

A vibrant cosmic nebula with swirling clouds of blue, purple, and brown, set against a dark starry sky. A grid of glowing diamond shapes is overlaid on the image. The title text is positioned in the upper right quadrant.

*God,
Angels,
and Men*

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The Heavens

“The heavens declare the glory of God; and the firmament showeth his handiwork.

“Day unto day uttereth speech, and night unto night showeth knowledge.

“There is no speech nor language, where their voice is not heard.

“Their line [testimony] is gone out through all the earth, and their words to the end of the world.” (Psa. 19:1-4)

We are appalled at the greatness of the universe. The planets of our system, compared with our sun, are as nothing. Imagine the sun’s diameter to be that of a large flour barrel: Jupiter would compare as a small orange, Earth and Venus would be as peas, and Mercury and Mars would appear as raspberry seeds.

Yet our sun is only *one* of the *fixed stars*, of which the most up-to-date astronomical methods by no means preclude the possibility that there are 125 billion. Around each of these fixed stars undoubtedly revolves a planetary system like our own. Thus reckoned, there are 1,000 billion worlds. Even this estimate is not the limit.

“When I consider thy heavens, *the work of thy fingers*, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?” (Psa. 8:3,4)

“I am the LORD that maketh all things; that stretcheth forth the heavens¹ *alone*; that spreadeth abroad the earth *by myself*.” (Isa. 44:24)

“Who hath measured the waters [the oceans] *in the hollow of his hand*, and meted out heaven *with the span*, and comprehended the dust of the earth *in a measure*, and weighed the mountains *in scales*, and the hills *in a balance*?

“It is [I am] he ... that stretcheth out the heavens as a curtain, and spreadeth them out as a [solitary] tent to dwell in: ... To whom then will ye liken me, or shall I be equal? saith the Holy One.

“Lift up your eyes on high, and behold who hath created these things, that bringeth out *their host by number*: he calleth them all *by names* by the

¹ See Appendix A, “Jesus’ Preexistent Role.”

greatness of his might, for that he is strong in power; *not one*² faileth.”
(Isa. 40:12,22,25,26)

“He *telleth the number* of the stars; he calleth them all *by their names*.”
(Psa. 147:4)

The Lord of Hosts

Too long have we imagined these statements in the Word of God as poetical hyperbole. Too long have we imagined the foregoing language as purposed exaggeration to command our attention to the figurative greatness of Jehovah, whereas actually, they are conservative, low-key statements of literal realities.

Yea, this incalculable array of celestial giants is set forth in Holy Writ as God’s *army!* And indeed, such they are, for do not these great astral bodies render Him the utmost obedience ... either as *fixed stars* standing at strict attention round about His throne or as planets, each ceaselessly and uncomplainingly pursuing its ordained orbital path – all subject to their Creator’s slightest beck or call?

This thought is the primary reason why He is called “*LORD of hosts!*” This name or title does not, as is commonly supposed, basically refer to His absolute control or to His authority over the destiny of nations. Nor does it refer to His ability to interfere with and to assert, whenever and wherever, the necessary degree of might decreed expedient by His wisdom in order to keep humankind within the confines of His providence. Rather, this title refers to a far greater exercise of His *power* throughout the length and the breadth of His physical and spiritual domain.

In the vast awesomeness of space, the great General knows every single body amidst this celestial host – *by name!* Does not this fact, therefore, also indicate that the universe has definite boundaries? The stars, though too numerous for human

² The so-called wandering stars – that is, comets, meteors, etc. – are but the fragmentary remains of God’s yet unfinished work of glory. It should be remembered that the physical creation is still progressing toward completion. Many of the phenomena put forward by scientists as evidence to the contrary are illusory and have other logical explanations; for instance, much can be accounted for by a modified form of the “oscillating universes” or “pulsating” theory.

Sometimes two colliding galaxies pass through each other at some trackless crossroad in space. Despite the apparent density of the galaxies, the stars within them never collide, for they are separated by trillions of miles. But the voluminous gas clouds accompanying the galaxies clash and fall behind, glowing red with the heat of molecular impacts. Such galactic collisions, though rare, explain the existence of spiral galaxies, the upper arms of which are swept clean of gas.

comprehension, are known and numbered by God. The physical universe is finite to God but infinite to man.

