the seed of Abraham, and round the sea into which debouched the waters of the Jordan, were men sunk into unblushing vileness not to be named, save in the days long after by the classic authors of Greece and Rome, who liked moral filth without shame. Most righteously did Jehovah execute His judgment on these cities, setting an example to those that should live an ungodly life, not providentially through the hand of man, but Himself raining upon Sodom and upon Gomorrah brimstone and fire out of heaven.

Do any now bearing the name of Christians question this dealing of Jehovah? They may plead the unbelief of an erratic speculator like Origen to excuse their own scepticism, to which, as they allow, the free thinking of Hobbes and Spinoza and the like gave a great impulse; and they are not afraid to cheer one another with the godless cry that they are the winning side. But how will it be when, in the approaching consummation of the age, the Lord Jesus is revealed from heaven with angels of His power in flaming fire taking vengeance on them that know not God and those that obey not the gospel of our Lord Jesus Christ? Will it be any consolation to the teachers of those responsible to preach the truth that they were successful in undermining God's authority in His word under colour of historical investigation which has no real facts but fancy, and of criticism which is not to get rid of human error but to enthrone it and to dissolve, in will at least, all that is divine? Will they encourage one another in their work of mischief when such impious infidelity pays the penalty of everlasting destruction from the Lord's presence and from the glory of His might? O that where conscience is seared by the power of evil, there might be an ear to hear, and repentance be given to the acknowledgment of the truth, so that out of the snare of the devil, taken as they were by him, they might wake up for God's will! They may flatter themselves that they are as moral as the old cities were corrupt. But after all to reject God's word, and claim title to sit in judgment on it, is to have a character of pride and malignity more destructive than the abominable and unnatural debasement of Sodom. If God, not man, is the measure of sin they who are caught red-handed in their war against His inspiration will learn then, if they mock now, what it is to have helped on the apostasy and the man of sin.

But the apostle here as before attests divine mercy as well as judgment. For as before He preserved Noah preacher of righteousness with seven others who shared the ark with him, so now He saved "righteous Lot, distressed by the behaviour of those abandoned in licentiousness." Peter's appointed view is righteousness and unrighteousness; as Jude's was apostasy from a place given by divine will. Both were true of old, and shall be true again in those who hate and deny prophecy, yet will prove its truth in the ruin of those they mislead. And shall they escape, who served Satan's aim and despised God's word, because they die before that day to which all the prophets point, though they had "settled" it to have been a mistake? Lot was not like Abraham in the secret of the Lord apart from the scene. But he wee no scoffer, any more than a sceptic; "for the righteous man, dwelling among them in seeing and hearing was tormenting a righteous soul day after day with lawless works." Whoever heard of such seriousness in a dilettante higher critic? Lot's was not the more blessed part of Abraham, yet was he truly grieved for the Lord's sake. And so it will be with a righteous remnant, when the Jews are in their last trial and the mass accept idols once more, and the antichrist too, as the Psalms and the Prophets amply prove.

Thereon the apostle goes out to show the divine government in a more general way both as to good and evil.

WK E 128-131

(Gill)

Ver. 6. **And turning the cities of Sodom and Gomorrha into ashes, &c.]** By raining brimstone and fire upon them from heaven, Genesis 19:24 which soon reduced them to ashes, with Admah and Zeboiim, Deuteronomy 29:25, cities delightfully situated, which were as the garden of God, and the land of Egypt, together with the inhabitants of them; and after they had received a signal mercy, in being rescued by Abraham from the kings who had carried them captive; and though Abraham, the friend of God, interceded for them, and righteous Lot dwelt among them. The first of these cities is in the Hebrew language called Sodom; Philo the Jew *{w}* calls it Sodoma, as in Romans 9:29 and in the Septuagint on Genesis 13:10 18:22 19:1 Isaiah 1:9 here it is said to be a city, and Josephus *{x}* always calls it the city of the Sodomites, but in Matthew 10:15 11:24 we read of the land of Sodom; and so Philo *{y}* the Jew speaks of $\chi\omega\rho\alpha$, the region or country of the Sodomites; here the word is of the plural number, as in Matthew 10:15 11:23,24 Luke 17:29 as it is also in the Septuagint in Genesis 10:19 13:13 Genesis 14:2,8,10-12,16,17,21,22 and in Philo the Jew *{z}*, and so is Gomorrah in some copies of this, place, as in Matthew 10:15. Solinus, the

historian, gives an account of these cities, in agreement with this;

“a good way off of Jerusalem (he says *{a}*) is opened a sorrowful gulf, which the black ground, "in cinerem soluta," "reduced to ashes," shows it to be touched by heaven; there were two towns, or cities, the one called Sodom, and the other Gomorrah; where an apple is produced, which, although it has an appearance of ripeness, cannot be eaten; for the outward skin that encompasses it only contains a sort of soot, or embers within, which, ever so lightly squeezed, evaporates into smoke and dust”;

and so the author of the book of Wisdom 10:7 speaking of the five cities, on which fire fell, says,

“of whose wickedness, even to this day, the waste land that smoketh is a testimony; and plants bearing fruit, that never come to ripeness.”

Philo the Jew *{b}* says, that

“there are showed to this day in Syria monuments of this unspeakable destruction that happened; as ruins, ashes, sulphur, smoke, and a weak flame, breaking forth as of a fire burning”:

condemned them with an overthrow; by this sad "catastrophe" God condemned the sins of those men of Sodom and Gomorrah, and condemned their persons to everlasting damnation; of which their temporal punishment was an emblem and figure; see Jude 1:7, the word "overthrow" is generally used when this destruction is spoken of, Deuteronomy 29:23 Isaiah 13:19 Jeremiah 50:40 Amos 4:11 and therefore retained by the apostle here:

making them ensamples unto those who after should live ungodly; in the commission of any sins, and be open, bold, and impudent in them, and declare them as they did; and especially that should live in the commission of the same sins, those unnatural lusts and uncleannesses, which to this day go by the name of "sodomy," and "sodomitical" practices; now the punishment of the inhabitants of these cities was an ensample to such wicked conduct, showing what they must expect, and was a representation of those everlasting burnings, which such sinners, as a righteous retaliation for their burning lusts, shall be cast into. The Jews say *{c}* the same of the men of Sodom and Gomorrah as of the old world;

“the men of Sodom have no part in the world to come, as is said Genesis 13:13 "but the men of Sodom were wicked, and sinners before the Lord exceedingly"; wicked in this world, and sinners in the world to come”;

See Gill on "Jude 1:7".

{w} De Temulentia, p. 272.

{x} Antiqu. l. 1. c. 8. sect. 3. c. 11. sect. 3.

{y} De Abrahamo, p. 381.

{z} De Temulentia, p. 272.

{a} Polyhistor. c. 48.

{b} De Vifa Mosis, l. 2. p. 662.

{c} Misn. Sanhedrin, c. 11. sect. 3. Vajikra Rabba, sect. 4. fol. 149. 1.

(JFB)

6. with, etc. — "TO overthrow" *ALFORD*.

ensample — "of (the fate that should befall) those who in after-time should live ungodly." Compare Jude 1:7, "set forth for an example."

(Poole)

Ver. 6. **The cities of Sodom and Gomorrha**; which being the chief of the five, include Admah and Zeboim, Zoar, the fifth, being spared for Lot's sake, Genesis 14:18, compared with Genesis 19:25.

Condemned them with an overthrow; i.e. punished them with a total subversion, or brought

that destruction upon them to which he had condemned them.

Making them an ensample unto those that after should live ungodly; of his wrath and vengeance ready to be poured out upon others that should live ungodly, to deter them from the imitation of the sins of those that had so miserably perished. The word may be rendered a type, (as it is, Hebrews 8:5, and Hebrews 9:23), viz. of hell-fire, which is to be the punishment of wicked men at the last day: Jude 1:7 implies as much. As the deliverance of the Israelites out of Egypt was a kind of type of the deliverance of all God's people to the end of the world; so the subversion of these cities was so memorable an instance of Divine vengeance, that the Scripture frequently alludes to it, as a type or pattern, when it speaks of the general destruction of the wicked of the world.

(RWP)

Turning into ashes (τεφρωσας). First aorist participle of τεφρωω, late word from τεφρα, ashes (in Dio Cassius of an eruption of Vesuvius, Philo), here alone in N.T.

The cities of Sodom and Gomorrah (πολεις σοδομων και γομορρας). Genitive of apposition after πολεις (cities), though it makes sense as possessive genitive, for Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See Genesis 19:24.

Condemned them (κατεκρινεν). First aorist active indicative of κατακρινω, still part of the protasis with ει.

With an overthrow (καταστροφη). Instrumental case or even dative like θανατω with κατακρινω in Matthew 20:18. But Westcott and Hort reject the word here because not in B C Coptic.

Having made them (τεθεικως). Perfect active participle of τιθημι.

An example (υποδειγμα). For which see James 5:10; John 13:15. Cf. 1 Peter 2:21.

Unto those that should live ungodly (μελλοντων ασεβειν). Rather, "unto ungodly men of things about to be" (see Hebrews 11:20 for this use of μελλοντων). But Aleph A C K L read ασεβειν (present active infinitive) with μελλοντων= ασεβησοντων (future active participle of ασεβω), from which we have our translation.

(ThemeIndex)

cf. {1 Corinthians 10:6}

God's Judgments, General References to {See Themes on 1966} {See "Ge 15:14"} {See "Re 8:7"}

Sodom, The Wickedness of {See Themes on 3411} {See "Ge 10:19"} {See "Jude 1:7"}

Fire, Instrument of Judgment {See Themes on 1283} {See "Ge 19:24"} {See "2Pe 3:10"}

Justice Unsparing {See Themes on 4177} {See "Ex 12:29"} {See "Jude 1:6"}

(Trapp)

Ver. 6. **And turning the cities]** Burying them likewise in the Dead Sea, after that he had rained down hell from heaven upon them. {See Trapp on "Ge 19:24"} {See Trapp on "Ge 19:25"}

Making them an ensample] Hanging them up in gibbets, as it were, that others might hear and fear.

(TSK)

* turning.

Genesis 19:24,25,28 Deuteronomy 29:23 Isaiah 13:19 Jeremiah 50:40 Ezekiel 16:49-56

Hosea 11:8 Amos 4:11 Zephaniah 2:9 Luke 17:28-30 Jude 1:7

* making.

