

# Slouching Towards Sodom

## *Shall I Hide What I'm About to Do?*

- <sup>16</sup> Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way.
- <sup>17</sup> The LORD said, "Shall I hide from Abraham what I am about to do,
- <sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- <sup>19</sup> For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."
- <sup>20</sup> Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave,
- <sup>21</sup> I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."
- <sup>22</sup> So the men turned from there and went toward Sodom, but Abraham still stood before the LORD.
- <sup>23</sup> Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked?
- <sup>24</sup> Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it?
- <sup>25</sup> Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"
- <sup>26</sup> And the LORD said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."
- <sup>27</sup> Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes.
- <sup>28</sup> Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there."
- <sup>29</sup> Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it."
- <sup>30</sup> Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there."
- <sup>31</sup> He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it."
- <sup>32</sup> Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it."
- <sup>33</sup> And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.
- <sup>19:1</sup> The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth
- <sup>2</sup> and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square."
- <sup>3</sup> But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.
- <sup>4</sup> But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.

- <sup>5</sup> And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."
- <sup>6</sup> Lot went out to the men at the entrance, shut the door after him,
- <sup>7</sup> and said, "I beg you, my brothers, do not act so wickedly."
- <sup>8</sup> Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof."
- <sup>9</sup> But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down.
- <sup>10</sup> But the men reached out their hands and brought Lot into the house with them and shut the door.
- <sup>11</sup> And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.
- <sup>12</sup> Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place."
- <sup>13</sup> For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."
- <sup>14</sup> So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.
- <sup>15</sup> As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."
- <sup>16</sup> But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city.
- <sup>17</sup> And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."
- <sup>18</sup> And Lot said to them, "Oh, no, my lords."
- <sup>19</sup> Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die.
- <sup>20</sup> Behold, this city is near enough to flee to, and it is a little one. Let me escape there-- is it not a little one?-- and my life will be saved!"
- <sup>21</sup> He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken."
- <sup>22</sup> Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.
- <sup>23</sup> The sun had risen on the earth when Lot came to Zoar.
- <sup>24</sup> Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.
- <sup>25</sup> And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.
- <sup>26</sup> But Lot's wife, behind him, looked back, and she became a pillar of salt.
- <sup>27</sup> And Abraham went early in the morning to the place where he had stood before the LORD.
- <sup>28</sup> And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.
- <sup>29</sup> So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

### Genesis 18:16-19:29

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## **Evil Unleashed**

*Part* of the subject of this sermon is highly controversial in our present culture, and even more sadly, in the broader “church” climate as well, though this has only been the case for about the last 20 years in the entire history of our nation and the church. But it has gotten so bad that preaching against this subject has found men from Canada to the UK to Sweden detained and arrested, and this will undoubtedly only increase and intensify in years to come as the seething rage and hostility grows. Something has happened to our civilization over the past 50 or so years. Something grim, something dark. An great evil has been unleashed upon the world. My outlook is bleak, though hope remains so long as God is on his throne and his gospel is not forgotten.

Before I tell you about this outlook, which may itself be more offensive than the subject, let me tell you about that controversial subject. I refer to [homosexuality](#), though, really, homosexuality is only the tip of the iceberg, as it is in Romans 1 where after it is mentioned, a litany of evils against God and humanity follow in its wake. A lightning rod for political and social activists on both sides of the political aisle, this behavior is just that: a *behavior*. This is not politically correct to say, but it is true. Homosexuality is, as the Law of God says, “[a man lying with a male as with a woman](#)” ([Lev 20:13](#)). This is something you do, not something you are. It is not akin to [race](#) or gender. It is akin to [conduct](#) and morality.

The proper classification of homosexuality is not to lump it in together with black Americans, Chinese Americans, and homosexual Americans, as if being a homosexual gives a person a minority status under law (an attempt to bring minority political status to a behavior through convincing citizens that it is not a behavior at all, but a quality or essence). Rather, when it appears in the Bible, homosexuality belongs to a class with adultery ([1 Cor 6:9](#)), lying and enslaving ([1 Tim 1:10](#)), disobeying parents and gossiping ([Rom 1:26-31](#)), and not helping the poor and needy ([Ezek 16:48](#)). It is an ethical rather than an ontological word, because it is an activity not a state of being. A person with these tendencies or desires no more has to act upon them than does a straight person have to act upon their urges, or a person who really covets other people’s stuff has to steal, or a person who really gets mad at people has to strike them. Human beings are not brutes who only and must act upon instinct, we are image bearers capable of self-control.

Today I want to help you think a little bit deeper about this behavior by sharing my outlook with you. The outlook that has informed my view of homosexuality in recent years is what I call the [supernatural worldview](#). It is evident that the supernatural plays no part in the cultural explanation of this

behavior, for the way the powers that be have sold it is that it must be tolerated *and accepted* because people are born this way. Being homosexual is in one's DNA (notice again "being + homosexual"). It is perfectly *natural*, not supernatural. This explanation belongs to a worldview known as materialism or naturalism, and it is an anti-biblical worldview.

**Materialists** believe that matter forms the fundamental substance of the universe and that all phenomena are the result of material, physical, and chemical interactions. **Naturalism** is the idea that nothing exists beyond the natural physical universe. They are twin worldviews. By definition, there could be no other explanation for why a man would want to be with a man than this, because there is nothing else.

