

FALLEN ANGELS

AND THE | ORIGINS *of* EVIL



WHY CHURCH FATHERS SUPPRESSED
THE BOOK OF ENOCH AND
ITS STARTLING REVELATIONS

ELIZABETH
CLARE PROPHET

FALLEN ANGELS

AND
THE | ORIGINS of EVIL

Once again Elizabeth Clare Prophet, author of *The Lost Years of Jesus*, challenges timeworn doctrine by shedding light on forgotten manuscripts. This time she examines the Book of Enoch, a text attributed to the great-grandfather of Noah—a man who Genesis says “walked with God” and “was not, for God took him.”

The Book of Enoch reveals that God allowed Enoch to return to earth to give his children certain secrets. But the book was left out of the Bible. Why?

Was it to conceal Enoch’s warning about the Watchers, fallen angels who took on human bodies and, because of their crimes against mankind, were doomed to remain on earth “as long as the world endures”?

If the fallen angels incarnated once, why not again—and again? Elizabeth Clare Prophet sets forth her bold thesis that the fallen angels Enoch warned about *have reincarnated today*. And that they are still wreaking havoc—starting wars, polluting the environment, manipulating economies, and spoiling the dreams of God and man.



ARCHANGEL GABRIEL, MESSENGER OF GOD

FALLEN ANGELS

AND THE | ORIGINS *of* EVIL

WHY CHURCH FATHERS SUPPRESSED
THE BOOK OF ENOCH AND
ITS STARTLING REVELATIONS

ELIZABETH
CLARE PROPHET

SUMMIT UNIVERSITY  PRESS®

Gardiner, Montana

FALLEN ANGELS AND THE ORIGINS OF EVIL

*Why Church Fathers Suppressed the Book of Enoch
and Its Startling Revelations* by Elizabeth Clare Prophet

Copyright © 2000 Summit Publications, Inc.

All rights reserved

No part of this book may be reproduced, translated, electronically stored, posted or transmitted, or used in any format or medium whatsoever without prior written permission, except by a reviewer who may quote brief passages in a review. For information, contact Summit University Press, 63 Summit Way, Gardiner, MT 59030-9314.

Tel: 1-800-245-5445 or 406-848-9500

Web site: www.SummitUniversityPress.com

Previously published as *The Forbidden Mysteries of Enoch: Fallen Angels and the Origins of Evil*, Copyright © 1983, 1992 Summit Publications, Inc. All rights reserved

Library of Congress Catalog Card Number: 99-67263

ISBN 978-0-922729-43-2

SUMMIT UNIVERSITY  PRESS®

Cover design: Roger Gefvert

Book design: Lynn M. Wilbert

Printed in the United States of America

11 10 09 08 07

10 9 8 7 6

CONTENTS

| | |
|---|-----|
| FORBIDDEN MYSTERIES OF ENOCH | |
| The Untold Story of Men and Angels | 1 |
| Notes | 87 |
| Select Bibliography | 97 |
| THE BOOK OF ENOCH | 99 |
| BIBLICAL PARALLELS TO THE BOOK OF ENOCH | 261 |
| CONCEALED REFERENCES TO THE WATCHERS (AND NEPHILIM) IN SCRIPTURE | 295 |
| Additional Concealed References to the Watchers (and Nephilim) in Scripture | 337 |
| SPIRITUAL SOLUTIONS | 343 |
| Chart of Your Divine Self | 359 |

**ON EMBODIED ANGELS—
THEN AND NOW**

| | |
|---------------------------------|-----|
| The Origen Conspiracy | 365 |
| Notes | 374 |
| Ramifications of Men and Angels | 375 |
| C. S. Lewis on Bad Angels | 383 |

THE BOOK OF THE SECRETS OF ENOCH 391

| | |
|---|-----|
| Prologue on the Sons of Jared taken from the Second Book of Adam and Eve | 395 |
| Introduction | 409 |
| The Book of the Secrets of Enoch | 413 |

ENOCH IN THE FORGOTTEN BOOKS

| | |
|---|-----|
| The Book of Jubilees | 471 |
| The Testaments of the Twelve Patriarchs | 489 |
| Concerning the Good Tidings of Seth, to Which We Must Give Ear | 497 |