Nu 26:10 De 29:23 1Co 10:11

3.04.05 Jude 6-7 - Exegesis**Jude 6 - Text**

- 6 (ASV) And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. (ASV)
- 6 (AV) And <5037> the angels <32> which kept <5083> (5660) not <3361> their <1438> first estate <746>, but <235> left <620> (5631) their own <2398> habitation <3613>, he hath reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> unto <1519> the judgment <2920> of the great <3173> day <2250>. *{first estate: or, principality}* (AV)
- 6 (BYZ) ἀγγέλους <32> *{N-APM}* τε <5037> *{PRT}* τους <3588> *{T-APM}* μη <3361> *{PRT-N}* τηρησαντας <5083> (5660) *{V-AAP-APM}* την <3588> *{T-ASF}* εαυτων <1438> *{F-3GPM}* αρχην <746> *{N-ASF}* αλλα <235> *{CONJ}* απολιποντας <620> (5631) *{V-2AAP-APM}* το <3588> *{T-ASN}* ιδιον <2398> *{A-ASN}* οικητηριον <3613> *{N-ASN}* εις <1519> *{PREP}* κρισιν <2920> *{N-ASF}* μεγαλης <3173> *{A-GSF}* ημερας <2250> *{N-GSF}* δεσμοις <1199> *{N-DPM}* αιδιοις <126> *{A-DPM}* υπο <5259> *{PREP}* ζοφον <2217> *{N-ASM}* τετηρηκεν <5083> (5758) *{V-RAI-3S}* (BYZ)
- 6 (BYZa) Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. (BYZa)
- 6 (Darby) And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to *the* judgment of *the* great day; (Darby)
- 6 (ESV) 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— (ESV)
- 6 (HCSB) and He has kept, with eternal chains in darkness for the judgment of the great day, angels *{Ge 6:1-4 2Pe 2:4}* who did not keep their own position but deserted their proper dwelling. (HCSB)
- 6 (KJ21) And the angels who kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great Day— (KJ21)
- 6 (KJV_2011) And the angels who did not keep their first estate, but went outside their bounds, have been kept by him in darkness bound with everlasting chains until the judgment of the great day. (KJV_2011)
- 6 (Murdock) And the angels that kept not their primacy, *{or: priority}* but left their station, he hath reserved in chains unknown, under darkness, unto the judgment of the great day. (Murdock)
- 6 (NKJV) And <5037> the angels <32> who did <5083> <0> not <3361> keep <5083> (5660) their <1438> proper domain <746>, but <235> left <620> (5631) their own <2398> abode <3613>, He has reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> for <1519> the judgment <2920> of the great <3173> day <2250>; (NKJV)
- 6 (Philips) And the very angels who failed in their high duties and abandoned their proper sphere have been deprived by God of both light and liberty until the judgment of the great day. (Philips)
- 6 (RWebster) And <5037> the angels <32> who kept <5083> (5660) not <3361> their <1438> proper abode <746>, but <235> left <620> (5631) their own <2398> habitation <3613>, he hath reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> to <1519> the judgment <2920> of the great <3173> day <2250>. *{first estate: or, principality}* (RWebster)
- 6 (Tischendorf) ἀγγέλους τε τους μη τηρησαντας την εαυτων αρχην αλλα απολιποντας το ιδιον οικητηριον εις κρισιν μεγαλης ημερας δεσμοις αιδιοις υπο ζοφον τετηρηκεν (Tischendorf)
- 6 (TR) ἀγγελοῦς <32> *{N-APM}* τε <5037> *{PRT}* τους <3588> *{T-APM}* μη <3361> *{PRT-N}* τηρησαντας <5083> (5660) *{V-AAP-APM}* την <3588> *{T-ASF}* εαυτων <1438> *{F-3GPM}* αρχην <746> *{N-ASF}* αλλα <235> *{CONJ}* απολιποντας <620> (5631) *{V-2AAP-APM}* το <3588> *{T-ASN}* ιδιον <2398> *{A-ASN}* οικητηριον <3613> *{N-ASN}* εις <1519> *{PREP}* κρισιν <2920> *{N-ASF}* μεγαλης <3173> *{A-GSF}* ημερας <2250> *{N-GSF}* δεσμοις <1199> *{N-DPM}* αιδιοις <126> *{A-DPM}* υπο <5259> *{PREP}* ζοφον <2217> *{N-ASM}* τετηρηκεν <5083> (5758) *{V-RAI-3S}* (TR)
- 6 (TRC) The angels also, which kept not their first estate: but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: (TRC)
- 6 (WHa) ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον

- οικητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν: (WHa)
 6 (Williams) And angels, who did not preserve their original rank but left their proper home, He has kept in everlasting chains under darkness, for the day of judgment, (Williams)
 6 (YLT) messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept, (YLT)
-

Jude 6 - Word Study

32 αγγελος aggelos *ang'-el-os* from *aggello probably derived from 71, cf 34* (to bring tidings); TDNT-1:74,12; n m

AV-angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent {Matthew 11:10 Luke 7:27 9:52 Mark 1:2 James 2:25}

2) an angel

2a) sent from God

2a1) to execute his purposes {Matthew 4:6,11 28:2 Mark 1:13 Luke 16:22 22:43 Acts 7:35 12:23 Galatians 3:19 Hebrews 1:14}

2a1) to make his purposes known to men {Luke 1:11,26 2:9-14 Acts 10:3 27:23 Matthew 1:20 2:13 28:5 John 20:12-13}

2b) they are subject not only to God the Father but also to Christ {Hebrews 1:4-7 1 Peter 3:22 Ephesians 1:21 Gal 4:14} who is described to have returned to judgment surrounded by a multitude of them as servants and attendants {Matthew 13:41,49 16:27 24:31 25:31 2 Thessalonians 1:7 Jude 14}

2c) single angels have charge of separate elements: as fire {Revelation 14:18} waters {Revelation 16:5 7:1-3}

2d) some angels are mentioned as guardian angels of individuals {Matthew 18:10 Acts 12:15}

2e) some angels are over churches {Revelation 1:20 2:1,8,12,18 3:1,7,14}

2f) some angels have proven faithless to the trust committed to them by God, and have given themselves over to sin {Jude 6 2 Peter 2:4} and now obey the devil {Matthew 25:41 Revelation 12:7 1 Corinthians 6:3 2 Corinthians 12:7}

126 αἰδιος aidios *ah-id'-ee-os* from **104**; TDNT-1:168,25; adj

AV-eternal 1, everlasting 1; 2

1) eternal, everlasting

For Synonyms see entry **5801**

235 ἀλλὰ alla *al-lah'* neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

620 ἀπολειπω apoleipo *ap-ol-ipe'-o* from **575** and **3007**; ; v

AV-leave 3, remain 3; 6

1) to leave, to leave behind

2) to desert or forsake

746 αρχη arche *ar-khay'* from **756**; TDNT-1:479,81; n f

AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
 - 2) the person or thing that commences, the first person or thing in a series, the leader
 - 3) that by which anything begins to be, the origin, the active cause
 - 4) the extremity of a thing
 - 4a) of the corners of a sail
 - 5) the first place, principality, rule, magistracy
 - 5a) of angels and demons
-

1199 δεσμων *desmon des-mon'* or δεσμος *desmos des-mos'* neuter and masculine respectively from **1210**; TDNT-2:43,*; n m
 AV-bond 15, band 3, string 1, chain 1; 20
 1) a band or bond

1438 εαυτου *heautou heh-ow-too'* (including all other cases) from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of **846**; ; pron
 AV-himself 110, themselves 57, yourselves 36, ourselves 20, his 19, their 15, itself 9, misc 73; 339
 1) himself, herself, itself, themselves

1519 εις *eis ice* a primary preposition; TDNT-2:420,211; prep
 AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774
 1) into, unto, to, towards, for, among
 +++++

"For" (as used in Acts 2:38 "for the forgiveness ...") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

2217 ζοφος *zophos dzof'-os* akin to the base of **3509**; ; n m
 AV-darkness 2, mist 1, blackness 1; 4
 1) darkness, blackness

- 1a) used of the darkness of the nether world

 For Synonyms see entry **5926**

2250 ημερα *hemera hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; n f
 AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389
 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night

- 1a) in the daytime
- 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness

 2) of the civil day, or the space of twenty four hours (thus including the night)

- 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.

 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
 4) used of time in general, i.e. the days of his life.

2398 ιδιος *idios id'-ee-os* of uncertain affinity; ; adj
 AV-his own 48, their own 13, privately 8, apart 7, your own 6, his 5, own 5, not tr 1, misc 20; 113

1) pertaining to one's self, one's own, belonging to one's self

2920 κρισις *krisis kree'-sis* perhaps a primitive word; TDNT-3:941,469; n f
AV-judgment 41, damnation 3, accusation 2, condemnation 2; 48

- 1) a separating, sundering, separation
 - 1a) a trial, contest
 - 2) selection
 - 3) judgment
 - 3a) opinion or decision given concerning anything
 - 3a1) esp. concerning justice and injustice, right or wrong
 - 3b) sentence of condemnation, damnable judgment, condemnation and punishment
 - 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)
 - 5) right, justice
-

3173 μεγας *megas meg'-as* including the prolonged forms, feminine *megale*, plural *megaloi*, etc.,
cf also 3176, 3187; TDNT-4:529,573; adj

AV-great 150, loud 33, misc 12; 195

- 1) great
 - 1a) of the external form or sensible appearance of things (or of persons)
 - 1a1) in particular, of space and its dimensions, as respects
 - 1a1a) mass and weight: great
 - 1a1b) compass and extent: large, spacious
 - 1a1c) measure and height: long
 - 1a1d) stature and age: great, old
 - 1b) of number and quantity: numerous, large, abundant
 - 1c) of age: the elder
 - 1d) used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong
 - 2) predicated of rank, as belonging to
 - 2a) persons, eminent for ability, virtue, authority, power
 - 2b) things esteemed highly for their importance: of great moment, of great weight, importance
 - 2c) a thing to be highly esteemed for its excellence: excellent
 - 3) splendid, prepared on a grand scale, stately
 - 4) great things
 - 4a) of God's preeminent blessings
 - 4b) of things which overstep the province of a created being, proud (presumptuous) things, full of arrogance, derogatory to the majesty of God
-

3361 μη *me may* a primary particle of qualified negation (whereas **3756** expresses an absolute denial); ; particle

AV-not 486, no 44, that not 21, God forbid + **1096** 15, lest 14, neither 7, no man + **5100** 6, but 3, none 3, not translated 51, misc 23; 673

1) no, not lest

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3613 οικητηριον *oiketerion oy-kay-tay'-ree-on* from a presumed derivative of **3611** (equivalent to **3612**); TDNT-5:155,674; n n

AV-house 1, habitation 1; 2

1) a dwelling place, habitation

1a) of the body as a dwelling place for the spirit

5037 τε *te the* a primary particle (enclitic) of connection or addition; ; particle
AV-and 130, both 36, then 2, whether 1, even 1, also 1, not tr 41; 212

1) not only ... but also

2) both ... and

3) as ... so

5083 τηρεω *tereo tay-reh'-o* from *teros* (a watch, perhaps akin to **2334**); TDNT-8:140,1174; v
AV-keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

1) to attend to carefully, take care of

1a) to guard

1b) metaph. to keep, one in the state in which he is

1c) to observe

1d) to reserve: to undergo something

For Synonyms see entry **5874**

5259 υπο *hupo hoop-o'* a primary preposition; ; prep
AV-of 116, by 42, under 48, with 14, in 1, not tr 6, misc 3; 230

1) by, under

TVM: Second Aorist **5780**, Active **5784**, Participle **5796**, Count: 889

TVM: Aorist **5777**, Active **5784**, Participle **5796**, Count: 714

TVM: Perfect **5778**, Active **5784**, Indicative **5791**, Count: 514

Jude 6 - Commentaries

(barnes)

Verse 6. *And the angels which kept not their first estate.* A second case denoting that the wicked would be punished. **See Barnes "2Pe 2:4"**. The word rendered *estate* (Greek) is, in the margin, *principality*. The word properly means, *beginning, commencement*; and then that which surpasses others, which is *first*, etc., in point of rank and honour; or pre-eminence, priority, precedence, principedom. Here it refers to the rank and dignity which the angels had in heaven. That rank or pre-eminence they did not keep, but fell from it. On the word used here, comp. Ephesians 1:2 3:10 Colossians 2:10, as applied to angels; 1 Corinthians 15:24 Ephesians 6:12 Colossians 2:15, as applied to demons.