That the heavens are stretched forth as a rug or a curtain, or as a pattern consisting of a series of platelets or oval-like disks, is evidenced by the appearance of a galaxy when seen through some of our largest telescopes. Even with the naked eye, the disklike galaxy in which planet Earth resides can be discerned on a clear, starry night as a densely populated band of stars spanning the entire heaven in a distinct path or line of demarcation more familiarly known as the Milky Way. This phenomenon affords us, as it were, a side-view illustration of the ruglike fabric or galactic star curtain in which the earth is enmeshed.

Our planet – not to mention its inhabitants – can be likened to a microbe embedded in the warp and woof of a rug. If we look horizontally in the direction of either the length or the breadth of the carpet, wherein we find ourselves, there appears a corresponding density of material, a density of stars. But if we look vertically upward, a relative paucity of material (of the celestial bodies) is seen, comparable to the corresponding height of the nap, or pile, of the rug ... and then, the vast openness of space beyond.

To carry the illustration further, let us now visualize a chair or throne in the midst of a large living-room rug. Thus God dwells in the heaven of heavens, that is, *above* the physical universes.

*"Heaven [above] is my throne, and the earth [below] is my footstool."
(Isa. 66:1)*

"His glory is above the earth and heaven." (Psa. 148:13)

And there is another important detail: The Prophet Isaiah (14:13) indicates that the Divine influence emanates from the *north*. The Word of God seemingly points in the direction of the Pleiades (Job 38:31), the gravitational center of all galaxies.

The Person of Deity

Next, let us consider for a moment a rough estimate, or approximation, of God's size. Can we not gather some inkling of the immensity of His Being or Person from His own declaration that the entire universe is *"the work of thy [His] fingers"* (Psa. 8:3)? Who lifted the various planets and hurled them into orbit about their respective suns? Was it not God Himself? Does He not say that He *alone* was responsible for the performance of these things? God's greatness of size is such that He tells us:

"Do not I fill heaven and earth?" (Jer. 23:24)

To reside in our physical universe would be to Him a claustrophobic experience, for 1 Kings 8:27 states that heaven and earth cannot contain Him. Although from microscopic man's standpoint,³ the Lord of the universe is an illimitable distance afar off, nonetheless His immense stature causes Him to be, in a very real and practical sense, close to His subjects. This is one of many reasons which enable Him to render immediate aid. The Prophet Jeremiah further declares:

"Am I a God at hand, saith the LORD, and not a God [also] afar off?"
(Jer. 23:23)

God resides in a specific place designated the "heaven of heavens" (Deut. 10:14). Light, traveling at the incredible rate of 186,000 miles per second, takes 45 years to reach earth from the Polestar. However, the Lord – more specifically, the angels that are His messengers, who must also, of necessity, be exceedingly large – can, by taking but a step or two, answer our prayers while we are yet speaking, while we are yet on our knees (Isa. 65:24). This fact means, then, that the guardian angels possess the ability to go *faster* than the speed of light. Indeed, their movement is comparable to the *speed of thought*.

While many and varied are the agencies and powers at the Creator's disposal whereby nothing can happen anywhere in His realm without His cognizance (2 Chron. 16:9; Zech. 4:10), while faith can firmly trust that the Lord has unlimited resources at hand to take care of any exigency that might arise, this one factor alone which relates to His size – amazing in its simplicity – makes it no longer necessary to imagine His bodily presence spread throughout His domain, for we now see:

"The LORD looketh [down] from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psa. 33:13,14)

³ The statement of Isaiah 40:22 that the inhabitants of the earth are grasshoppers is relative and a vast understatement of reality. We are smaller than microbes and are confined to a very small universe or galaxy. Man is a prisoner of his five senses, possessing, for instance, very limited vision and hearing. If the microbe in the microbe-in-the-rug illustration were to look upward at the sole of Jehovah's foot directly above, it would see what would appear to be the blackness of space, not discerning any shape or form whatever. Indeed, because of man's physical limitations, it is doubtful he would see anything at all. It is only with the aid of God's Spirit that the human mind can soar the heights above with eagle's wings.

"Behold, the *nations* are as a drop of a bucket, and are counted as the small dust of the balance: behold ... All nations before him [God] are as nothing; and they are counted to him [as] less than nothing, and vanity." (Isa. 40:15,17)

The Earth

Why is this planet called “*Earth*”? We speak of other worlds and of other planets – but not of other Earths. Why is the name *Earth* used to differentiate this from other worlds? It is because *man was first created here*, made from the dust of this planet – of the earth, earthy. No doubt, someday in the future, other physical beings in other physical worlds will be made of the dust or physical elements of their respective abodes, but neither they nor their planets will possess the distinctive honor of place and origin of the species *Homo sapiens*. If God “created it [planet Earth] not in vain” but “to be inhabited” (Isa. 45:18), is it not reasonable to assume that He created many, if not most, of the other planetary bodies in other solar systems not in vain but also to be inhabited?