APPENDIX I

| | |
|--|-----|
| The Law and the Prophets Quoted by Jesus Christ | 501 |
|--|-----|

APPENDIX II

| | |
|---|-----|
| Confrontations: the Watchers vs. John the Baptist and Jesus Christ | 507 |
|---|-----|

| | |
|----------------|-----|
| CREDITS | 514 |
|----------------|-----|

ILLUSTRATIONS

| | |
|---|---------------------|
| ARCHANGEL GABRIEL, MESSENGER OF GOD | |
| stained-glass window by Tiffany Studios | <i>frontispiece</i> |
| THE FALLEN ANGELS ON THE WING | |
| by Gustave Doré | 2 |
| ANGELS IN PURSUIT OF SATAN | |
| by Gustave Doré | 100 |
| THE BATTLE OF THE ANGELS | |
| by Gustave Doré | 262 |
| DAVID AND GOLIATH | |
| by Gustave Doré | 296 |
| ARCHANGEL MICHAEL | |
| stained-glass window by Tiffany Studios | 349 |
| CHART OF YOUR DIVINE SELF | 358 |

SATAN APPROACHING THE CONFINES
OF THE EARTH

by Gustave Doré 364

THE TEMPTATION OF JESUS

by Gustave Doré 389

“AND THE LORD SUMMONED ME...”

by Gustave Doré 412

THE DOVE SENT FORTH FROM THE ARK

by Gustave Doré 470

ANGEL WITH THE KEY OF THE ABYSS

by Albrecht Dürer 513

TO THE CHILDREN OF ENOCH

And now, my children, lay thought on your hearts, mark well the words of your father, which are all come to you from the Lord's lips.

Take these books of your father's handwriting and read them.

For the books are many, and in them you will learn all the Lord's works, all that has been from the beginning of creation, and will be till the end of time....

...Distribute the books to your children, into all your generations, and amongst the nations who shall have the sense to fear God, let them receive them, and may they come to love them more than any food or earthly sweets, and read them and apply themselves to them.

And those who understand not the Lord, who fear not God, who accept not, but reject, who do not receive them, a terrible judgement awaits these.

Enoch to his children
The Book of the Secrets of Enoch



FORBIDDEN MYSTERIES OF ENOCH

THE UNTOLD STORY OF MEN AND ANGELS



THE FALLEN ANGELS ON THE WING

FORBIDDEN MYSTERIES OF ENOCH

THE UNTOLD STORY OF MEN AND ANGELS

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

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

The hottest debate revolved around a single crucial issue: Were angels ever transformed into flesh-and-blood beings in order to perform earthly deeds? Though most of the debate seems to have escaped history's chronicling pen, we can, and should, reconstruct a few of its questions—for reasons that will soon become clear.

If angels ever did become fleshly beings that looked

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

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

I believe that my investigations, though by no means complete, uncover in the Book of Enoch, the texts of Origen, and related Scripture and apocrypha (not excluding mythological texts and ancient artifacts) the key to certain historical facts concerning the evolution of men and angels on this and other systems of worlds. I believe that these facts have been concealed from the children of the Light for thousands of years by deliberate design and that, once exposed and acted upon by dedicated hearts, they will be the essential ingredient in the turning of worlds toward a new age of peace and enlightenment.

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

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

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

The untold story of men and angels is a crack in the door of the full and final exposé of the Manipulators and the manipulated, the Oppressors and the oppressed. When I shall have penned the last word of the last volume of my ongoing essay, it will be clear, by the grace of God and his Holy Spirit—my Comforter and Teacher—that the embodied fallen angels, who are the main subject of Enoch's prophecy, have been from the beginning the spoilers of the dreams of God and man.

At every hand, they are turning the best efforts of the noblest hearts to a mockery of the Word incarnate and setting in motion the relentless spirals of degeneration and death in both Western and Eastern civilization. All of their ungodly deeds can and shall be reversed by the judgments of the Son of God—true and righteous—and by his Light within his own.