But left their own habitation. To wit, according to the common interpretation, in heaven. The word rendered *habitation* (Greek) occurs nowhere else in the New Testament. It means here that heaven was their native abode or dwelling-place. They left it by sin; but the expression here would seem possibly to mean that they became *dissatisfied* with their abode, and voluntarily preferred to change it for another. If they did become thus dissatisfied, the cause is wholly unknown, and conjecture is useless. Some of the later Jews supposed that they relinquished heaven out of love for the daughters of men. — *Robinson*.

He hath reserved in everlasting chains. **See Barnes "2Pe 2:4"**. Peter says, "chains of darkness"; that is, the darkness encompasses them as chains. Jude says that those chains are "everlasting," (Greek) Comp. Romans 1:20, "his *eternal* power and Godhead." The word does not elsewhere occur. It is an appropriate word to denote that which is eternal; and no one can doubt that if a Greek *wished* to express that idea, this would be a proper word to use. The sense is, that that deep darkness always endures; there is no intermission; no light; it will exist for ever. This passage in itself does not prove that the punishment of the rebel angels will be eternal, but merely that they are kept in a dark prison in which there is no light, and which is to exist for ever, with reference to the final trial. The punishment of the rebel angels *after* the judgment is represented as an everlasting fire, which has been prepared for them and their followers, Matthew 25:41.

{c} "angels" John 8:44

{1} "habitation" "principality"

{d} "everlasting chains" 2 Peter 2:4

{e} "judgment" Revelation 20:10

(Clarke)

Verse 6. **The angels which kept not their first estate]** την εαυτων αρχην *Their own principality.* The words may be understood of their having invaded the office or dignity of some others, or of their having by some means forfeited their own. This is spoken of those generally termed the *fallen angels*; but *from what they fell*, or *from what cause* or *for what crime*, we know not. It is generally thought to have been pride; but this is mere conjecture. One thing is certain; the angels who fell must have been in a state of probation, capable of either standing or falling, as Adam was in paradise. They did not continue faithful, though they *knew the law* on which they stood; they are therefore produced as the *second* example.

But left their own habitation] This seems to intimate that they had *invaded the office and prerogatives of others*, and attempted to seize on their place of residence and felicity.

He hath reserved in everlasting chains] That is, in a state of confinement from which they *cannot escape*.

Under darkness] Alluding probably to those *dungeons* or *dark cells* in prisons where the most flagitious culprits were confined.

The judgment of the great day,] The final judgment, when both angels and men shall receive their eternal doom. **See Clarke on "2Pe 2:4"**. In *Sohar Exod.*, fol. 8, c. 32: "Rabbi Isaac asked: Suppose God should punish any of his heavenly family, how would he act? R. Abba answered: He would send them into the flaming river, take away their dominion, and put others in their place." Some suppose that the *saints* are to occupy the places from which these angels, by

transgression, fell.

(Gill)

Ver. 6. **And the angels which kept not their first estate, &c.**] Or "principality"; that holy, honourable, and happy condition, in which they were created; for they were created in perfect holiness and righteousness, stood in the relation of sons to God, and were, for the lustre of their nature, comparable to the morning stars; they were among the thrones, dominions, principalities, and powers; were a superior rank of creatures to men, and who beheld the face, and enjoyed the presence of God; but this estate they kept not, for being mutable creatures, one of them first sinning, the rest were drawn into it by him, and so were not what they were before, nor in the same estate, or place:

but left their own habitation; by attempting to rise higher; or by quitting their station and posts of honour, being unwilling to be subject to God, and especially to the Son of God, who was to assume human nature, and in it be above them, which they could not bear; and by gathering together in a body, in another place, with Satan at the head of them; though this may be considered as a part of their punishment, and they may be said to do what they were forced to; for they were drove out of their native habitation, heaven; they were turned out of it, and cast down to hell; see 2 Peter 2:4. And this their habitation, which they left, or fell from, or they were cast out of, is by the Jews frequently called the place of their holiness, or their holy place *{g}*.

He hath reserved in everlasting chains, under darkness; by these "everlasting chains" may be meant the power and providence of God over them, which always abide upon them; or their sins, and the guilt of them upon their consciences, under which they are continually held; or the decrees and purposes of God concerning their final punishment and destruction, which are immutable and irreversible, and from which there is no freeing themselves; the phrase, under darkness, may refer to the chains, as in 2 Peter 2:4; where they are called "chains of darkness"; either because the power, providence, and purposes of God are invisible; so the Syriac version reads, "in unknown chains"; or because horror and black despair are the effects of sin, and its guilt, with which their consciences are continually filled: or it may denote the place and state where they are, either in the darkness of the air, or in the dark parts of the earth, or in hell, where is utter darkness, even blackness of darkness; or that they are under the power of sin, which is darkness, and without the light of God's countenance, or any spiritual knowledge, or comfort: and they are "reserved" in these chains, and under this darkness; or "in prison," as the Arabic version renders it; which denotes the custody of them, and their continuance in it, in which they are kept by Jesus Christ, who can bind and loose Satan at his pleasure; and it shows that they are not as yet in full torment, but are like malefactors that are kept in prison, until the assize comes: so these are laid in chains, and kept in custody

unto the judgment of the great day; that is, the future and last "judgment" of men and devils, which is certain, and will be universal, and executed with the strictest justice: this is called "a day," which is fixed by God, though unknown to men and angels; and because of the evidence and quick dispatch of things, the matters judged will be as clear as the day, and finished at once; and a great one, for the Judge will appear in great glory; great things will be done, the dead will be raised, and all nations will be gathered together, and the process will be with great solemnity; the thrones will be set, the books opened, the several sentences pronounced, and, all punctually executed; the judgment of the great day is the same the Jews call יום דינא רבא "the day of the great judgment"

{h}. This account shows the imprisoned state of the devils, that they are not their own lords, and cannot do as they would; they are under restraints, and in chains, and not to be feared; which must be a great mortification to their proud and malicious spirits: and since this is the case of fallen angels, what severity may be expected from God against the opposers of the truths of the Gospel?

{g} Yalkut Simeoni, par. 2. fol. 73. 1. Pirke Eliezer, c. 14, 22, 27. Zohar in Gen. fol. 28. 1. & Sepher Bahir in ib. fol. 27. 3.

{h} Targum in Psal. 1. 3.

(JFB)**6.** (2 Peter 2:4.)

kept not their first estate — *Vulgate* translates, "their own *principality*," which the fact of angels being elsewhere called "principalities," favors: "their own" implies that, instead of being content with the *dignity* once for all assigned to them under the Son of God, they aspired higher. ALFORD thinks the narrative in Genesis 6:2 is alluded to, not the fall of the devil and his angels, as he thinks "giving themselves over to fornication" (Jude 1:7) proves; compare *Greek*, "in like manner *to these*," namely, to the angels (Jude 1:6). It seems to me more natural to take "sons of God" (Genesis 6:2) of the Sethites, than of angels, who, as "spirits," do not seem capable of carnal connection. The parallel, 2 Peter 2:4, plainly refers to the fall of the apostate angels. And "in like manner *to these*," Jude 1:7, refers to *the inhabitants of Sodom and Gomorrah*, "the cities about them" sinning "in like manner" as "they" did *ESTIUS and CALVIN*. Even if *Greek* "these," Jude 1:7, refer to *the angels*, the sense of "in like manner as these" will be, not that the angels carnally *fornicated* with the daughters of men, but that their ambition, whereby their affections went *away from God* and they fell, is in God's view a sin of like kind spiritually as Sodom's going *away from God's order of nature after strange flesh*; the sin of the apostate angels after their kind is analogous to that of the human Sodomites after their kind. Compare the somewhat similar spiritual connection of *whoremongers* and *covetousness*. The apocryphal book of Enoch interprets Genesis 6:2 as ALFORD. But though Jude accords with it in some particulars, it does not follow that he accords with it in all. The Hebrews name the fallen angels Aza and Azazel.

left — on their own accord.

their own — *Greek*, "their proper."

habitation — heaven, all bright and glorious, as opposed to the "*darkness*" to which they now are doomed. Their ambitious designs seem to have had a peculiar connection with this earth, of which Satan before his fall may have been God's vicegerent, whence arises his subsequent connection with it as first the Tempter, then "the prince of this world."

reserved — As the *Greek* is the same, and there is an evident reference to *their* having "*kept not their first estate*," translate, "He hath kept." Probably what is meant is, He hath kept them *in His purpose*; that is their sure doom; moreover, as yet, Satan and his demons roam at large on the earth. An earnest of their doom is their having been cast out of heaven, being already restricted to "the darkness of this present world," the "air" that surrounds the earth, their peculiar element now. They lurk in places of gloom and death, looking forward with agonizing fear to their final torment in the bottomless pit. He means not literal chains and darkness, but figurative in this present world where, with restricted powers and liberties, shut out from heaven, they, like condemned prisoners, await their doom.

(Poole)

Ver. 6. *Kept not their first estate;* in which they were created, their original excellency, truth, holiness, purity, John 8:44, as well as dignity.

But left their own habitation; viz. a heavenly one, from whence, though they were righteously thrust out by God, 2 Peter 2:4, yet they may be truly said to have left it themselves, in that they voluntarily rebelled against the law of their creation, and committed that sin which they knew would certainly be punished with such a dejection.

He hath reserved in everlasting chains; into which, Peter says, they were *delivered*.

(RWP)

And angels (αγγελους δε). The second example in Jude, the fallen angels, accusative case after τηρηκεν (perfect active indicative of τηρεω, for which verb see 2 Peter 2:4,7) at the end of the verse (two emphatic positions, beginning and end of the clause).

Kept not (μη τηρησαντας). First aorist active participle with negative μη, with play on "kept not" and "he hath kept."

Principality (αρχην). Literally, "beginning," "rule," (first place of power as in 1 Corinthians 15:24; Romans 8:38). In Acts 10:11 it is used for "corners" (beginnings) of the sheet. In

Ephesians 6:12 the word is used for evil angels. See Deuteronomy 32:8. Both Enoch and Philo (and Milton) discuss the fallen angels.