Indeed, the Sacred Testimony intimates that we are living in the very early dawn of human creation. The Divine intention “Let us make man in our image” indicates that something new, something different, was forthcoming (Gen. 1:26). The culmination of this event, the new development, was pleasurable to behold:

“Thou hast made him *little*: lower than the angels, and hast crowned him with glory and honour.” (Psa. 8:5; Heb. 2:7)

No wonder these darling, little Lilliputian creatures upon this tiny island in space caused the preexistent Son to rejoice “in the *habitable* part of his [God’s] earth” (Prov. 8:31). It is also the time when “the morning stars⁴ sang together, and all the sons of God [the angels] shouted for joy” (Job 38:7).

Before the fulfillment of God’s purpose of causing other worlds and other universes to be populated, He created physical man here *first*. Three reasons have already been set forth: (1) the name Earth and its implied significance as a place of origin, (2) the declaration “Let us make man [a new thing] in our image,” and (3) the exultant joy of the heavenly host over the new work of the Creator’s hands. In addition, we now introduce another reason to fortify this conclusion: the birth, ministry, death, and resurrection of him that “dieth no more” (Rom. 6:9) *occurred on this planet*.

Is it not reasonable to conclude that the great Redeemer, who is set forth as an example unto men and angels, was introduced into the world by the Father as an

⁴ The morning stars – that is, the two archangels, the Logos or Michael (Jesus) and Lucifer (Satan’s name before pride and ambition caused him to fall from this honored position, as shown in Luke 10:18) – were both considered sons of *the morning* (Rev. 22:16; Isa. 14:12). The emphasis on “morning” alludes to the longevity of life of these two great spirit beings; namely, their existence stemmed from earliest morn in the *spiritual* – not physical – realm of creation, long before the other angels. Of the two, Jesus was the elder, “the firstborn of every creature” (Col. 1:15; Rev. 3:14). Satan’s birth and purity of origin followed soon thereafter (Ezek. 28:15).

eternal object lesson to all yet unborn future generations in other physical realms? Do not the Scriptures indicate that the Creator has ceased from His labors ... that God *rested* the seventh epoch-day from His work of creation? Neither has He actively employed His sovereign power to overthrow sin and to uplift mankind, but rather, He has rested the matters in the hands of the Redeemer Jesus, who, by his sacrifice for sin and by his soon glorious reign, will liberate mankind from the thralldom of sin and death. Even as the Son has said:

“My Father worketh hitherto [that is, during the six Creative Days], and [now] I work.” (John 5:17)

The answer to the Lord’s Prayer – God’s will (Matt. 6:10) – shall be done on earth during the seventh millennium. The willing and obedient of mankind – both the living generation and the awakened dead of the past (John 5:28) – shall, after correctional judgments, walk up the highway of holiness to eternal life (Isa. 35:8) in this, their prepared earthly habitat (Psa. 115:16; Eccles. 1:4). The Divine program, previously and temporarily discontinued, will again function and extend to other abodes.

In our search into the ancient past and our study of the earliest recorded beginnings of civilization, we have become increasingly interested in and aware of the unique role Turkey occupies in the annals of history, but that role is largely unrecognized by the many, chiefly because of the failure of most historians to assess and to accredit Turkey with its proper place. The claim to primacy of antiquity of the Sumerian civilization, as well as the much publicized and purported ancient origin of other nations, such as the Egyptian, Indian, and Chinese cultures, attracts more attention.

Little is heard of the strong existing evidence which concerns the *birth of civilization* and which reveals that the creation of man and the Garden of Eden originally *centered in Turkey* and not in the Mesopotamian plain, as is so generally conceded. Furthermore, it is a rather startling coincidence that the *rebirth of civilization*, following the great Deluge, also *centered in Turkey* when Noah and his family departed the Ark in Ararat of Eastern Anatolia.

Now let us go back ... back ... back to where it all began.