By contrast, a Christian says that there is something more than the material, physical world. There is a spiritual world. This **spiritual world** is governed by laws that are every bit as real and universal as the laws of physics. In the same way that you can't jump off a sky scraper and not expect to **hit the ground**, so also you couldn't run up to Mike Tyson, steal his wallet, and not expect to ... **hit the ground**. There are certain things that are universally morally wrong, and even the most relativistic, self-congratulating, smugly tolerant people know it.

When physical laws are broken, we call it either a **miracle** or **technology**. But when spiritual laws are broken, we call it **sin**. Sin is not merely having a desire or being tempted, for Jesus was both tempted and surely had much desire in the desert. **Sin is acting upon the temptation** and the desire **in your heart, mind, and body**. In other words, when it comes to something like being born with a proclivity towards the same sex (a fact that I don't deny out of hand might happen), the proclivity is not the same as the sin. It is what a person does with it that is sinful. Is this not what James says? **"But each person is tempted when he is lured and enticed by his own desire.<sup>1</sup> Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death"** (**James 1:14-15**).

Certainly, talk about "sin" is offensive in our culture. Sin takes a behavior that I may not like and takes it out of that subjective place of personal taste and puts it squarely into an objective state of right and wrong. That place is outside of me. But—and here is where I want to begin to expand your mind on what I think has been happening—we need to think of sin like this in much more

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<sup>1</sup> The word "desire" here is *epithumia*. It is usually negative in connotation. However, Jesus says, **"I have earnestly desired (epithumia) to eat this Passover with you before I suffer"** (**Luke 22:15**). So it need not be good or bad. James' point is what you do with the desire is the problem.

supernatural ways, the way God explained it to Cain. “Sin is crouching at your door, its desire is for you” (Gen 4:7). When we looked at that passage, we saw that it used a word for “crouching” that is actually a word for a demon. Sin is personified here demonically. In other words, there are other forces at work here than just you and I and biology and chemicals running around in our brains. What I’m going to say is in no way meant to take away personal responsibility, for each person dies because of his own sin. No one makes you sin except you. But temptation is another matter entirely.

What really frightens me is that I am more and more convinced that we have done and are doing things on this earth, and in Christ’s churches, that are like sending out shockwaves into the supernatural world. Most have little to no idea that we are doing it. Some know exactly what they are doing. To illustrate, imagine if you will the very power to split an atom, something so tiny that you can’t see it with the most microscopes. That tiny atom can create unspeakable and unimaginable devastation. Now, imagine that splitting the atom not only did something in our world, but in the other world as well, the spirit-world. Imagine that it opened a literal door. Do you know that it doesn’t? Do you understand the *metaphysics* of such a thing? Does anyone? Imagine that it sends shock waves that awaken and unbind long sleeping, long locked up creatures. Imagine that this door allows them to ride that shockwave straight back to our world. Imagine that these creatures are angry, hungry, ferocious, hateful, spiteful, evil. Let this be an illustration for any manner of things man is presently playing God with, technologies that we understand almost nothing about—technologies of light, of sound, of fire, of genetics, of so many other things.

Do you not see and feel the darkness that has crept into this world in recent days? Is it not thick like fog and cold like ice? Is it not pervasive and worldwide? Do you not sense the seething hatred, the diabolical sinister cunning of evil personified in the powers that rule over our planet? Do you feel the utter indifference and ambivalence towards God, truth, and right and wrong among almost all ordinary people? Do you not hear each day of new and greater evils?

Why, I was reading a report this week of what the group of radical Muslim terrorists called ISIS are doing to little children in Iraq—beheading them and putting those little heads on sticks in parks around Mosul. Christians are being burned, crucified, and even eaten in the Middle East and Africa. One person told a

CNN correspondent, “[The world hasn't seen an evil like this for generations.](#)”<sup>2</sup> Do you know who Isis is? [Isis](#) is the Egyptian name of [Inanna](#), Queen of Heaven, goddess of war and sex, daughter of Nanna, the moon god, who also went by the name of Allah in Saudi Arabia in days gone by. Do you think this name is a coincidence? Did you know that she is the star in the Muslim crescent moon flag, and has been since the days of Abraham?

Meanwhile, all we seem to care about is Justin Bieber’s new tattoos. And what about all these tattoos, and cutting ourselves, and mutilations, and branding arms, and deforming our bodies? Do you now know the origins of such things? Can you not sense the darkness? Are we not obsessed with death, with violence, with war, with hate? Is this the spirit of Christ and of God the Father?

But more concerning to me, believe it or not, is that the only power to bind these creatures, if they are loosed upon the world, seems like a dim memory to much of the church, which is (curiously) so captivated with many of these very things that she has been seduced into laying aside the gospel of Jesus Christ. This is proven in how much of the church at the present time now condones homosexual behavior, as just the tip of the iceberg. This darkness has swept through virtually every sector of Christianity in an breathtakingly short period of time. This takes up all the headlines. Meanwhile, God called Abraham and Lot out of this very darkness, these exact evil powers. He snatched Abram from the two centers of this worship—Ur and Haran, stealing him right out from under Allah’s nose, so that he would become the start of a new, glorious, bright, and good creation, the father of many nations. He grabbed Lot and brought him to safety, swearing that he will not destroy the righteous with the unrighteous. But where is this message today? Does anyone hear it? Does anyone care?