But left (αλλα απολιποντας). Second aorist active participle of απολειπω, old verb, to leave behind (2 Timothy 4:13,20).

Their own proper habitation (το ιδιον οικητηριον). Old word for dwelling-place (from οικητηρ, dweller at home, from οικος), in N.T. only here and 2 Corinthians 5:2 (the body as the abode of the spirit).

In everlasting bonds (δεσμοις αιδιοις). Either locative (in) or instrumental (by, with). αιδιος (from αι, always), old adjective, in N.T. only here and Romans 1:20 (of God's power and deity). It is synonymous with αιωνιος (Matthew 25:46). Mayor terms αιδιος an Aristotelian word, while αιωνιος is Platonic.

Under darkness (υπο ζοφον). See 2 Peter 2:4 for ζοφος. In Wisd. 17:2 we find δεσμοι σκοτους (prisoners of darkness).

Great (μεγαλης). Not in 2 Peter 2:9, which see for discussion.

(ThemeIndex)

Angels, Fallen *{See Themes on 147} {See "Job 4:18"} {See "Re 12:9"}*

Justice Unsparring *{See Themes on 4177} {See "Ex 12:29"}*

Darkness, Figurative of Punishment *{See Themes on 2178} {See "Isa 2:9"} {See "Jude 1:13"}*

Last Judgment, General References to *{See Themes on 1351} {See "Ps 1:5"} {See "Jude 1:14"}*

Day, Of the Lord called the Great or Last Day *{See Themes on 922} {See "Job 21:30"} {See "Re 6:17"}*

Destiny of Evil Spirits *{See Themes on 4021} {See "Mt 8:29"} {See "Re 19:20"}*

(Trapp)

Ver. 6. **Kept not their first estate]** Their original integrity or principality. Of this sin of the angels, the cause was the will of the angels, good in itself (but mutable and free), not by working either, but by not working, saith a divine.

But left their own habitation] Being driven thence and hurried into hell.

He hath reserved in everlasting chains, &c.] There are two sorts of chains, saith Mr Leigh. First, those which torment the devil, God's wrath, and his own conscience. Secondly, those which restrain him, his own finiteness, and God's providence.

(TSK)

* angels.

John 8:44

* first estate. or, principality.

Ephesians 6:12

* he hath.

Matthew 25:41 2 Peter 2:4

* unto.

Mt 8:29 Heb 10:27 Re 20:10

Jude 7- Text

- 7 (ASV) Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth *{1}* as an example, suffering the punishment of eternal fire. *{1}* Or as an example of eternal fire, suffering punishment} (ASV)
- 7 (AV) Even as <5613> Sodom <4670> and <2532> Gomorrha <1116>, and <2532> the cities <4172> about <4012> them <846> in like <3664> <5125> manner <5158>, giving themselves over to fornication <1608> (5660), and <2532> going <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth for <4295> (5736) an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. *{strange: Gr. other}* (AV)
- 7 (BYZ) ὡς <5613> *{ADV}* σοδομα <4670> *{N-NPN}* και <2532> *{CONJ}* γομορρα <1116> *{N-NSF}* και <2532> *{CONJ}* αι <3588> *{T-NPF}* περι <4012> *{PREP}* αυτας <846> *{P-APF}* πολεις <4172> *{N-NPF}* τον <3588> *{T-ASM}* ομοιον <3664> *{A-ASM}* τουτοις <3778> *{D-DPM}* τροπον <5158> *{N-ASM}* εκπορνευσασαι <1608> (5660) *{V-AAP-NPF}* και <2532> *{CONJ}* απελθουσαι <565> (5631) *{V-2AAP-NPF}* οπισω <3694> *{ADV}* σαρκος <4561> *{N-GSF}* ετερας <2087> *{A-GSF}* προκεινται <4295> (5736) *{V-PNI-3P}* δειγμα <1164> *{N-ASN}* πυρος <4442> *{N-GSN}* αιωνιου <166> *{A-GSN}* δικην <1349> *{N-ASF}* υπεχουσαι <5254> (5723) *{V-PAP-NPF}* (BYZ)
- 7 (BYZa) Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι. (BYZa)
- 7 (Darby) as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. (Darby)
- 7 (ESV) just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, *{Greek other flesh}* serve as an example by undergoing a punishment of eternal fire. (ESV)
- 7 (HCSB) In the same way, Sodom and Gomorrah *{2Pe 2:6}* and the cities around them committed sexual immorality and practiced perversions, *{Lit and went after other flesh}* just as they did, and serve as an example by undergoing the punishment of eternal fire. *{2Th 1:8}* (HCSB)
- 7 (KJ21) even as Sodom and Gomorrah and the cities around them, in like manner giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. (KJ21)
- 7 (KJV_2011) Even as Sodom and Gomorrah, and the surrounding towns, that similarly gave themselves over to sexual immorality, and perversion, lie before us as an example, suffering the punishment of eternal fire. (KJV_2011)
- 7 (Murdock) AS Sodom and Gomorrah, and the surrounding cities, which in like manner followed whoredom and went after strange flesh, are placed beneath everlasting fire, being doomed to judgment, — (Murdock)
- 7 (NKJV) as <5613> Sodom <4670> and <2532> Gomorrah <1116>, and <2532> the cities <4172> around <4012> them <846> in a similar <3664> <5125> manner <5158> to these, having given themselves over to sexual immorality <1608> (5660) and <2532> gone <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth <4295> (5736) as an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. (NKJV)
- 7 (Philips) Sodom and Gomorrah and the adjacent cities who, in the same way as these men today, gave themselves up to sexual immorality and perversion, stand in their punishment as a permanent warning of the fire of judgment. Yet these men are defiling their bodies (Philips)
- 7 (RWebster) Even as <5613> Sodom <4670> and <2532> Gomorrah <1116>, and <2532> the cities <4172> about <4012> them <846> in like <3664> <5125> manner <5158>, giving themselves over to gross immorality <1608> (5660), and <2532> going <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth for <4295> (5736) an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. *{strange: Gr. other}* (RWebster)
- 7 (Tischendorf) ὡς σοδομα και γομορρα και αι περι αυτας πολεις τον ομοιον τροπον τουτοις εκπορνευσασαι και απελθουσαι οπισω σαρκος ετερας προκεινται δειγμα πυρος αιωνιου

δικην υπεχουσαι (Tischendorf)

- 7 (TR) ὡς <5613> {ADV} σοδομα <4670> {N-NPN} και <2532> {CONJ} γομορρα <1116> {N-NSF} και <2532> {CONJ} αι <3588> {T-NPF} περι <4012> {PREP} αυτας <846> {P-APF} πολεις <4172> {N-NPF} τον <3588> {T-ASM} ομοιον <3664> {A-ASM} τουτοις <3778> {D-DPM} τροπον <5158> {N-ASM} εκπορνευσασαι <1608> (5660) {V-AAP-NPF} και <2532> {CONJ} απελθουσαι <565> (5631) {V-2AAP-NPF} οπισω <3694> {ADV} σαρκος <4561> {N-GSF} ετερας <2087> {A-GSF} προκεινται <4295> (5736) {V-PNI-3P} δειγμα <1164> {N-ASN} πυρος <4442> {N-GSN} αιωνιου <166> {A-GSN} δικην <1349> {N-ASF} υπεχουσαι <5254> (5723) {V-PAP-NPF} (TR)
- 7 (TRC) even as Zodom, {Sodom} and Gomor, and the cities about them (which in like manner defiled themselves, with fornication, and followed strange flesh) are set forth for an example, and suffer the vengeance of eternal fire. (TRC)
- 7 (WHa) 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. (WHa)
- 7 (Williams) just as Sodom and Gomorrah and the neighboring towns which like them indulged in grossest immorality and unnatural vice, stand as a perpetual warning, in suffering the punishment of eternal fire. (Williams)
- 7 (YLT) as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before — an example, of fire age-during, justice suffering. (YLT)

Jude 7 - Word Study

166 αιωνιος aionios *ahee-o'-nee-os* from **165**; TDNT-1:208,31; adj

AV-eternal 42, everlasting 25, the world began + **5550** 2, since the world began + **5550** 1, for ever 1; 71

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

For Synonyms see entry **5801**

565 απερχομαι aperchomai *ap-erkh'-om-ahee* from **575** and **2064**; TDNT-2:675,257; v

AV-go 53, depart 27, go (one's) way 16, go away 14, come 4, misc 6; 120

1) to go away, depart

1a) to go away in order to follow any one, go after him, to follow his party, follow him as a leader

2) to go away

2a) of departing evils and sufferings

2b) of good things taken away from one

2c) of an evanescent state of things

846 αυτος autos *ow-tos'* from the particle au *perhaps akin to the base of 109 through the idea of a baffling wind* (backward; ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself 58, misc 1679; 5787

- 1) himself, herself, themselves, itself
- 2) he, she, it
- 3) the same

1116 γομορρα Gomorrha *gom'-or-hrhah* of Hebrew origin **06017** גֹּמֹרְרָא; ; n pr loc

AV-Gomorrha 5; 5

Gomorrha =" submersion"

1) a city in eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; now covered by the Dead Sea

1164 δειγμα *deigma* *digh'-mah* from the base of **1166**; ; n n

AV-example 1; 1

1) a thing shown

2) a specimen of any thing, example, pattern

1349 δικη *dike* *dee'-kay* probably from **1166**; TDNT-2:178,168; n f

AV-vengeance 2, judgment 1, punish + **5099** 1; 4

1) custom, usage

2) right, just

3) a suit at law

4) a judicial hearing, judicial decision, esp. sentence of condemnation

5) execution of a sentence, punishment

5a) to suffer punishment

6) the goddess Justice, avenging justice

1608 εκπορνευω *ekporneuo* *ek-porn-yoo'-o* from **1537** and **4203**; TDNT-6:579,918; v

AV-give (one's) self over to fornication 1; 1

1) to go a whoring, "give one's self over to fornication"

2087 ετερος *heteros* *het'-er-os* of uncertain affinity; TDNT-2:702,265; adj

AV-another 43, other 42, other thing 3, some 2, next day 2, misc 7; 99

1) the other, another, other

1a) to number

1a1) to number as opposed to some former person or thing

1a2) the other of two

1b) to quality

1b1) another: i.e. one not of the same nature, form, class, kind, different

For Synonyms see entry **5806**

2532 και *kai* *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3588 ο ho *ho* including the feminine η *he* *hay*, and the neuter το *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3664 ομοιος *homoios* *hom'-oy-os* from the base of **3674**; TDNT-5:186,684; adj

AV-like 47; 47

1) like, similar, resembling

1a) like: i.e. resembling

1b) like: i.e. corresponding to a thing

3694 οπισω *opiso* *op-is'-o* from the same as **3693** with enclitic of direction; TDNT-5:289,702; adv

AV-after 22, behind 6, back + **1519** + **3588** 5, back 1, follow 1, backward + **1519** + **3588** 1; 36

1) back, behind, after, afterwards

1a) of place: things that are behind

1b) of time: after

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron
AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356
1) this, these, etc.