Rivers of Eden

“And the LORD God planted a garden eastward in Eden.... And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

“And a river went out of Eden to water the garden; and from thence it

was parted, and became into four heads. The name of the first is *Pison*: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is *Gihon*: the same is it that compasseth the whole land of Cush [RSV]. And the name of the third river is *Hiddekel*: that is it which goeth toward the east of Assyria. And the fourth river is *Euphrates*." (Gen. 2:8-14)

The information given is that the garden was watered *within* by one river, but *without* it parted into tributaries, into four separate rivers, each traveling its own way and coursing through a different territory.

There is a spiritual significance to this description, the lesson being that all humanity originally stemmed from a single stock, or one river, namely, Father Adam. Just as the stream, upon its exit from the garden, subsequently parted into four heads, so the human race or the seed of man, subsequent to Adam's fall and banishment from Eden, is seen, in the course of history, to terminate in four separate salvations or destinies between Paradise Lost and Paradise Restored.⁵

Man – The Image of God

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26,27)

"And the LORD God formed man of the dust of the ground." (Gen. 2:7)

Simply stated, God was pleased to make a new thing in the natural realm: miniature *physical* beings, or entities, resembling *spiritual* beings in the spiritual world, or heavens. Man, therefore, was created as a counterpart of the angels – but of the earth, earthy, in contradistinction to the latter, which were of the spirit, spiritual.

It does violence to reason if we conceive of the Supreme Deity as an all-pervading and invisible diffusion of gas, as a faceless entity resident in a vacuous void, having neither shape nor form, and possessing no personal beauty or distinction of glory. To the contrary, if in simple faith and trust we listen to the Law and the Testimony:

⁵ See Appendix B, "Four Rivers of Eden."

“He that planted the *ear*, shall he not hear? he that formed the *eye*, shall he not see?” (Psa. 94:9)

“Behold, the *eye* of the LORD is upon them that fear him, upon them that hope in his mercy.” (Psa. 33:18)

“Neither [is] his *ear* heavy, that it cannot hear.” (Isa. 59:1)

“Their angels do always behold the *face* of my Father which is in heaven.” (Matt. 18:10)

“[But those] Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my *nose*.” (Isa. 65:5)

“The word is gone out of my *mouth* in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear [confess allegiance].” (Isa. 45:23)⁶

⁶ It is difficult for us to evaluate properly that which is spiritual. We are accustomed to thinking of that which is spiritual as intangible, ethereal, visionary, impracticable, as lacking substance and reality – and, therefore, as being of less consequent importance. On the other hand, we are accustomed to thinking of that which is physical as being tangible, solid, clear-cut, practical, as having substance and reality – and, therefore, as being of more importance.

Mortal man, wishing with pride to make the superstructure of a building both sure and steadfast, establishes it upon terra firma. He makes the foundation thereof both large and deep and liberally sprinkles concrete and upright steel girders therein. In spite of all precautionary measures, “change and decay in all around” we see. The hand of time – with its accompanying ravages of storm; of heat and cold; of wind and rain; of fire, war, and earthquake – exacts its relentless toll.

The Creator, however, with an unseen hand, quietly placed this (to us) gargantuan planet over the *empty space*:

“He ... hangeth the earth [which ‘abideth for ever’] upon nothing.” (Job 26:7; Eccl. 1:4)

In the past, our concept of the spirit world has been quite nebulous, and indeed, it must largely so remain. Nevertheless, we may reasonably assume that it is every whit as real and definitive as our material world (having trees, flowers, brooks, and residences), the difference being chiefly in substance rather than in kind. The very physical nature of man, as well as the mind of flesh, tends to be a barrier to the comprehension of the angelic realm and its activities. Physical creature that he is, man is subject to the laws of gravity, time, and space. His vision is confined to a narrow band or spectrum of light, and his hearing is restricted to an even smaller decibelic range of sound. Hence he must rely upon the sure Word of God and the restrained use of

A Spectacle Unto Angels

Another strong *prima facie* bit of evidence that the occupants of the spirit realm resemble in likeness and in form the inhabitants of earth is revealed by the statement in Genesis 6:2, namely, that in beholding the daughters of men, the angels took notice that “they were fair.” The angels would no more be attracted to the opposite sex than we would if womankind possessed two or more heads, or a different number of eyes, ears, arms, or legs. Such superfluity, or redundancy, would be repulsive to us, and by the extension of logic, it would also be repulsive in the relationship of other beings to each other. Furthermore, this allurements of the daughters of men in the sight of the angels was not *initially* one of sexual perversion or deviation. This is evidenced by the statement that the angels “took them *wives* of all which they chose” (Gen. 6:2). They considered woman a fit companion and associate. The creation of Eve and the introduction of the female sex as a means to accomplish the reproduction and the multiplication of the human race was apparently *also a new thing* in God’s order. The angels of heaven are consistently referred to in Scripture as males, as “*sons of God*”; they are not addressed as “*children of God*,” a broader term that would permit the inclusion of both genders.