### **Sodom and Gomorrah**

What I want to do today is to help you think through [the spiritual dimension](#) of great evil from our passage today. We are looking at the Sodom narrative which really begins in [Genesis 18:16](#) and goes through [19:29](#). But there is [background](#) to this story that we have to remember first. We learn in the [table of nations](#) that Canaan fathered a list of clans, some of which are mentioned in the [lists of giants](#) throughout the OT. These include the [Amorites](#) ([Gen 10:16](#)). When these clans dispersed, they went from Sidon (north of Israel) to Gaza and in the direction of [Sodom, Gomorrah](#), Admah, and Zeboiim ([19](#)). That little history was given to

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<sup>2</sup> Eric Chen, “Chaldean Christian Leader: ISIS ‘Systematically Beheading’ Children in Iraq.”

<http://www.gospelherald.com/articles/52128/20140806/chaldean-christian-leader-isis-systematically-beheading-children-in-iraq.htm>

foreshadow our story eight chapters later. What it means for now is that all of these cities are closely associated with the giants of Genesis, and I'm bringing up giants here for a reason that I will explain in a moment.

The next thing we learn about Sodom is that it was **well watered**, and is likened to **the Garden of Eden**, which is why Lot chose to move there (**Gen 13:10-11**). We learn in this same place that the men of Sodom were “**great sinners against the LORD**” (**13**). We do not yet know what kind of sins this might have in mind. Keep the Garden in mind.

The last thing we learn before our story is that Sodom and Gomorrah were involved in the **giant wars** of **Genesis 14**. They rebelled against the kings of the east. So these kings went and destroyed the **Rephaim**, the **Zuzim**, the **Emim**, the **Horites**, the **Amalekites**, and the **Amorites** who surrounded the cities of the Dead Sea. Again, these tribes are giant clans in Deuteronomy (see Deut 2). All that was left after this war were these towns by the sea, so war was waged in the valley and they too lost to the kings of the east. Lot was taken at this time, but Abram rallied the troops and with 300 men saved his nephew and returned the spoils of Sodom to its king (**13:12-24**). But Abram wanted nothing to do with that king.

So how is any of this supernatural? Let me give you two things to think about here. The **first** relates to the **Garden of Eden and the divine council**. It was here that we said the divine council deliberated over the affairs of the earth. This is why there was a (many?) heavenly being walking around in the Garden and Eve was not at all surprised by him. God placed Adam in the Garden, thereby giving him a seat on the council, a human representative allowed to help administer the affairs with the heavenly sons of God. But Adam was kicked out of the Garden, and lost his seat on the council.

The **second** thing we need to remember is how many centuries later, these same **sons of God** decided to leave their proper habitation, come down to earth, and take wives among the sons of Adam. The result of this unholy union was the nephilim, the very giants we have just considered in the background of Sodom and Gomorrah. All of this information now presents itself to us afresh in our story today. In fact, it comes to a climactic crisis that is only a smaller version of God's destroying the entire world in a flood.

Now let me add to this **an historical piece of information**. This information will explain a bit more why I'm driving the giant thing home this morning. It is the idea universally held in the early church and by Jews that the giants are the origin of the **demons**. Demons are not fallen angels, but dead nephilim that haunt the earth—so the thinking goes. “**The souls of the giants are the demons (*daimones*) who wander**



about the world” (Athenagoras (133-190 AD). “But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons” (Justin Martyr). “In my opinion, however, it is certain wicked demons, and, so to speak, of the race of Titans or Giants, who have been guilty of impiety towards the true God” (Origen).<sup>3</sup> This may explain why, after slaughtering the Amalekites and other giants in the desert, the LORD says to the Israelites, “[You] sacrificed to demons, and not to God; to gods whom [you] knew not: new and fresh gods came in, whom [your] fathers knew not” (Deut 32:17). New and fresh gods? Where did they come from?

It is these peoples, living in the land of Canaan for hundreds of years that Israel was commanded not to emulate in their behavior. This behavior included things like harming the poor, and disrespecting the old. It included things like tattooing, cutting oneself for the dead, sorcery, eating blood, and crossing over. It also included incest, bestiality, homosexuality, adultery, and prostitution. Regarding homosexuality, the law has two very clear passages. Leviticus 18:22 says, “You shall not lie with a male as one lies with a female. It is an abomination.” Leviticus 20:13 says, “If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act. They shall surely be put to death. Their blood guiltiness is upon them.”

People today are coming up with all sorts of excuses for why these two verses no longer apply today. Some place this in the category of ceremonial law akin to mixing together wool and linen in clothing, which was forbidden in Deut 22:11. But context must reign. These laws are surrounded between adultery (18:20), child sacrifice (18:21) and bestiality (18:23), as well as spiritism (20:6) and incest (20:12). As Greg Koukl asks, “Was Moses saying merely that if a priest committed adultery, had sex with an animal, or burned his child on Molech's altar he should be sure to wash up before he came to temple?”<sup>4</sup>

Is anyone really going to say that bestiality and child sacrifice are laws that only applied to those people, but not today? Don't answer that, because I've had one Christian tell me personally that the former would be OK, since we are no longer under law but grace. I didn't ask him about the later, though I do remember a PBS special on an Incan mummy girl that was found to have been sacrificed, where the narrator basically sanitized it and said that was fine for their culture. But that is the insanity of our day, and it shows, in I think a very real way how demonic

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<sup>3</sup> See the Appendix at the end of the sermon.

<sup>4</sup> Greg Koukl, “What Was the Sin of Sodom and Gomorrah?” <http://www.str.org/articles/what-was-the-sin-of-sodom-and-gomorrah#U-DIjPldXmc>



what we are looking at today actually is. This stuff has deep roots in supernatural perversions of demons.