4012 περι peri *per-ee'* from the base of **4008**; TDNT-6:53,827; prep
AV-of 148, for 61, concerning 40, about 31, as touching 5, touching 6, whereof + **3739** 3, not tr 4, misc 33; 331
1) about, concerning, on account of, because of, around, near

4172 πολις polis *pol'-is* probably from the same as **4171**, or perhaps from **4183**; TDNT-6:516,906; n f
AV-city 164; 164
1) a city
1a) one's native city, the city in which one lives
1b) the heavenly Jerusalem
1b1) the abode of the blessed in heaven
1b2) of the visible capital in the heavenly kingdom, to come down to earth after the renovation of the world by fire
1c) the inhabitants of a city

4295 προκειμαι prokeimai *prok'-i-mahee* from **4253** and **2749**; TDNT-3:656,425; v
AV-be set before 3, be first 1, be set forth 1; 5
1) to lie or be placed before (a person or a thing) or in front of
2) to set before
2a) to be placed before the eyes, to lie in sight
2a1) to stand forth
2b) to be appointed, destined
2c) to be there, be present, be at hand

4442 πυρ pur *poor* a root word; TDNT-6:928,975; n n
AV-fire 73, fiery 1; 74
1) fire

4561 σαρξ sarx *sarx* probably from the base of **4563**; TDNT-7:98,1000; n f
AV-flesh 147, carnal 2, carnally minded + **5427** 1, fleshly 1; 151
1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts
2) the body
2a) the body of a man
2b) used of natural or physical origin, generation or relationship
2b1) born of natural generation
2c) the sensuous nature of man, "the animal nature"
2c1) without any suggestion of depravity
2c2) the animal nature with cravings which incite to sin
2c3) the physical nature of man as subject to suffering
3) a living creature (because possessed of a body of flesh) whether man or beast
4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

4670 σοδομα Sodoma *sod'-om-ah* plural of Hebrew origin **05467**; ; n pr loc

AV-Sodom 9, Sodoma 1; 10

Sodom =" burning"

- 1) a city destroyed by the Lord raining fire and brimstone on it
 - 2) metaph. Jerusalem Revelation 11:8
-

5125 τουτοις toutois *too'-toice* dative case plural masculine or neuter of **3778**; ; pron

AV-these 7, these things 3, this 2, such 1, them 1, therein 1, therewith 1, those 1, therewith + **1909**
1, not tr 1; 19

- 1) these
-

5158 τροπος tropos *trop'-os* from the same as **5157**; ; n m

AV-as + **3739** 3, even as + **2596** + **3739** 2, way 2, means 2, even as + **3739** 1, in like manner as + **3639** 1, manner 1, conversation 1; 13

- 1) a manner, way, fashion
 - 1a) as, even as, like as
 - 2) manner of life, character, deportment
-

5254 υπεχω hupecho *hoop-ekh'-o* from **5259** and **2192**; ; v

AV-suffer 1; 1

- 1) to hold under, to put under, place underneath
 - 2) metaph. to sustain, undergo
 - 2a) suffer punishment
-

5613 ως hos *hoco* probably from comparative from **3739**; ; adv

AV-as 342, when 42, how 18, as it were 20, about 14, misc 56; 492

- 1) as, like, even as, etc.
-

TVM: Second Aorist **5780**, Active **5784**, Participle **5796**, Count: 889

TVM: Aorist **5777**, Active **5784**, Participle **5796**, Count: 714

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

TVM: Present **5774**, Middle or Passive Deponent **5790**, Indicative **5791**, Count: 618

Jude 7 - Commentaries

(barnes)

o reason to believe, as Macknight holds, that it refers to *false teachers*, since that would be to suppose that the inhabitants of Sodom copied their example long *before* the example was set. It seems to me, therefore, that the reference is to the cities round about Sodom; and that the sense is, that they committed iniquity in the same manner as the inhabitants of Sodom did, and were set forth in the same way as an example.

Going after strange flesh, Marg., *other*. The reference seems to be to the peculiar sin which, from the name Sodom, has been called *sodomy*. Comp. Romans 1:27. The meaning of the phrase going after is, that they were greatly addicted to this vice. The word *strange*, or *other*, refers to that which is contrary to nature. Doddridge, however, explains it, "going after strange and detestable gratifications of their pampered and indulged flesh."

Are set forth for an example. They furnish a warning against all such conduct, and a demonstration that punishment shall come upon the ungodly. The condemnation of any sinner, or of any class of sinners, always furnishes such a warning. **See Barnes "2Pe 2:6"**.

Suffering the vengeance of eternal fire. The word rendered *suffering* (Greek) means, properly,

holding under — as, for example, the hand; then to hold towards any one, as the ear — to give attention; then it is used as denoting to hold a discourse towards or with any one, or to hold satisfaction to any one, to make atonement; and then as *undergoing, paying, or suffering punishment*, when united, as it is here, with the word (Greek), (*punishment, or vengeance.*) See *Rob. Lex.* Here it expresses the idea of undergoing punishment. The word properly agrees in the construction with *cities*, (Greek,) referring to Sodom and Gomorrah, and the cities around them; but the things affirmed relate to the *inhabitants* of those cities. The word *vengeance* means punishment; that is, such vengeance as the Lord takes on the guilty; not vengeance for the gratification of private and personal feeling, but like that which a magistrate appoints for the maintenance of the laws; such as justice demands. The phrase "eternal fire" is one that is often used to denote future punishment — as expressing the severity and intensity of the suffering. See **Barnes "Mt 25:41"**. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning, for that was not true. The expression seems to denote, in this connexion, two things:

(1.) That the destruction of the cities of the plain, with their inhabitants, was as entire and perpetual *as if* the fires had been always burning — the consumption was absolute and enduring — the sinners were wholly cut off, and the cities for ever rendered desolate; and (2.) that, in its nature and duration, this was a striking emblem of the destruction which will come upon the ungodly. I do not see that the apostle here means to affirm that those particular sinners who dwelt in Sodom would be punished for ever, for his expressions do not directly affirm that, and his argument does not demand it; but still the *image* in his mind, in the destruction of those cities, was clearly that of the utter desolation and ruin of which this was the emblem; of the perpetual destruction of the wicked, like that of the cities of the plain. If this had not been the case, there was no reason why he should have used the word *eternal* — meaning here *perpetual* — since, if in his mind there was no image of future punishment, all that the argument would have demanded was the simple statement that they were cut off by fire. The passage, then, cannot be used to prove that the particular dwellers in Sodom will be punished for ever — whatever may be the truth on that point; but that there is a place of eternal punishment, of which that was a striking emblem. The meaning is, that the case was one which furnished a demonstration of the fact that God will punish sin; that this was an example of the punishment which God sometimes inflicts on sinners in this world, and a type of that eternal punishment which will be inflicted in the next.

(Clarke)

Verse 7. **Even as Sodom and Gomorrah]** What their sin and punishment were may be seen in Gen. 19, and the notes there. This is the *third* example to illustrate what is laid down Jude 1:4.

Are set forth for an example] Both of what God will do to such transgressors, and of the position laid down in Jude 1:4, viz., that God has in the most *open and positive manner declared* that such and such sinners shall meet with the punishment due to their crimes.

Suffering the vengeance of eternal fire.] Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities, so that by the action of that fire which descended from heaven they were *totally and eternally destroyed*; for as to their being *rebuilt*, that is impossible, seeing the very *ground* on which they stood is burned up, and the whole *plain* is now the immense *lake Asphaltites*. See my notes on Gen. 19.

The *first* sense applies to the *inhabitants* of those wicked cities; the *second*, to the cities themselves: in either case the word $\pi\upsilon\rho\ \alpha\iota\omega\nu\iota\omicron\nu$ signifies an *eternally destructive fire*; it has no end in the punishment of the wicked Sodomites, &c.; it has no end in the destruction of the cities; they were totally burnt up, and never were and never can be rebuilt. In either of these senses the word $\alpha\iota\omega\nu\iota\omicron\varsigma$, *eternal*, has its grammatical and proper meaning.

(Gill)

Ver. 7. **Even as Sodom and Gomorrah, and the cities about them, &c.]** Admah and Zeboiim, for Zoar was spared. This is a third instance of God's vengeance on sinners; and which, like that of the Israelites, and of the angels, was after great favours had been enjoyed: these places were

delightfully situated, and very fruitful, as the garden of God; they were under a form of government, had kings over them, and had lately had a very great deliverance from the kings that carried them captive, being rescued by Abraham; they had a righteous Lot among them, who was a reprover in the gate, and Abraham made intercession for them with God. But they **in like manner giving themselves over to fornication**; not as the angels, who are not capable of sinning in such a manner; though the Jews make this to be a sin of theirs, and so interpret Genesis 6:2,4 ^{i}, but rather the Israelites, among whom this sin prevailed, 1 Corinthians 10:8; though it seems best of all to refer it to the false teachers that turned the grace of God into lasciviousness, and were very criminal this way; and then the sense is, that in like manner as they, the inhabitants of Sodom and Gomorrah, gave themselves over to the sin of fornication; wherefore these men might expect the same judgments that fell upon them, since their sin was alike; which sin is a work of the flesh, contrary to the law of God, is against the body, and attended with many evils; exposes to judgment here and hereafter, and unfits for the communion of the saints, and for the kingdom of heaven:

and going after strange flesh; or "other flesh"; meaning not other women besides their own wives, but men; and designs that detestable and unnatural sin, which, from these people, is called sodomy to this day; and which is an exceeding great sin, contrary to the light of nature and law of God, dishonourable to human nature, and scandalous to a nation and people, and commonly prevails where idolatry and infidelity do, as among the Papists and Mahometans; and arose from idleness and fulness of bread in Sodom, and was committed in the sight of God, with great impudence: their punishment follows,

are set forth for an example; being destroyed by fire from heaven, and their cities turned into a sulphurous lake, which continues to this day, as a monument of God's vengeance, and an example to all such who commit the same sins, and who may expect the same equitable punishment; and to all who live ungodly lives, though they may not be guilty of the same crimes; and to all that slight and reject the Gospel revelation, with whom it will be more intolerable than for Sodom and Gomorrah; and to antichrist, who bears the same name, and spiritually is called Sodom and Egypt; and particularly to all false teachers, who besides their strange doctrines, go after strange flesh:

suffering the vengeance of eternal fire; which may be understood of that fire, with which those cities, and the inhabitants of it, were consumed; which, Philo the ^{k} Jew says, burnt till his time, and must be burning when Jude wrote this epistle. The effects of which still continues, the land being now brimstone, salt, and burning; and is an emblem and representation of hell fire, between which there is a great likeness; as in the matter of them, both being fire; in the efficient cause of them, both from the Lord; and in the instruments thereof, the angels, who, as then, will hereafter be employed in the delivery of the righteous, and in the burning of the wicked; and in the circumstance attending both, suddenly, at an unawares, when not thought of, and expected; and in the nature of them, being a destruction total, irreparable, and everlasting: and this agrees with the sentiments of the Jews, who say ^{l}, that

"the men of Sodom have no part or portion in the world to come, and shall not see the world to come."