Not only did God create Adam a physical likeness or counterpart to beings in the spirit world, but also He made man in His mental and moral image. The possession of such mental faculties and moral qualities is peculiar to superior intelligent beings. It is that feature which distinguishes and separates the higher from the lower forms of animal life and endows man with the amazing capability to worship the unseen Creator. We might reasonably infer that this feature also characterizes and separates the higher spiritual from the lower spiritual forms of life.

Man, Lord of Earth

Another important and unique likeness to the Creator was man’s lordship over the earth and its elements.

“Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Gen. 1:26; Psa. 8:6-8)

Eden was a demonstration of God’s intent to populate the globe. Nor has the purpose of the Author of life been frustrated, for in the regeneration, all the willing and obedient of mankind then restored from the tomb will, under Messiah’s rule, inherit the promise.

sanctified common sense in his probe for information beyond the finite universe, the so-called “one step beyond” into the twilight zone.

“The earth hath he given to the children of men.” (Psa. 115:16)

Apparently, this privilege of lordship to man, as exemplified by Adam’s sample domain in Eden, was a development in the Divine program not anticipated by the angels. The coveting of this authority was the basic factor that led to Satan’s defection from grace. And secondly, the unlawful and successful usurpation of this power strengthened and confirmed Satan in the error of his way.

Location of Eden

The following clues can be extracted from the scriptural narrative:

1. The hypothetical whereabouts of the headwaters of Eden can be at least approximated by tracking down the source of two of these rivers, the *Tigris* and the *Euphrates*, which can be more readily identified and are still extant.
2. The headwaters of two such mighty rivers must arise from a high elevation.
3. To prevent Adam’s return to the Garden of Life after his expulsion, it was deemed necessary to station cherubim on only the east side of the enclosure. The river, before it parted into four streams, exited the garden on this side. This information clearly indicates that the garden was surrounded on *three sides* by formidable mountain slopes, the steep sides of which would prohibit danger of trespass.

It can be assumed, by coordinating the facts thus far, that the garden was a high, fertile plateau encircled by precipitous cliffs – the only means of entrance being through a gorge or mountain pass on the east side⁷ – and, furthermore, that the garden was

⁷ There is a typical lesson as respects the cherubim who were stationed without the Garden of Eden, whence the stream emerged, to guard the entrance to the Enclosure of Life.

The only means of access into the courtyard of Israel’s Tabernacle of Witness was through the east gate. The yard and the two compartments within the Tent of Meeting (the Holy and the Most Holy) represented differences in degree of a higher fellowship and life with God. Within the courtyard near the gate of entry stood the Brazen Altar, signifying the necessity of the sinner’s recognition of his need for redemption under the blood and the role of the Altar of Sacrifice as the key to life. In Eden the Lord God made coats of skins to cover Adam’s and Eve’s nakedness and their sin. The fact that animals had to be slain pictured, in pantomime, that the humanity of “The Christ” has to be offered to provide this covering.

Within the Most Holy of the Tabernacle, two golden cherubim – in stance with half-bent knees, wings outspread, and their gaze transfixed upon the Mercy Seat – awaited the sprinkling of the blood of atonement, being ready, willing, and eager to bless mankind when once the age of sacrifice and atonement is complete. No longer, then, will the cherubim (God’s attributes of Love

situated somewhere in the mountainous terrain of Anatolia, Turkey.

Satan, the Serpent, and the Woman

What beginning is referred to in John 8:44, which states that Satan was a liar from the beginning? Satan was perfect from the time he was created until the day iniquity was found in him (Ezek. 28:15). His defection commenced here on earth, in the physical Garden of Eden, and is associated with the dawn, or “beginning,” of *human* civilization.

The failure of Lucifer to exercise continued and steadfast trust in the inherent goodness of God, as well as his failure to maintain a proper respect for the dignity of the office of the Supreme Deity, paved the way for his downfall. These failures, together with the development and the harboring of personal pride and ambition in his thoughts, were the soil or the culture in which the seeds of sin germinated and found lodgment in his heart.