The law repeatedly said, “You shall not do as they do in the land of Canaan, to which I am bringing you” (Lev 18:3). “Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean ... and the land vomited out its inhabitants ... for the people of the land, who were before you, did all of these abominations, so that the land became unclean” (Lev 18:24, 25, 27). “When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations ... whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you” (Deut 18:9, 12). And who are these people again? “The Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites” (cf. Ex 3:8; 23:23; Deut 7:1; 20:17, etc.). I hope I am impressing upon you those demonic origins, because you need to be aware of what we are up against.

### **Prophets and the Restoration to the Divine Council**

Now that we have some background to our story, let's look at it more closely. It begins with the **three angels**, one being the LORD himself, looking out over the lush valley towards Sodom (Gen 18:16). Notice the supernatural elements of the three angels. Then the LORD says, “Shall I hide from Abraham what I am about to do” (17)? This question actually begins **the gospel** in the story, and I want to save most of it for later. However, I do want to tell you why God is asking this question.

It has to do with Abraham being considered **a prophet**, and what the role of a prophet was all about, supernaturally speaking. In Amos 3:7 we learn that, “The Lord GOD does nothing without **revealing** his secret to his servants the prophets.” In Genesis 18:17, the LORD says, “Shall I **hide** from Abraham what I am about to do?” The implication is that Abraham is invited to stand in on a revelation about the future, because the LORD considers him a prophet.

In his fine commentary on Genesis, Gordon Wenham says, “It is characteristic of the true prophet that he is privy to the divine secrets (cf. Amos 3:7). When the Lord asks here ‘Shall I hide from Abraham what I am about to do?’ the question seems to be directed at the two ‘men’ accompanying the Lord, who are presumably **members of the divine council** (Jer 23:18). The point of the question is whether Abraham is going to enjoy the privilege of access to the divine committee’s deliberations that prophets enjoy.”<sup>5</sup> So in this question and those who are there before Abraham, the divine council returns to us, even as Eden returns to us in the

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<sup>5</sup> Gordon J. Wenham, *Genesis 16–50*, vol. 2, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 50.

land of Sodom that Lot chose to live in. This question, then, is essentially God finally letting a man, after all these centuries since Adam fell, have a seat at the table again. It is a remarkable act of grace that we look at more in a moment.

Before getting to that, let's notice that the LORD and Abraham get into a heated discussion over Sodom, while the two “angels” head into the city. At just this point, based on Wenham's observation, I want to add one more piece of information. It involves *what these angels might have looked like*. Most people assume that they looked perfectly human, but that is an assumption they bring to the text. I think Wenham is correct. These particular angels are actually sons of God, watchers, members of the divine council.

If that is correct, listen to how their appearance is explained in a very mysterious fragment found at the Dead Sea Scroll which is now called the Testament of Amram.

I saw Watchers in my vision, the dream-vision. Two men were fighting over me, saying ... and holding a great contest over me. I asked them, ‘Who are you, that you are thus empowered over me?’ They answered me, ‘We have been empowered and rule over all mankind.’ They said to me, ‘Which of us do you choose to rule you?’ I raised my eyes and looked. *One of them was terrifying in his appearance, like a serpent, his cloak many-colored yet very dark ... And I looked again, and . . . in his appearance, his visage like a viper...*<sup>6</sup>

In other places, these guys are described as *tall* themselves, which is where their children must have gotten it from. “Then two huge<sup>i</sup> men appeared to me, the like of which I had never seen on earth. Their faces were like the shining sun; their eyes were like burning lamps; from their mouths fire was coming forth; their clothing was various singing ... their hands were whiter than snow.”<sup>7</sup>

## **Great Evil and Judgment**

The reason I bring this up has to do with how we will interpret Genesis 19 and the things that happen to these heavenly beings in the city of Sodom. For if we think they are just men and look just like men, we will be inclined in an anti-supernatural direction, but it will be much more supernatural—as it is meant to be—if we see what the people living in the NT times would have understood.

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<sup>6</sup> *Test Amram*, Q543 Frag vi: 9-14. See Robert H. Eiseman and Michael Owen Wise, *The Dead Sea Scrolls Uncovered* (New York: Penguin Books, 1993), 164.

<sup>i</sup> The appearance of figures of gigantic size is a common motif in apocalypses of the early period. Compare 4Ezra and the Gospel of Eve. In GPet the two young men (!) who appeared at the tomb of Jesus were tall (“their heads reached into heaven”) and the risen Lord was even taller (*ANT*, p. 92). V agrees with J P R in reading *prěvelika zělo*, “very big indeed,” but A lacks the prefix.

<sup>7</sup> 2 Enoch 1:4-5. The note above (i) appears in the Charlesworth edition of 2 Enoch. I keep it here for a demonstration of other “huge” references to heavenly beings.

Again, it is the supernatural that I'm trying to impress upon us this morning, so that we might be better prepared for the very supernatural battle that is brewing and simmering all around us, ready to boil over, even as it is doing against Christians in Africa and the Middle East and other places around the world. Make no mistake, this is a war, and our enemies have been fighting us without our even knowing it. "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Eph 6:12).