And says R. Isaac,

"Sodom is judged **בדינא לגיהנום**, "with the judgment of hell" ^{m}."

^{i} Pirke Eliezer, c. 22. Joseph. Antiqu. l. 1. c. 3. sect. 1.

^{k} De Abrahamo, p. 370.

^{l} T. Hieros. Sanhedrin, fol. 29. 3.

^{m} Zohar in Gen. fol. 71. 3.

(JFB)

7. Even as — ALFORD translates, "I wish to remind you (Jude 1:5) *that*."

Sodom, etc. — (2 Peter 2:6).

giving themselves over to fornication — following fornication *extraordinarily*, that is, *out of the order of nature*. On "in like manner *to them*" (*Greek*), compare *Note*, see **JFB on "Jude 1:6"**.

Compare on spiritual fornication, "go a *whoring from thee*," Psalms 73:27.

going after strange flesh — departing from the course of nature, and going after that which is unnatural. In later times the most enlightened heathen nations indulged in the sin of Sodom without compunction or shame.

are set forth — before our eyes.

suffering — undergoing *to this present time*; alluding to the marks of volcanic fire about the Dead Sea.

the vengeance — *Greek*, "righteous retribution."

eternal fire — The lasting marks of the fire that consumed the cities irreparably, is a type of the eternal fire to which the inhabitants have been consigned. BENGEL translates as the *Greek* will admit, "*Suffering (the) punishment* (which they endure) as an example or *sample of eternal fire* (namely, that which shall consume the wicked)." Ezekiel 16:53-55 shows that Sodom's punishment, as a nation, is *not eternal*. Compare also 2 Peter 2:6.

(Poole)

Ver. 7. *The cities about them*; Admah and Zeboim, Jeremiah 49:18 Hosea 11:8.

In like manner, as Sodom, and Gomorrah did, likeness of sin inferring likeness of punishment.

Strange flesh; margin, other flesh; he means male flesh, which is other than what God appointed for that use they made of it; or, as we render it, *strange flesh*, i.e. that which is strange, improper, and unfit for such an end. It is the description of the unnatural filthiness of the Sodomites, Genesis 19:5: see Romans 1:26,27.

Are set forth for an example, suffering the vengeance of eternal fire: *eternal fire* may be joined either:

1. With *example*, and the words thus placed, are set forth for an example of eternal fire, suffering vengeance; and the meaning is, that the vengeance they suffered in being destroyed by fire, is an example, or type, of eternal fire, that of hell: or:

2. With *vengeance*, according to our reading; and then the sense is, they *are set forth for an example*, (viz. to those that after should live ungodly, 1 Peter 2:6), *suffering the vengeance of eternal fire*; the vengeance they suffer is an example to deter others from the like wickedness. This fire is called *eternal*, either because of the still continuing effects of it, or rather, because it was a type or representation of the fire of hell, and to those miserable Sodomites the very beginning of it, they being brought by these temporal flames into everlasting burnings.

(RWP)

Even as (ως). Just "as." The third instance (Jude passes by the deluge) in Jude, the cities of the plain.

The cities about them (αι περι αυτας πολεις). These were also included, Admah and Zeboim (Deuteronomy 29:23; Hosea 11:8). Zoar, the other city, was spared.

In like manner (τον ομοιον τροπον). Adverbial accusative (cf. ως). Like the fallen angels.

Having given themselves over to fornication (εκπορνευσασαι). First aorist active participle feminine plural of εκπορνεω, late and rare compound (perfective use of εκ, outside the moral law), only here in N.T., but in LXX (Genesis 38:24; Exodus 34:15, etc.). Cf. ασελγειαν in verse 4.

Strange flesh (σαρκος ετερας). Horrible licentiousness, not simply with women not their wives or in other nations, but even unnatural uses (Romans 1:27) for which the very word "sodomy" is used (Genesis 19:4-11). The pronoun ετερας (other, strange) is not in 2 Peter 2:10.

Are set forth (προκεινται). Present middle indicative of προκειμαι, old verb, to lie before, as in Hebrews 12:1.

As an example (δειγμα). Predicate nominative of δειγμα, old word (from δεικνυμι to show), here only in N.T., sample, specimen. 2 Peter 2:6 has υποδειγμα (pattern).

Suffering (υπεχουσαι). Present active participle of υπεχω, old compound, to hold under, often with δικην (right, justice, sentence 2 Thessalonians 1:9) to suffer sentence (punishment), here only in N.T.

Of eternal fire (πυρος αιωνιου). Like δεσμοις αιδιοις in verse 7. Cf. the hell of fire (Matthew 5:22) and also Matthew 25:46. Jude has no mention of Lot.

(ThemeIndex)

Sodom, The Wickedness of {See Themes on 3411} {See "Ge 10:19"}

Shameful and Wicked Lives Condemned

Defilement, Of Sin {See Themes on 955} {See "Le 16:16"} {See "Re 2:20"}

Sexual Impurity, Fornication {See Themes on 665} {See "Mt 5:32"} {See "Re 2:14"}

Sexual Impurity, Lasciviousness {See Themes on 666} {See "Ge 19:5"}

Divine Vengeance {See Themes on 3131} {See "Ex 22:24"} {See "Re 6:17"}

Future State of the Wicked, Lake of Fire {See Themes on 1373} {See "Isa 1:31"} {See "Re 14:10"}

(Trapp)

Ver. 7. **Giving themselves over]** *In scortationem effusae*, wearying and wearing themselves out with that beastly sin, εκπορνευσασαι εκ επιτασιν *habet*; as did Proculus, Messalina, and Lais, who died in the act of uncleanness. (απεθανε βινουμνη, Athen. xiii.) The word here used signifies, saith Aretius, *Scortationi immori, et contabescere illius desiderio*, To waste and consume with that cursed concupiscence. Such a one was that filthy lecher mentioned by Luther, who desired no other heaven than to live always here, and be carried from one stews to another. He died between a couple of notorious strumpets.

And going after strange flesh] {See Trapp on "Ge 19:5"}

Are set forth] Gr. προκεινται, are thrown forth.

For an example] Herodotus saith the like of the destruction of Troy, that the ruins and rubbish thereof are set forth for an example of this rule, των μεγαλων αδικηματων μεγαλαι εισι και αι τιμωραι παρα του Υεου, that God greatly punisheth great offences.

(TSK)

* as.

Genesis 13:13 18:20 19:24-26 Deuteronomy 29:23 Isaiah 1:9 13:19 Jeremiah 20:16 Jeremiah 50:40 Lamentations 4:6 Ezekiel 16:49,50 Hosea 11:8 Amos 4:11 Luke 17:29

* strange. Gr. other.

Genesis 19:5 Romans 1:26,27 1 Corinthians 6:9

* are.

Matthew 11:24 2 Peter 2:6

* eternal.

De 29:23 Isa 33:14 Mt 25:41 Mr 9:43-49

3.05 Concluding Remarks.

Well Pilgrim, we've covered a **lot** of ground (even Sodom) in our journey from Genesis 6 to Revelation. **You should have learned something of scientific procedures that may or may not have been used by many authors to come to their conclusions.** Many of these were living long before the modern UFO era. We should not be too hard on them for their biases because there was no reason to rethink the sons of God, daughters of Adam argument for the Nephilim. We can, however, thank those pre-300AD scholars of Jewish and Christian persuasions for documenting their beliefs. **We should also have learned that all science is not necessarily scientific.** Remember that when you leave this class, to be especially careful in how you use this information. Many Christians will keep clear of "one of those Flying Saucer nuts". Remember, however to warn those who maybe getting into UFOlogy, channeling, etc.; the things we have discussed as having serious relations with the powers of darknes. Remember:

It Is Better To Light One Candle Than To Curse The Darkness!

John 1:1-16

John 3:1-21

Assignment 08 – Conclusions.

1. From the evidence presented, list 3 major catagories of Angels.

(1) _____

(2) _____ (3) _____

2. What are demons? _____

3. From where did demons emanate? _____

(1) List references where this information is presented. _____

4. From where do UFO's emanate? _____

5. What will you do if you see a possible UFO? _____

6. What will you do if you have some sort of alien encounter? _____

7. Are you very sure you are going to heaven? _____. If not why not? _____

Student Name _____ **. Date** _____ **. Grade** _____.

Finis

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AKJV	American King James Version
Alund3	The Greek New Testament – Edited by Alund,Black, Martini, Metzger, Wikgren, 3 rd edition.
ASV	1901 American Standard Version
AV	1769 Authorized Version (KJV with changes)
BHc	Biblical Hebrew Consonantal Text
BHcm	Biblical Hebrew Consonantal Morphological Text
BHvp	Biblical Hebrew Text with vowel points
BHvpm	Biblical Hebrew Morphological Text with vowel points
BYZ	1991 Byzantine Majority Greek Text
BYZa	1991 Byzantine Majority Greek Text with accents
Darby	1890 Darby Version Of The Bible
Douay	1899 Douay Rheims American Edition
DouayApc	1899 Douay Rheims Apocrypha
EMTV	English Majority Text Version
ERV	1885 English Revised Version
ESV	English Standard Version
HCSB	2003 Holman Christian Standard Bible
Jasher	Apocryphal Book of Jasher
JPS	1917 Jewish Publication Society Old Testament
KJ21	21 st Century King James Version
Koran	Koran (Yusufali Edition) by William Brown
Leeser	1853 Leeser Old Testament
LXX	Septuagint by Brenton
LXXAPC	LXX Apocrypha
LXXE	An English Translation of the LXX
LXXM	LXX Morphologically Parsed and Keyed
N26	Nestles 26 edition of the Greek New Testament
NKJV	New King James Version
NTApc	New Testament Apocrypha
Peshitta	1905 Syriac Peshitta New Testament
Phillips	1972 Phillips New Testament
Pickthal	Qur'an by Pickthal
RAPC	1973 Revised Standard Version Apocrypha
RSV	1947 Revised Standard Version
RWebster	Revised Webster Bible by Larry Pierce
Shakir	Qur'an by Shakir
Tishendorf	1872 Tishendorf Greek New Testament
TR	1550 Textus Receptus Greek Text
TRC	Tyndale (Rogers, Coverdale) Bible
VULGATE	Jerome's 405 A.D., Latin Vulgate
VulgateApc	Jerome's Latin Apocrypha

WEB	World English Bible
Webster	1833 Webster Bible
Wey	1912 Weymouth New Testament
WH	1881 Westcott Hort Greek Text
WHa	1881 Westcott Hort Greek Text with Accents
Williams	1936 Williams New Testament
WNT	Wuest's New Testament – An expanded Translation
WTNT	The New Testament by William Tyndale
YLT	Young's Literal Translation of the Bible
Yusufali	Qur'an by Yusufali