Piecing together the clues in the Genesis narrative, we conclude that the Adversary felt confident in his distorted assessment of what appeared to be the true nature of God’s motives and dealings with the first human pair. Until events proved otherwise, Satan felt justified in his appraisal of the situation, and he was oblivious to the rebellion in his own heart and to the abhorrence of his own defection.

The record is clear that Satan desired to be Adam’s Lord and God. It did not take too much imagination on Lucifer’s part to see that the creation of physical beings on this planet was but the prelude to a vast program of populating all the other physical universes with creatures similar in nature to Adam.

Nor did the Adversary, up to this point of time, possess a sense of dread of impending judgment for his actions. None of God’s intelligent creation had heretofore died in the spirit realm. It would, therefore, be easy to falsely assume that death to those created in God’s image was an impossibility. Until this time, no occasion had arisen to invoke Divine indignation, for God’s will was, is now, and ever will be done in heaven. The exception is the earth; it is here that God did not prohibit or interfere with the

and Power), plus His Wisdom and the flaming sword of vengeance, or His Justice, bar the door to hope and the pathway to holiness, health, and happiness.

A direct analogy exists between (1) the river issuing forth from the Garden of Eden and (2) the water in the vision of Ezekiel springing forth from under the threshold of the house and going by the south side of the altar and thence without the inner and the outer *east gates* of the Temple. The latter will be, as it were, a second Edenic life-giving stream, bringing verdure whithersoever it goes in a restored earth and eventuating in the revitalization of the Dead Sea of humanity (Ezek. 47:1,2,7-9; compare Rev. 22:1-3,17).

introduction of sin – which He foresaw – to stain, to pollute, and to temporarily mar *His physical work*. The Divine intention is that all should see, as an object lesson, the exceeding sinfulness of sin and be alerted to the danger of the allurements of evil, so that those who are rightly exercised will profit thereby.

Satan's strategy in Eden was to beguile Eve in order to get through to Adam. The Adversary used the serpent as his medium by taking possession of that creature⁸ so that he could better incite or provoke the woman to transgress the Lord's commandment and thus prove his estimate that God was a liar.

The serpent (or Satan) first put God's commandment to Adam in a very unfavorable light by introducing an improper emphasis into the original declaration. God had put the emphasis upon the generosity of His terms:

"Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil [merely], thou shalt not eat of it: for in the day that thou eatest thereof [dying] thou shalt surely die." (Gen. 2:16,17)

Satan's slant was a negative approach:

"Yea, hath God said, Ye shall not eat of every tree of the garden?"
(Gen. 3:1)

The Devil thus planted the seed of doubt, impugning God's motives, by injecting suspicion into Eve's mind in the form of a question to engender distrust. Note Eve's reply:

*"We may eat of the fruit of the trees of the garden [she omits 'every tree']:
But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."* (Gen. 3:2,3)

It can be seen that both Eve and Satan misunderstood the situation. The prohibition of the tree of knowledge was simply a *test of obedience* on man's part. If, on the one hand, the penalty of death for disobedience was severe, the test, when seen in its proper light under normal circumstances, was, on the other hand, a very simple and reasonable one to obey. God did not say, "If ye touch it, ye shall die," but He said, "If ye eat of it, ye shall die."

The woman thought God had inferred that this particular species of tree was

⁸ On another occasion, the Lord took possession of Balaam's ass, speaking to that prophet through the mouth of the animal upon which he rode, in an attempt to thwart his madness. This incident was intended for Balaam's own good, that he might profit withal (Num. 22:21-35).

exceedingly poisonous and that mere contact with it would be lethal. Anyone possessing a suspicious nature or having a distrustful attitude of mind will sometimes misunderstand the most explicit of statements. This trait also applies to the Adversary, in spite of all the intelligence he may possess. A careful reading of Genesis 2:9 plainly indicates that every tree of the garden, including the tree of knowledge, was good for food – the tree of knowledge was simply prohibited. At first, both the Devil and the woman thought God had implied that the tree was poisonous, and since they both saw the serpent partake thereof, they concluded that the Creator had deliberately misrepresented the matter. It is written that God had made the serpent “more subtle” (Gen. 3:1); therefore, the cunning this creature possessed did not result from partaking of the forbidden fruit as a “brain food” but was a part of its very implanted nature.

The Adversary’s reply to the woman revealed Satan’s own mistrust of Deity. Note the boldness and effrontery of Lucifer’s flat contradiction of the Creator’s original declaration of the death penalty. The Devil declared, “Ye shall *not* surely die” (Gen. 3:4). The inclusion of the word “surely” is tinged with sarcasm and even contempt.