At any rate, the "two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom" (Gen 19:1). It has become a popular message to take Lot as an example of how sin works. Here we find him "sitting" in Sodom. But first, he walked to Sodom (Gen 13:11). Next he "stood" in Sodom, pitching his tent near the place (Gen 13:12-13). Finally, he sits in Sodom. Walking-standing-sitting; the sin is complete. While it is a good illustration of what we do with sin, I suppose, it really doesn't do justice to the fact that the NT says that Lot was tormented in his soul by the wicked things that were going on around him. The Bible tells us that Lot was a righteous man (that's why God saved him!), and perhaps he thought that he could be a light in a dark world. It was not a sin to be in Sodom. The point of him sitting here in the open square is actually that he has become a man of some importance in the city, for this is where all of the main events of the city took place in those days.

Notice now that when Lot sees these men, his reaction is identical to Abraham's. He bows himself with his face to the earth. This does not sound like something a prominent person in a big city would do for just some strange ordinary looking men. Lot is not a Walmart greeter. They *must* have looked different to his eyes.

Lot begs them to go to his house for the evening, and not spend the night in the square (2-3). Though they have come to destroy the place, they relent and let Lot have his way. But why was he so adamant? After dinner, but before they were about to lay down, the men of the city, "both young and old, all the people to the last an, surrounded the house" (4). Now we are getting a feeling for why Lot wanted them off the street. They began to yell, "Where are the men who came to you tonight? Bring them out to us, that we may know them" (5). This verse is where the idea of "sodomy" comes from, and sodomy is such an unspeaking thing, I won't bother defining it for us here.

But there are pernicious interpretations afoot in the church. People look at this story and say, "Well, this isn't consensual homosexuality going on here. It is

rape.” While that is true, their argument presents a false dichotomy. It is not either/or. The two laws say nothing about consent. They say don’t do it at all, in the same way that you are not to commit adultery, or temple prostitution which are also consensual. Yes, there is a kind of rape in their minds, and together with surrounding the house and trying to break it down, it shows just the tiniest shade of the violence that Jewish Legends tell us about this place.<sup>8</sup>

There are other, stranger things people have said here to try and say that homosexuality is not going on here. One example is just to ignore this passage and go to Ezekiel who says, “This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy” (Ezek 16:49). Another false dichotomy, beware of them. So Sodom was full of pride and wealth and ease and didn’t care about the poor? It is not like you can’t also commit indecent acts at the same time. In fact, the very next verse says, “They were haughty and did an abomination before me” (Ezek 16:50).” What is that abomination? “You shall not lie with a male as with a woman; it is an abomination” (Lev 18:22). No, they didn’t actually do it, but they tried, and that’s the same thing. Ezekiel is intensifying their evil, not taking away parts of it.

Perhaps the strangest example is that the men simply wanted to interrogate the visitors and this is what it means when it says “to know” them. But the word “to know” is used in the very odd response of Lot, who invites the men to take his two “virgin” daughters who have not “known” any man. He was not telling them to interrogate his daughters! Nor does the NT jive with this attempt to overthrow the obvious.

I suppose I should say something about Lot’s reply here. It is possible that it can be translated something like, “I would as soon have you violate my family members as violate those whom I have taken in and offered hospitality!”<sup>9</sup> It is also possible that there is something cultural going on here that does not justify Lot’s offer, but nevertheless works wonders at shocking readers like you and I. How truly horrible was this crime these men had in mind that it would cause Lot to offer his two virgin daughters to basically be gang raped and probably murdered? Is this the sense of horror people have at this sin anymore? Absolutely not, but the narrator may very well have it.

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<sup>8</sup> See Louis Ginzberg’s, *Legends of the Jews* vol. 1.

<sup>9</sup> John H. Walton, *Genesis*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 477.

At any rate, let's look at the NT for a moment. Jude says, “Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire” (Jude 1:7). This was sexual immorality they had in mind, and a violation of the natural order. Peter calls it “The sensual conduct of the wicked” (2Pe 2:7). Unnatural desire is the way Paul describes homosexuality in Romans 1, “Their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error” (Rom 1:26-27).

You need to be aware that these kinds of arguments are making huge inroads in churches, Christian colleges, seminaries, and denominations. They aren't good arguments, if you know your Scripture. But they are popular arguments, and many people are being deceived by them, because they don't know how to respond. But also, I believe, because they do not truly understand the spiritual darkness that is present here. It is blinding them.

And there was more going on than even all of these things. As bad as what we have spoken about is, it gets worse. We must remember that these are angels. They are men, but they are angel-men. If they looked anything at all like they are described by Jewish tradition, then the men of that city knew they were angels. They wanted to “know” angels. We have seen this before, in the reverse, in Genesis 6:1-4, and this is a main reason why you should read Genesis 6:1-4 in a supernatural way. Part of the reason it is put there is to inform the sin of Sodom and Gomorrah.

Jude calls it going after “strange flesh” (Jude 7) in a way that was identical to what the angels had done (Jude 6, using the connecting word “likewise” or “just as”). A Jewish tradition says, “Lot, who was appointed chief judge on the very day of the angel's coming, tried to induce the people to desist from their purpose, saying to them, ‘My brothers, the generation of the deluge was extirpated in consequence of such sins as you desire to commit, and you would revert to them?’ But they replied: ‘Back! And though Abraham himself came here, we would have no consideration for him.’”<sup>10</sup> It is amazing that Calvin, who is so mocking of the angelic view of Genesis 6:1-4, nevertheless gets it right in this story. “While endeavouring to do violence to angels, were not only

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<sup>10</sup> See Ginzberg, *Legends*.

injurious towards men; but, to the utmost of their power, dishonoured the celestial glory of God, by their sacrilegious fury.”<sup>11</sup>

This adds a whole new layer to the evil of Sodom that most do not stop and think about, but the NT talks about it more than once. Talking about Sodom, Peter says they “indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones” (2Pe 2:10). And he says this as a warning for people of *his own day*. Jude is the same. They, “Defile the flesh, reject authority, and blaspheme the glorious ones” (Jude 1:8). He is talking about Sodom, but uses this as a warning to people in his own day.