BIBLES – Hard Copy

Bibles - Whole

CBA	Companion Bible Appendices, , by Ethylbert W. Bullinger, Digitized for DVD publication.
CNSRB	A Companion To The New Scofield Reference Bible, 1972, E. Schuyler English, Oxford University Press, LTD.
HBLW	How Biblical Languages Work – A Student's Guide To Learning Hebrew And Greek, 2004, Peter James Sizer & Thomas John Finley, Kregel Publications.
TEB	The English Bible – A History Of Translations From The Earliest English Versions To The New English Bible, F. F. Bruce, 1961, Oxford University Press, NY.
NKJV	The New King James Version, 1984, Thomas Nelson Publishers.
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NTMS	The New Testament In Modern Speech, 5 th Ed. 1943, Richard Francis Weymouth, Rev. by James Alexander Robertson, The Pilgrim Press/James Clarke & Co., LTD.
NTPS	The New Testament And Psalms-AV, C. I. Scofield, 1945, Oxford University Press.
NTRSV	The New Testament – Revised Standard Version, 1946, - , Thomas Nelson & Sons, NY.
NTWPP	New Testament With Psalms and Proverbs, 2002, Holman Christian Standard Bible, Holman Bible Publishers.
RSBNT	The Ryrie Study Bible New Testament KJV, 1977, by Charles Caldwell Ryrie, Printed by Pillar Books for Moody Press.
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- NTG Novum Testamentum Graece - With Critical Apparatus, 1927 - 25th Ed., by Eberhard Nestle et Kurt Alund, Wurttembergische Bibelanstalt Stuttgart.
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- CNTTC Considerations of New Testament Textual Criticism, Norman E. Carlson, self published.
- ENTM Encountering New Testament Manuscripts – A Working Introduction To Textual Criticism, 1974, by Jack Finegan, William B. Eerdmans Publishing Company.
- INTTC Introduction To New Testament Textual Criticism, 1967, J. Harold Greenlee, William B. Eerdmans Publishing Company.
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- TTNT The Text Of The New Testament, 2nd Ed. 1988, by Kurt and Barbara Aland, Trans. By Erroll F. Rhodes, William B. Eerdmans Publishing Company.

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- HEPB Prayer Book For Jewish Personnel In The Armed Forces Of The United States, 8 May 1958, Commission On Jewish Chaplaincy.

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- TCHB Textual Criticism of the Hebrew Bible, Emanuel Tov, 2cnd Revised Edition, Fortress Press, Minneapolis.

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- TLTB The Land And The Book, W. M. Thomson, 1973, Bible Truth Publishers.
- TWOJ The Works of Josephus, Edited By: William Whiston, 1987, Hendrickson Publishers.

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- OTBH Old Testament Bible History, Alfred Edersheim, , Associated Publishers And Autors, Inc.
- POFHL Pictorial Oddities From Hebraic Literature, 1950, Solomon Lenchitz, Exposition Press.
- TAOJ The Antiquities Of Jordan, G. Lankester Harding, 1967, Frederick A. Praeger, Inc., Publishers.
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- CGTMG A Concordance To The Greek Testament, IAW the W&H texts, by DDs W.F. Moulton and A. S. Geden, T&T Clark
- GECNT Greek-English Concordance To The New Testament – Tabular & Statistical, bt J. B. Smith, Hearld Press.
- SECB Strong’s Exhaustive Concordance Of The Bible, by James Strong, S.T.D., LL.D., Abingdon Press.
- YACB Young's Analytical Concordance to the Bible, Robert Young, 1964, Available Free Online Download.

Concordances Greek - LXX

- LSGEL A Greek-English Lexicon. revised and augmented throughout by. Sir Henry Stuart Jones. with the assistance of. Roderick McKenzie.,by Henry George Liddell. Robert Scott, 1940, Oxford. Clarendon Press.

Concordances Hebrew

- SECH Strong's Exhaustive Concordance Of The Bible (Of The Hebrew Old Testament),
- TBP TANAKH (TANACH - BIBLE) Plus Bilingual Hebrew English Bible with complete concordance,,,Hebrew World, Available on DVD.
- YACB Young's Analytical Concordance to the Bible, Robert Young, 1964, Available Free Online Download.

Dictionaries

- CHED Complete Hebrew-English Dictionary – list of Abrev., by P. Arnold-Kellner and M. D. Gross, Shapiro Vallentine & Co, London
- DDOTB Davis Dictionary Of The Bible, John D. Davis, 1962,Baker Book House.
- PEHHED Pocket English-Hebrew Hebrew-English Dictionary, by Ehud Ben-Yehuda and David Weinstein, Washington Square Press.
- UBD Unger's Bible Dictionary, Merrill F. Unger, 1961, The Moody Bible Institute Of Chicago.

Grammars English

- NCSS Syntactic Structures, Noam Chomsky, 1956, Moulton & Co.

Grammars Greek

- ACEGNTG A Concise Exegetical Grammar Of New Testament Greek, 1967, by J. Harold Greenlee, Wm. B. Eerdmans Publishing Company G. R., Mich.
- AMOGF A Manual Of Greek Forms, 1972, by James L. Boyer, BMH Books W.L., Wisc.
- ATRGNT A Grammar Of The Greek New Testament In The Light Of Historical Research, by A. T. Robertson, Broadman Press, Nashville, TN.
- BWMILS Biblical Words And Their Meaning – An Introduction To Lexical Semantics, Moisés Silva, Zondervan
- CSCRPE A Classification Of Semantic Case-Relations In The Pauline Epistles, by Simon S. M. Wong, Vol 9. Peter Lang
- EGGNT An Exegetical Greek Grammar Of The New Testament (And LXX) by N. E. Carlson, 2014 Create Space Publishers.
- ENTG Essentials Of New Testament Greek, by John Homer Hudilston, 1940, The Macmillan Company.
- EONTG Essentials Of New Testament Greek (revised), by Ray Summers, R by Thomas Sawyer, 1995, Broadman & Holman.
- GNTG A Grammar Of New Testament Greek, Vol1. By James Hope Moulton, Vol. 2 by Moulton and Wilbert Francis Howard, Vol 3. By Nigel Turner
- GINT Grammatical Insights Into The New Testament, by Nigel Turner, Ph.D, M.Th., B.D., T.&T. Clark.
- IBNTG An Idiom-Book Of New Testament Greek, by C. F. D. Moule, 2nd Ed., Cambridge University Press.
- LA4NTG Lexical Aids For Students Of New Testament Greek, 1965, by Bruce M. Metzger, Published by the author.
- LNT The Language Of The New Testament by Eugene Van Ness Goetchius, Charles Scribner's Sons.
- LSG Let's Study Greek (Revised Ed.), by Clarence B. Hale, 1964, The Moody Bible Institute.

MBG	The Morphology Of Biblical Greek, by William D. Mounce, 1994, Zondervan Publishing House.
MDAW	Morphology, The Descriptive Analysis Of Words, 2 nd Ed., by Eugene A. Nida, The U. of Mich. Press.
MGGNT	A Manual Grammar Of The Greek New Testament by Dana and Mantey
MTNTG	Moods And Tenses Of New Testament Greek, by Earnest De Witt Burton, 3 rd Ed., T&T Clark.
NTGB	New Testament Greek For Beginners, by J. Gresham Machen D.D., Litt.D, The Macmillan Co.
NTGP	New Testament Greek Primer, by Alfred Marshall, 1977, Reprinted by Samuel Bagster & Sons Ltd.
OGCG	Oxford Grammar Of Classical Greek, by James Morwood, Oxford
PEGNT	Principles Of Exegesis In The Greek New Testament, by Dennis O. Wretlin, 1973, WCBS
PGGNT	A Parsing Guide To The Greek New Testament, by Nathan E. Han, 1971, Hearld Press.
PNTG	A Primer Of New Testament Greek, by N. Clayton Croy, William B. Eerdmans Publishing Go.
PNTT	Problems Of New Testament Translation, by Edgar J. Goodspeed, 1945, University of Chicago Press.
PPGE	Priciples And Practice Of Greek Exegesis – A Classroom Manual, 1974, by John D. Grassmick, Dallas Theological Seminary.
SCG	Syntax Of Classical Greek, by Basil Lanneau Gildersleeve, American Book Company
TFYG	The First Year Of Greek (Revised Ed.), by James Turney Allen, 1966, The Macmillan Co.

Grammars Hebrew

BHBH	A Beginner's Handbook To Biblical Hebrew, By John H. Marks and Virgil M. Rogers, 1958, Abingdon Press.
BHS	An Introduction To Biblical Hebrew Syntax, by BruceK. Waltke and M. O'Connor, 1990, Eisenbrauns.
EBH	The Essentials Of Biblical Hebrew, by Kyle M. Yates, Rev.Ed. by J.J.Owens, Harper & Row, Publishers.
EGHS	An Exegetical Grammar Of The Hebrew Scriptures by N. E. Carlson, self-published.
PGCH	A Practical Grammar For Classical Hebrew, 2cnd Ed., by J. Weingreen, 1959, Oxford University Press.
SSHOT	A Survey Of Syntax In The Old Testament, by J. Washington Watts, 1964, William B. Eerdmans Publishing Company.

Grammars Latin

ELLED	English-Latin Latin-English Dictionary, with Latin Grammar, by W. Foulsham, Barnes & Noble.
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Grammars Syriac

USG Uhlemann's Syriac Grammar, Edited and Translated by Enoch Hutchinson, 1855, D. Appleton & Co, 346 & 348 Broadway., Edinburgh: T. & J. Clark, 38 George Street. 1855.

Hermeneutics References

- HA21CP Hermeneutics – An Antidote To 21st Century Cult Phenomena, by Norman E. Carlson, 2014, Create Space Publishers.
- HPPBI Hermeneutics, Principles And Processes Of Biblical Interpretation, Henry A. Virkler, 1981, Baker Books.
- IBI Introduction To Biblical Interpretation, William w. Klein, Craig L. Bloomberg, Robert L. Hubbard, Jr., 1993, Word, Inc.
- ITB Interpreting The Bible. A. Berkeley Mickelsen, 1963, Wm. B. Eerdmans Publishing Company.
- MBS Methodical Bible Study, Robert A. Traina, 1967, Asbury Theological Seminary.
- NTCI New Testament Criticism & Interpretation, Editors, David Alan Black & David S. Dockery, 1991, Zondervan Publishing House.
- NTI New Testament Interpretation, I. Howard Marshall, editor, 1977, Wm. B. Eerdmans Publishing Co.
- PBI Protestant Biblical Interpretation,: A Textbook of Hermeneutics, Bernard Ramm, 1950, Baker Publishing Group.
- POBI Principles Of Biblical Interpretation, Louis Berkhof, 1950, Baker Book House.
- TPOBI The Principles Of Biblical Interpretation, A. Skevington Wood, 1967, Zondervan Publishing House.