“For God doth know that in the day ye eat thereof, then *your eyes shall be opened*, and ye shall be as gods, knowing good and evil.” (Gen. 3:5)

It is true that the Lord Himself designated this particular species of tree “the tree of knowledge of good and evil.” However, the Lord did not mean, as the Adversary thought, that partaking of its fruit would enable man to possess the intelligence of angels in acquiring a superhuman ability to discern that which is wise and that which is unwise, or to foresee in greater measure the results of certain actions or events for good or evil in due process of time. Rather, God’s designation of the title “the tree of knowledge” indicated His foreknowledge that:

1. Man would sin by partaking of the forbidden fruit.
2. Man, by partaking thereof, would experience shame, nakedness, and related guilt complexes, as well as harrowing experiences ending in death. All such experiences would be in marked contrast to his former blissful state before the entrance of sin.
3. This tree would forever be a symbol of the exceeding sinfulness of sin and its dire consequences.

By believing the tree was a brain food, Satan thought God was endeavoring to curtail the liberty of both Adam and Eve lest they become too independent of Divine control. The Adversary regarded the threat of death and extinction as a mere bluff on God’s part to prevent them from getting too far out of line. Satan, therefore, patronizingly posed as man’s true benefactor, hoping to win to himself the friendship and the loyalty of the parents of a new and potentially illimitable race of physical

beings. Thus reasoning, he would be the “Lord God” over a vast physical domain, similar to Jehovah’s supreme rule over the vast spiritual realm.

Therefore, the woman—seeing that the tree was “desired to make one wise,” feeling to some degree that God had withheld this reward from her and her husband for some selfish reason, and realizing that the food was not poisonous as she mistakenly thought she had been led to believe—considered her doubts about God justified and ate of the fruit. The scriptural narrative indicates that Eve had Adam accompany her to the tree.

“She took of the fruit thereof, and did eat, and gave also unto her husband *with her* [that is, by her side]; and he [no doubt shocked by her betrayal and act of disobedience to the Divine command] *did eat* [the forbidden fruit].” (Gen. 3:6)

Adam was not deceived with the hope of obtaining an illegal reward as was Eve. In a sudden, impulsive suicidal pact, he partook of the fruit to share with her the penalty of death (1 Tim. 2:14; 2 Cor. 11:3). And the Lord God, who had taken the man and put him into the garden to dress and keep it, now banished him without.

Improper Translation

“And the LORD God said, Behold, the man is become as one of us, to know good and evil.” (Gen. 3:22)

It is difficult to see—yea, almost incomprehensible to understand—how man through an act of disobedience could become more Godlike, resembling God or the Logos or the angels of heaven. What would have happened had man not sinned? Would he whom the Creator had looked upon and declared to be “very good” have been less Godlike by abstinence from sin? Certainly not! Adam and Eve were created in the image of God (Gen. 1:27) before they ate the forbidden fruit.

Corrected Translation

“And the LORD God said, Behold the man become as one of us [previously made in our image and likeness] to know good and evil [how he has fallen!].”

* * *

Eden and the Flood – Does Eden Still Exist?

“And now, lest he [Adam] put forth his hand, and take also of the tree of life, and eat, and live *for ever*: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

“So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” (Gen. 3:22-24)

This record pertaining to the expulsion of Adam from the Garden of Eden reveals two significant facts:

1. Although man had incurred the death penalty because of his transgression, still – all other factors remaining equal and without further action on God’s part – he would not have died from natural causes if he had been allowed to continue to partake freely of the tree of life. Nor can we think of any pertinent reason why the Lord so pointedly calls our attention to this matter, unless He wishes us to know that such a possibility did exist.

2. To prevent Adam from returning to the Garden of Life after his expulsion, the Lord God stationed cherubim on the east side. In other words, instead of destroying the garden as He later destroyed Jonah’s gourd (Jon. 4:6,7), the Creator chose to *preserve* the garden. But why ... particularly since the Scriptures so emphatically declare (Rom. 6:23; 1 Cor. 15:22) that “the wages of sin is death” and “as in Adam *all die*”? Everywhere about us we witness the hopeless futility of resisting the Grim Reaper, Death, so what purpose could possibly be served in preserving Eden?