Beloved, if our day is characterized by two great sins it has to be sexual deviance and utter disrespect of authority, including spiritual and heavenly authority. These two sins have exploded like a nuclear bomb, with ferocious speed and deadly fire over the past fifty years. And they are, like the bomb, growing exponentially in strength and power. I really do believe, to put it bluntly, that the chains of the demons have been loosed. There is nothing binding them in our civilization any longer. And our culture is doomed if the one thing that can bind them is not recovered immediately.

For the Scriptures say that “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” (2 Pet 2:6). What does the text say happened to those cities? “The LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven” (Gen 19:24). “He overthrew those cities, and all the valley, and all the inhabitants of those cities, and what grew on the ground” (25). Abraham went out the next morning and looked down and behold, the smoke of the land went up like the smoke of a furnace (28). Nothing grows there to this day. It is utterly desolate. The Garden of the LORD turned to sulfur and salt and sand, a complete and total wasteland.

### **The Hope of the World: The Gospel**

For the wickedness to stop, for the insanity that is our age with its sexual revolutions, its politically correct immorality, its toppling of institutions and authorities of all kinds to cease, it’s obsession with violence and death, its love of pleasure and hedonism—there is only one hope. But **what a glorious hope it is**. It is the very hope of salvation from God’s wrath, wrath that comes suddenly and

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<sup>11</sup> John Calvin and John King, *Commentary on the First Book of Moses Called Genesis*, vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 499.



completely. I return you to Genesis 18. The LORD said, “**Shall I hide from Abraham what I am about to do?**” God is going to let Abraham in on the divine council. This is the privilege of a prophet.

Do you remember Isaiah (**Isa 6**)? He was called in heaven. The Seraphim came and touched his mouth. He was sent by “us,” the council, not the Trinity. He was to be a mouthpiece of the heavenly bureaucracy, a spokesman for God who ruled over them.<sup>12</sup> Do you remember the prophet Micaiah (**1 Kgs 22**). He saw the deliberations of the council over King Ahab and their decision to put a lying spirit in the mouths of the prophets. He was told to go back and report it. Jeremiah says, “**Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the LORD. They keep saying to those who despise the word of the LORD, ‘It shall be well with you’; and to all who stubbornly follow their own stubborn hearts, they say, ‘No calamity shall come upon you.’ For who has stood in the council of the LORD so as to see and to hear his word? Who has given heed to his word so as to proclaim it?**” (**Jer 23:16-18** NRS). The answer? Only a true prophet of God. That is what Abraham is being given the privilege of doing now. It is our privilege now through Christ and his word made sure to us, for now we have set in on God’s mind and plans. We know his thoughts, for we have his word and his Son.

But why at this moment for Abraham? The LORD said it was because he “**shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him**” (**Gen 18:18-19**). There are **two things** to notice here. The first is that God chose Abraham to be **the vessel** through which righteousness and obedience and law-keeping would once more enter the world. He would be anti-Sodom.

But how? It was through **the promise**. The promise was that he would have a son (**14-15**). The promise of the Son is the reason for the Angel of the LORD to tell Abraham about his plans. Abraham and Sarah laughed at the prospect, because this son would be a miracle child. And the child she gave birth

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<sup>12</sup> See Michael Heiser’s article, “The Divine Council,” in Mark J. Boda and J. Gordon McConville, eds., *Dictionary of the Old Testament: Prophets* (Downers Grove, IL; Nottingham, England: IVP Academic; Inter-Varsity Press, 2012), available here: <http://www.drmsb.com/DIVINE%20COUNCIL%20Heiser%20IVP-DOTProphets.pdf>, last accessed 8/6/2014.



to, the boy Isaac, would be a type of the greater miracle child that would come into the world through the virgin Mary.

For you see, all of these blessings would come to Abraham, because of God's sworn oath to make it possible through the Savior, who has not only died for our sins, and made it possible for us to be reconciled to God, but who has **triumphed over the evil beings**, the demons, the fallen angels, the powers and principalities that wage war against us. They laughed at him. They mocked him. The cows of Bashan surrounded him. But they hold no power over him. He is victorious over the grave itself.

It is through him and the proclamation of his victory that lost sinners are unbound and demonic forces are bound. But it is only through his power. This is where the story of Lot's rescue becomes so important to us. Abraham knew that his nephew was a God-fearing man, and so he argued with the LORD about his decision to destroy a whole city, when there were some who were righteous in it. **"Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"** (Gen 18:25). And so, like a good prophet, he whittled God down to 10 men.

But there were *not* ten men in that whole group of cities that were righteous. That is the shocking truth where there is no gospel. For where there is no gospel, there is no righteousness. Men live in darkness and depravity. There was only Lot and his children, and that, only because they knew Abraham and had heard the gospel. So **God sent the angels ahead to deliver Lot**. What a powerful message of hope. And Peter says, **"And if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment"** (2Pe 2:7-9).

In the midst of all this rot and evil in our society, in the midst of rising hostility to Christians, to God, to the law, to morality, to right and wrong, in the midst of horrible atrocities that are perpetrated in holocausts old and new, in the midst of an evil, evil religion called Islam that is mad with blood lust against Christ, or a sensually depraved, hedonistic society of ease and pleasure like our own that so much resembles Sodom of old, there is hope.