To this end and for the quickening of those who elect to be instruments of God's will, I am including my investigation into the history of fallen angels as an introduction to this paperback edition of the Book of Enoch and the Book of the Secrets of Enoch. I believe that these accounts of Enoch's experiences with our beloved Father are crucial to the understanding of an ancient conspiracy that is still with the mankind of earth and will be with us until children of the Light receive the true knowledge concerning the *seed of the Wicked One and the seed of the Son of God*.

In this and other works, I have and shall continue to make plain, for those who have ears to hear, the modus operandi of the fallen ones and the way of the anointed of the Lord. By their fruits shall all know them—those who are from 'above' and those who are from 'beneath'. And then by free will shall all choose whom they will serve: the Light or the darkness—and be judged according to their works.

The question that has become the subject of my research is this: If evil angels used to be around on earth and, as Scripture seems to indicate, wore the guise of

common men, why couldn't they *still* be around? Given the state of affairs on planet earth, where would we find them today? Do they manipulate our government? Mismanage the economy?

Who are they anyway?

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

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

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

The materiality of angels seems to have been an age-old belief. There was the angel with whom Jacob wrestled—physical enough to cripple him at least temporarily, if not for life. So tangible was this angel that

the author of the Book of Genesis calls him a man, although elsewhere Scripture reveals that he was an angel.² The ‘angel’ said to Jacob, “*Let me go, for the day breaketh.*” How could Jacob have had hold upon an *incorporeal* angel?

The angels who came to visit Sodom had to be bolted indoors in Lot’s house in order to protect them from an intended sexual assault by local townspeople—Sodomites who wanted to get to ‘know’ the angels.³ And Manoah offered to cook dinner for his guest—presumed to be an ordinary man until he ascended to heaven in the fire Manoah had lit. Only then did Manoah know that the “man of God” was “an angel of the Lord.”⁴

The bad angels, the fallen ones, were no less physical, according to certain religious scriptures of the world.

Zarathustra, the great Persian prophet, reportedly dashed the angels’ *bodies* to pieces because they had used them to wreak evil. The angels (according to the story) had instigated illicit love affairs with earthly women—hard to accomplish without physical bodies, especially since the tale attributed offspring to them.⁵ The story of corporeal angels, despite its questionability, at least made sense of scripture and legend.

THE STORY OF THE WATCHERS: THE GREAT LOSS AND THE GREAT FIND

And then there was the Book of Enoch. Once cherished by Jews and Christians alike, this book later fell into disfavor with powerful theologians—precisely

because of its controversial statements on the nature and deeds of the fallen angels.

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

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

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

Bruce secured not one, but three Ethiopic copies of the precious book and brought them back to Europe and Britain. When in 1821 Dr. Richard Laurence, a Hebrew professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of Enoch.⁸

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

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

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

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

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

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

As the story goes, one spiteful angel named Azazyel

creates accouterments for their consorts—like eye makeup and fancy bracelets—to enhance their sex appeal. As for the men, Azazyel teaches them “every species of iniquity,” including the means for making swords, knives, shields, breastplates—all the instruments of war. (8:1–9)

There, millennia ago, someone explained war not as a man-invented or God-sent plague, but as a vengeful act of a fallen angel barred from the planes of God’s power. The implication is that man, through one form of manipulation or another, latched on to the war games of the fallen angels and allowed himself to commit genocide in defense of their archrivalries.

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

The Lord orders Raphael to bind Azazyel hand and foot. Gabriel is sent to destroy the “children of fornication,” the offspring of the Watchers—by inciting them to their own self-destruction in mutual slaughter. Michael is then authorized to bind Samyaza and his wicked offspring “for seventy generations underneath the earth, even to the day of judgment.”⁹ And God sends the Great Flood to wipe out the evil giants, the children of the Watchers.

But in succeeding generations (after the sinking of

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

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

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

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

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

This seems a chilling prophecy of our own time—with wars and rumors of wars in “the East” and the countless corpses in a holy land. There is no date stamped on the prediction, but a few word changes in the right places would make it duplicate today’s headlines.

The main theme of the Book of Enoch is the final judgment of these fallen angels, the Watchers, and their progeny, the evil spirits.¹¹ But several other scenarios are also noteworthy.