Lexicons Greek

- GrkEng Online Bible Greek Lexicon, OLB
- MGLNT Manual Greek Lexicon Of The New Testament by G. Abbott-Smith, T&T Clark LTD.
- NasGrk New American Standard Greek Lexicon, OLB
- StrGrk Strong's Greek Testament Lexicon, OLB
- TGELNT Thayer's Greek English Lexicon of the New Testament by Grimm's Wilke's Clavis N. T. Translated , Revised and enlarged by Joseph Henry Thayer D.D. , Zondervan Publishing House, G. R. Mich.

Lexicons Hebrew

- HebEng Online Bible Hebrew Lexicon, OLB
- HEL Hebrew English Lexicon, Zondervan Publishing House, 1971.
- HELOT Hebrew And English Lexicon Of The Old Testament by Francis Brown, S. R. Driver, C. A. Briggs, Oxford
- NasHeb New American Standard Hebrew Lexicon, OLB
- StrHeb Strong's Hebrew Lexicon, OLB

Word Study Books - Greek

- ANTW A New Testament Wordbook, William Barclay, Harper & Row, Publishers.
- ACSCGNT All the Conditional Sentences (Clauses) in the Greek New Testament, Norman E. Carlson, 2013 Create Space Publishers.
- BS Bible Studies, G. Adolf Deissmann. 1923, T. & T. Clark.

- ITAOF In The Arena Of Faith, Erich Sauer, 1966, Wm. Eerdmans Publishing Company, Grand Rapids.
- LAE Light From The Ancient East, G. Adolf Deissmann, 1965, Baker Book House.
- ITAOF In The Arena Of Faith – A Call To A Consecrated Life, 1966, by Erich Sauer, Wm. Eerdmans Publishing House.
- TDNTW Theological Dictionary Of The New Testament, Gerhard Kittel Ed., Tranl. by Geoffrey W. Bromley, 10 vols., 1964, Wm. B. Eerdmans Publishing Company.
- TDSB The Daily Study Bible, William Barclay, 17 vols., 1956, The Saint Andrew Press.
- VEDNTW Vine’s Expository Dictionary Of New Testament Words, by W. E. Vine, The Old-Time Gospel Hour.
- WPINT Word Pictures In The New Testament, Archibald Thomas Robertson (ATR), 6 vols., 1930, Broadman Press.
- WWS Wuest’s Word Studies In The Greek New Testament 4 vols., Kenneth S. Wuest, 1955, Wm. B. Eerdmans Publishing Company.

Word Study Books - Hebrew

- TDOT Theological Dictionary Of The Old Testament, Editors;G Johannes Botterweck and Helmaer Ringgren, Translated by John T. Willis R.E., 15 vols.,1974 & later, William B. Eerdmans Publishing Co.
- VEDOTW Vine’s Expository Dictionary Of Old Testament Words, by W. E. Vine, The Old-Time Gospel Hour.

Reference Books

- MTBS Multipurpose Tools For Bible Study, Fredrick W. Danker, 1966, Concordia Publishing House.

Theology – Systematics – Complete.

- STLSC Systematic Theology, by Lewis Sperry Chafer (8 Vols.), 1947, The Vail-Ballou Press, Inc., Binghamton, NY.
- EWIPST An Experimental Workbookfor The Inductive Productionof A Systematic Theology, N. Carlson, 1980, Self Published. This includes:
- Theology – Systematics – Prolegomena.
- Theology – Systematics – Bibliology
- Theology – Systematics – Theology Proper.
- Theology – Systematics – Angelology.
- Theology – Systematics – Anthropology.
- Theology – Systematics – Soteriology.
- Theology – Systematics – Ecclesiology.
- Theology – Systematics – Eschatology.
- Theology – Systematics – Christology.
- Theology – Systematics – Pneumatology.
- Theology – Systematics – Worship.
- Theology – Systematics – Theology Proper.

Famous last words!

"Man will never reach the moon regardless of all future scientific advances."

Dr. Lee DeForest,
"Father of Radio & Grandfather of Television."

"The bomb will never go off.
I speak as an expert in explosives."

Admiral William Leahy, US Atomic Bomb Project

"There is no likelihood man can ever tap the power of the atom."

Robert Millikan, Nobel Prize in Physics, 1923

"Computers in the future may weigh no more than 1.5 tons."

Popular Mechanics, forecasting the relentless march of science, 1949

"I think there is a world market for maybe five computers."

Thomas Watson, chairman of IBM, 1943

"I have traveled the length and breadth of this country and talked with the best people, and I can assure you that data processing is a fad that won't last out the year."

The editor in charge of business books for Prentice Hall, 1957

"But what is it good for?"

Engineer at the Advanced Computing Systems Division of IBM, 1968,
commenting on the microchip.

"640K ought to be enough for anybody."

Bill Gates, 1981

This *'telephone'* has
too many shortcomings
to be seriously considered
as a means of communication.

The device is inherently of no value to us,"

-- Western Union internal memo, 1876.

"The wireless music box has no imaginable
commercial value. Who would pay for a
message

sent to nobody in particular?"

David Sarnoff's associates in response to his
urgings for investment in the radio in the 1920s.

"The concept is interesting and well-formed, but in order to earn better than a 'C,' the idea must be feasible,"

A Yale University management professor in response to Fred Smith's paper proposing reliable overnight delivery service. (Smith went on to found Federal Express Corp.)

"I'm just glad it'll be Clark Gable who's falling on his face and not Gary Cooper,"
Gary Cooper on his decision not to take the leading role in "Gone With The Wind."

"A cookie store is a bad idea. Besides, the market research reports say America likes crispy cookies, not soft and chewy cookies like you make,"

-- Response to Debbi Fields' idea of starting Mrs. Fields' Cookies.

"We don't like their sound and guitar music is on the way out,"

Decca Recording Co. rejecting the Beatles, 1962.

"Heavier-than-air flying machines are impossible,"

-- Lord Kelvin, president, Royal Society, 1895.

"If I had thought about it, I wouldn't have done the experiment. The literature was full of examples that said you can't do this,"

Spencer Silver on the work that led to the unique adhesives for 3-M "Post-It" Notepads.

"Drill for oil?"

You mean drill into the ground to try and find oil?

You're crazy,"

Drillers who Edwin L. Drake tried to enlist to his project to drill for oil in 1859.

"Stocks have reached what looks like a permanently high plateau."

-- Irving Fisher, Professor of Economics, Yale University , 1929.

"Airplanes are interesting toys but of no military value,"

Marechal Ferdinand Foch, Professor of Strategy, Ecole Superieure de Guerre , France .

"Everything that can be invented
has been invented,"

-- Charles H. Duell, Commissioner, US Office of Patents, 1899.

"The super computer is technologically
impossible.

It would take all of the water that flows
over Niagara Falls to cool the heat
generated by the number of vacuum tubes
required."

Professor of Electrical Engineering, New York University

"I don't know what use any one could find
for a machine that would make copies of
documents.

It certainly couldn't be a feasible business
by itself."

The head of IBM, refusing to back the idea, forcing the inventor to found
Xerox.

"Louis Pasteur's theory of germs
is ridiculous fiction."

-- Pierre Pacht, Professor of Physiology at Toulouse , 1872

"The abdomen, the chest, and the brain
will forever be shut from the intrusion
of the wise and humane surgeon,"

-- Sir John Eric Ericksen, British surgeon,
appointed Surgeon-Extraordinary to Queen Victoria 1873.

And last but not least...

"There is no reason anyone would want a
computer in their home."

Ken Olson, president, chairman and founder of
Digital Equipment Corp., 1977

*It is not so much where we stand as in what
direction we are moving.*

*To reach the port of heaven we must
sometimes sail with the wind and sometimes
against it,
but we must sail and not drift nor lie at anchor.*

REFERENCES

- ¹ N.E. Carlson, *Hermeneutics, An Antidote For 21st Century Cult Phenomena, Sections 1.1.3 Allegorical Interpretation, and 2.1.3 Christian Allegorism. Self Published, 1990.*
- ² Stephen Quayle, *Genesis 6 - GIANTS –Master Builders Of Prehistoric And Anciet Civilizations, 7th Printing, © 2011, End Time Thunder Publishers.*
- ³ Joe Taylor, *GIANTS Against Evolution, First printing March 2012, © 2012, Mt. Blanco Publishing CO.*
- ⁴ Missler, et.al., *The Bible Codes - 301, Section 4.01.25.06 What About The Entropy Of The Universe?, Self Published, 2012.*
- ⁵ Missler, et.al., *The Bible Codes - 301, Section 3.02.05 Israel Is God's Timepiece! Self Published, 2012.*
- ⁶ Ref: Joe Taylor, *GIANTS Against Evolution, and Stephen Quayle, Genesis 6 - GIANTS*
- ⁷ *The Book of Enoch, From-The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles Oxford: The Clarendon Press .*

[The Book of Enoch Chapter 15]

1 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous
2 man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven,
3 who have sent thee to intercede for them: "You should intercede" for men, and not men
4 for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled
5 yourselves with the daughters of men and taken to yourselves wives, and done like the children
6 of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you
7 have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and,
as the children of men, have lusted after flesh and blood as those also do who die
and perish. Therefore have I given them wives also that they might impregnate them, and beget
children by them, that thus nothing might be wanting to them on earth. But you were formerly
spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not
appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

The Book of Enoch indicates the source of Demon spirits

8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon
9 the earth, and on the earth shall be their dwelling. **Evil spirits have proceeded from their bodies; because
they are born from men and from the holy Watchers is their beginning and primal origin;**
10 they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in
heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the
earth shall be their dwelling.] **And the spirits of the giants afflict, oppress, destroy, attack, do battle, and
work destruction on the earth, and cause trouble: they take no food, but nevertheless
12 hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and
against the women, because they have proceeded from them.**

- ⁸ Stephen Quayle, *Genesis 6 - GIANTS –Master Builders Of Prehistoric And Anciet Civilizations, 7th Printing, © 2011, End Time Thunder Publishers.*
- ⁹ Chuck Missler, Mark Eastman, *Alien Encounters, 1997 by Koinonia House, pg.240ff. Merrill F. Unger, Unger's Bible Dictionary, 1961 Moody Press, pg 788 for Nephilim. E.W. Bullinger, The Companion Bible, espec. Appendix 21 – 26. G. H. Pember, Earth's Earliest Ages. The Book Of Enoch.*
- ¹⁰ N. Carlson, *Hermeneutics, An Antidote For 21st Century Cult Phenomena.*
- ¹¹ WND EXCLUSIVE - IS THIS THE 'FLEXIBILITY' OBAMA PROMISED RUSSIA ON NUKES?
President caught on mic asking Moscow for 'space' until 2nd term. by AARON KLEIN. Aaron Klein is WND's senior staff reporter and Jerusalem bureau chief. He also hosts "Aaron Klein Investigative Radio" on New York's WABC Radio.