That hope is to flee to safety in the one who has conquered sin, death, and the devil. But there is no time to tarry. You must call upon him, confess your

sins to him, and trust him to forgive them and give you life. And **you must not look back**. Did not Lot's own wife learn that lesson when she turned into **a pillar of salt** (**Gen 19:26**)? Some say that pillar is still there, though it is probably an old wives tale. More likely, she actually went back to the city itself, perhaps to save others, when God said to run. And she perished along with everything else in the tide of God's wrath.

Lest I end causing people to think that it is only the big sins that God punishes, or that homosexuality is somehow a worse sin than others, unforgiveable, or even something we should pick on more than others (I do think it has worse ramifications for both individuals, families, and civilizations than some other sins), Paul lists it along with disobedience to parents and gossiping. All sin is worthy of death, and no one is above sin. All have sinned and fallen short of the glory of God.

Isaiah begins his book by saying, "**If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah**" (**Isa 1:9**). The great and terrible day of God's wrath is not yet upon us, so there is still time to flee and to warn others. But worse things are coming upon us, if we do not turn to Christ and recover the gospel. Believe it and flee to him in the day of salvation, while he may still be found.

## Appendix

### CHURCH FATHERS AND EARLY JEWS ON GIANTS AND DEMONS

#### Scripture

##### *Job 26:5-7*

THE *REPHAIM* TREMBLE UNDER the waters and their inhabitants. Sheol is naked before God, and Abaddon has no covering. He stretches out the north over the voice and hangs the earth on nothing.<sup>13</sup>

##### *Psalms 88:10-11*

DO YOU WORK WONDERS for the dead? Do the *rephaim* rise up to praise you? Is your steadfast love declared in the grave or your faithfulness in Abaddon?<sup>14</sup>

##### *Proverbs 9:18*

*REPHAIM* ARE THERE, in the deep places Sheol her invited ones!<sup>15</sup>

##### *Isaiah 14:9*

SHEOL FROM BENEATH IS excited over you to meet you when you come; It arouses for you the *rephaim* (giants), all the leaders of the earth; It raises all the kings of the nations from their thrones.<sup>16</sup>

##### *1 Peter 3:18-20*

CHRIST ALSO SUFFERED ONCE for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah.

##### *2 Peter 2:4-5*

GOD DID NOT SPARE ANGELS when they sinned, but cast them into *tartarus* and committed them to chains of gloomy darkness to be kept until the judgment; he did not spare the ancient world, but preserved Noah.

##### *Jude 6*

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.

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<sup>13</sup> The LXX translates rephaim as *gigantes* (giants), but puts it as a question, "Shall giants be born from under the water?"

<sup>14</sup> Rephaim are sometimes translated as "shadows" (NJB) or "shades" (JPS).

<sup>15</sup> Rephaim is translated as "*geganeis*" or Titans (LXX) and "*gigantes*" (Vulgate).

<sup>16</sup> The LXX translates rephaim as *gigantes* (giants).

## Church Fathers

### *Athenagoras (c. 133–190 AD)*

SOME, FREE AGENTS, YOU will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants. And if something has been said by the poets, too, about the giants, be not surprised at this: worldly Wisdom and divine differ as much from each other as truth and plausibility: the one is of heaven and the other of earth; and indeed, according to the prince of matter,—"We know we oft speak lies that look like truths." These angels, then, who fell from heaven busy themselves about the air and the earth and are no longer able to rise to the realms above the heavens. The souls of the giants are the demons (*daimones*) who wander about the world. Both angels and demons produce movements—demons movements which are akin to the natures they received, and angels movements which are akin to the lusts with which they were possessed. The prince of matter, as may be seen from what happens, directs and administers things in a manner opposed to God's goodness . . . But since the demonic impulses and activities of the hostile spirit bring these wild attacks—indeed we see them move men from within and from without, one man one way and another man another, some individually and some as nations, one at a time and all together, because of our kinship with matter and our affinity with the divine . . . But to the extent that it depends on the reason peculiar to each individual and the activity of the ruling prince and his attendant demons, one man is swept along one way, another man another way, even though all have the same rationality within.<sup>17</sup>

### *Justin Martyr (100[?]-165 AD)*

FOR THE TRUTH SHALL be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself.<sup>18</sup>

BUT THE ANGELS TRANSGRESSED this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brother), Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.<sup>19</sup>

### *Irenaeus (135–202 AD)*

ENOCH, TOO, PLEASING GOD, without circumcision, discharged the office of God's legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels

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<sup>17</sup> *Athenagoras, A Plea to Christians* 24-25. See *Dragoș-Andrei Giulea*, "The Watchers' Whispers: Athenagoras's Legatio 25, 1-3 and the Book of the Watchers," *Vigiliae Christianae* 61 (2007), 258-281.

<sup>18</sup> *Justin Martyr, 1 Apology* 5.