In chapter 12 of the book, the Lord says to Enoch, scribe of righteousness,

Go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station,

who have been polluted with women,*

And have done as the sons of men do, by taking to themselves wives, and who have been greatly corrupted on the earth;

That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace. (12:5–7)

In chapter 13 Enoch declares the Lord's judgment to Azazyel:

Thou shalt not obtain peace. A great sentence is gone forth against thee. He shall bind thee;

Neither shall relief, mercy, and supplication be thine, on account of the oppression which thou hast taught;

And on account of every act of blasphemy, tyranny, and sin, which thou hast discovered to the children of men. (13:1–3)

Chapter 13 also describes how the Watchers became terrified and trembled and besought Enoch to write for them a prayer for forgiveness, that he might cause their prayer to ascend to God, since they themselves could not address him on account of their offense, their sins being so grievous. Enoch then reports to the Watchers:

*Refers to the fact that as heavenly beings the Watchers were not sexual.

I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.

Judgment has been passed upon you: your request will not be granted you.

From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.

But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.

Neither shall you entreat for them, nor for yourselves;

But you shall weep and supplicate in silence.
(14:2-7)

In chapter 15, the Glorious and the Effulgent, the Lord God, speaks again to righteous Enoch.

Go, say to the Watchers of heaven, who have sent thee to pray for them, You ought to pray for men, and not men for you. . . .

You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.

These however die and perish.

Therefore have I given to them wives, that they might cohabit with them; that sons might be born of

them; and that this might be transacted upon earth.

But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.

Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.* (15:1, 3-7)

The Lord further explains to Enoch the nature of the offspring of the Watchers and the evil that they wreak upon the earth:

Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.

The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon earth.

They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be

*A reference to the fact that the Watchers had once shared with the holy Kumaras the heavenly offices of the Great Silent Watchers and the World Teachers as guardians of the soul purity and the evolution of the I AM Race.¹²

concealed, and shall not rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of the Watchers and the impious. (15:8–10; 16:1)

Because of so great a sin, the Lord tells the Watchers, “Never therefore shall you obtain peace.” According to the text of the Book of Enoch, the Lord’s judgment against the Watchers prevails—then and now.

The author of the book also describes in powerful majesty and moving praise certain visions of heaven given to him. He writes of his instruction from the archangels regarding the awesome judgment of the fallen ones before God’s throne. He delivers three heavenly parables (or similitudes) describing the glories of the Kingdom and the ineffable Ancient of Days and the Son of man who, it is said, shall bring the final judgment upon the wicked of the earth. There is also a major section of the work devoted to astronomical description, as well as a lengthy prophecy concerning the future of the elect.

So runs the text of the Book of Enoch as we have the manuscripts today. The studious reader will note

that the manuscript translated here feels somewhat disjointed and therefore might be compiled of old fragments loosely stitched together in ancient times—perhaps even a crudely edited version of a larger corpus of Enoch books that no longer exists.

CHRIST APPROVES OF THE BOOK OF ENOCH

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

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

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

DID REBEL ANGELS TAKE ON HUMAN BODIES TO FULFILL THEIR LUST FOR THE “DAUGHTERS OF MEN”?

Did these fallen angels teach men to build weapons of war?

That is the premise of the Book of Enoch, a text cherished by the Essenes, early Jews and Christians but later condemned by both rabbis and Church Fathers. The book was denounced, banned and “lost” for over a thousand years — until in 1773 a Scottish explorer discovered three copies in Ethiopia.

Elizabeth Clare Prophet examines the controversy surrounding this book and sheds new light on Enoch’s forbidden mysteries. She demonstrates that Jesus and the apostles studied the Book of Enoch and tells why Church Fathers suppressed its teaching that angels could incarnate in human bodies.

Fallen Angels and the Origins of Evil takes you back to the primordial drama of Good and Evil, when the first hint of corruption entered a pristine world — earth.

Contains Richard Laurence’s translation of the Book of Enoch, all the other Enoch texts (including the Book of the Secrets of Enoch), biblical parallels.

SUMMIT UNIVERSITY  PRESS®

ISBN: 978-0-922729-43-2



00043



0 79759 00995 4

\$9.95