<sup>19</sup> *Justin, 2 Apology* 5.

when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation.<sup>20</sup>

IN THE DAYS OF NOAH He justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and [acted as He did] in order that He might put a check upon the sins of these men.<sup>21</sup>

AND FOR A VERY LONG while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And the angels brought as presents to their wives teachings of wickedness, in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled.<sup>22</sup>

### *Origen (b. 185 AD)*

IN MY OPINION, HOWEVER, it is certain wicked demons, and, so to speak, of the race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the angels in heaven, and who have fallen from it, and who haunt the denser parts of bodies, and frequent unclean places upon earth, and who, possessing some power of distinguishing future events, because they are without bodies of earthly material, engage in an employment of this kind, and desiring to lead the human race away from the true God.<sup>23</sup>

### *Lactantius (260–330 AD)*

WHEN, THEREFORE, THE NUMBER of men had begun to increase, God in His forethought, lest the devil, to whom from the beginning He had given power over the earth, should by his subtlety either corrupt or destroy men, as he had done at first, sent angels for the protection and improvement of the human race; and inasmuch as He had given these a free will, He enjoined them above all things not to defile themselves with contamination from the earth, and thus lose the dignity of their heavenly nature. He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they abode among men, that most deceitful ruler of the earth, by his very association, gradually enticed them to vices, and polluted them by intercourse with women. Then, not being admitted into heaven on account of the sins into which they had plunged themselves, they fell to the earth. Thus from angels the devil makes them to become his satellites and attendants. But they who were born from these, because they were neither angels nor men, but bearing a kind of mixed nature, were not admitted into hell, as their fathers were not into heaven. Thus there came to be two kinds of demons; one of heaven, the other of the earth. The latter are the wicked spirits, the authors of all the evils which are done, and the same devil is their prince. Whence Trismegistus calls him the ruler of the demons. But grammarians say that they are called demons, as though *doemones*, that is, skilled and acquainted with matters: for they think that these are gods.<sup>24</sup>

### *Minucius Felix (b. 210[?] AD)*

WHEN ALMIGHTY GOD, to beautify the nature of the world, willed that that earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest

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<sup>20</sup> Irenaeus, *Against Heresies* 4.16.2.

<sup>21</sup> Irenaeus, *Against Heresies* 4.36.4.

<sup>22</sup> Irenaeus, *Demonstration of the Apostolic Preaching* 18.

<sup>23</sup> Origen, *Against Celsus* 4.92.

<sup>24</sup> Lactantius, *Divine Institutes* 2.15.

uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.<sup>25</sup>

### *Eusebius (260–340 AD)*

OF THIS KIND [GIANTS AND TITANS] then perhaps were the statements in the Sacred Scripture concerning the giants before the Flood, and those concerning their progenitors, of whom it is said, 'And when the angels of God saw the daughters of men that they were fair, they took unto them wives of all that they chose,' and of these were born 'the giants the men of renown which were of old.'

For one might say that these daemons are those giants, and that their spirits have been deified by the subsequent generations of men, and that their battles, and their quarrels among themselves, and their wars are the subjects of these legends that are told as of gods.<sup>26</sup>

### *Epiphanius of Salamis (315–403 AD)*

ACCORDING TO THE TRADITION that has come to us, at that time the practice of evil began to occur in the world. It was also there from the beginning through the transgression of Adam and then through the fratricide of Cain. But now in the times of Jared and thereafter, there was sorcery and magic, debauchery and adultery and iniquity.<sup>27</sup>

## **Jews**

### *1 Enoch (Second Century BC)*

AND IT CAME TO PASS when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven,<sup>28</sup> saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then swore they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.<sup>29</sup>

AND TO GABRIEL SAID THE LORD: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of the Watchers from amongst men: send them one against the other that they

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<sup>25</sup> Minucius Felix, *Instructions of Commodianus* 3.

<sup>26</sup> Eusebius, *Preparation for the Gospel* 5.4.

<sup>27</sup> Epiphanius, *Against Heresies* ("Medicine Chest") 1.1.3.

<sup>28</sup> The Dead Sea Scrolls (4QEnochb Col. ii:3) read, "the Watchers, sons of the sky."

<sup>29</sup> 1 Enoch 6:1-7:6.

may destroy each other in battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind.'<sup>30</sup>

I, ENOCH, ANSWERED AND SAID unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some, of the angels of heaven transgressed the word of the Lord. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [[he and his sons shall be saved]]. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.'<sup>31</sup>

WHEREFORE HAVE YOU 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 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. . . 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. From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement.'<sup>32</sup>

### *Jubilees (Second Century BC)*

AND IN THE SECOND WEEK of the tenth jubilee Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared; for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth. . . And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.'<sup>33</sup>

AND IT CAME TO PASS when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. . . And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth--all of them corrupted their ways and their orders, and they began to eat one another, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil

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<sup>30</sup> 1 Enoch 10:9-15.

<sup>31</sup> 1 Enoch 106:13-17.

<sup>32</sup> 1 Enoch 15:3, 8-9, 11-6:1.

<sup>33</sup> Jubilees 4:15, 22.



continually. . . And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.<sup>34</sup>

### *Testament of Solomon (First – Fifth Century AD)*

THE DEMON ANSWERED: 'I AM CALLED ORNIAS. . . I am offspring of the archangel Uriel, the power of God. . . The demon Asmodeus [answered]. . . I was born an angel's seed by a daughter of man. . . I [another enslaved spirit] am a lascivious spirit of a giant who died in the massacre in the age of giants.'<sup>35</sup>

### *Philo (20 BC – 50 AD)*

AND WHEN THE ANGELS of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they chose." Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air.<sup>36</sup>

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<sup>34</sup> Jubilees 5:1-2, 5(6).

<sup>35</sup> Testament of Solomon 9-10; 23; 70.

<sup>36</sup> Philo, *On Giants* 6.