Before this circumstance is analyzed, it is well to realize that the Word of God is equally emphatic. Although “all have sinned, and come short of the glory of God,” yet each member of the human family stands condemned and dies not for his or her own personal sin, but solely because of the disobedience of another – Father Adam, the progenitor of the race (Rom. 3:23; 5:15-19). Consequently, the righteousness of one individual, of one Redeemer, is all that is needed as an offset for the sin of the world. Thus God, in His wisdom and mercy, provided a way of escape, made allowance for a hope of future recovery. Were mankind individually judged instead of collectively condemned in Adam, it would have necessitated a separate perfect man’s life as a ransom for each forfeited man’s life in order to obtain salvation. It would have required many redeemers instead of only *one* Savior. The penalty was centered upon Adam alone. In the day he ate thereof, he began to die within the specified time allotment of a 1,000-year day (2 Pet. 3:8; Psa. 90:4).

Why then, one may ask, do Adam’s children die? There are two primary reasons. First, through heredity and environment, mankind has inherited the seeds of disease and death. Second, thereafter no member of the contaminated race was born with the inherent right to earthly life.

The point especially to be established is this: Although all are born and shaped in iniquity, although all are under the curse, collectively condemned in Adam, yet all need

not die within the time limitation of a 1,000-year day, as did Adam, for only upon him was the curse specifically placed. Therefore, it should not be unduly surprising to learn the Holy Scriptures distinctly point out that the Prophet Enoch – though a member of Adam’s race, born of imperfect stock – *did not die!*

This is the testimony concerning him:

“By faith Enoch was translated that he should *not see death*;⁹ and was not found,¹⁰ because God had translated him.” (Heb. 11:5)

Genesis Chapters 5 and 9

5:5	“And all the days that Adam lived	were 930 years: and he died.”
5:8	“And all the days of Seth	were 912 years: and he died.”
5:11	“And all the days of Enos	were 905 years: and he died.”
5:14	“And all the days of Cainan	were 910 years: and he died.”
5:17	“And all the days of Mahalaleel	were 895 years: and he died.”
5:20	“And all the days of Jared	were 962 years: and he died.”
5:23	“And all the days of Enoch	were 365[+] years:”
5:24	“And Enoch walked with God: and HE WAS NOT ;	for God took him.”
5:27	“And all the days of Methuselah	were 969 years: and he died.”
5:31	“And all the days of Lamech	were 777 years: and he died.”
9:29	“And all the days of Noah	were 950 years: and he died.”

⁹ The statement “These all died in faith, not having received the promises” (Heb. 11:13) does not apply to Enoch, who, among others, was mentioned by Paul as a member of that honorable company of Ancient Worthies. To the contrary, the apostle specifically states in the same context that Enoch was a notable exception to the rule. For a parallel instance where the comprehensive term “all” is used, yet is modified by the exclusion of a single noteworthy individual, see 1 Corinthians 15:27.

¹⁰ A unique sample demonstration of the manner in which Enoch was translated, or bodily transferred from one place to another location, is recorded in the New Testament. An Ethiopian eunuch who was journeying southward from Jerusalem in his chariot had reached the Gaza Strip area when Philip the evangelist was instructed of the Spirit to intercept him, to draw nigh and associate himself with this chariot. Subsequent events afforded Philip the opportunity to preach “the Word” to this God-fearing man and led to the eunuch’s desire to be baptized into Christ in a nearby stream.

“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more [compare ‘he was not; for God took him’ – Gen. 5:24]: and he [the eunuch] went on his way rejoicing. But Philip *was found* at [was translated to] Azotus [a town 15 miles north of Jerusalem, and 40 or 50 miles distant from Gaza].” (Acts 8:39,40)

What does the expression Enoch should “not see death” mean? Before this question is answered, let us consider what it does *not* signify. Enoch was not taken away to prevent his being an eyewitness to the death of others, for certainly many fatalities had occurred prior to his translation. Adam had both lived and died during Enoch’s lifetime. In all probability, the same is true concerning Mother Eve. The list, or tabulation, of the ten patriarchs in the fifth and ninth chapters of Genesis is a chronological record of the descent of man to the Flood. It also serves to point out that Noah’s lineage was of pure Adamic stock and that it was not adulterated with the dread seed of the *Nephilim*. Nor does this list contain all the names of the patriarchal children, for reference is made to the begetting of other “sons and daughters” (Gen. 5:4,7,10,13,16,19,22,26,30), and no doubt many of these died during Enoch’s day.

Nor should the expression “not see death” be thought to signify that Enoch died suddenly, not being subjected to the disagreeable rigors of death. Why not? Because numerous others, both of the good and of the evil, have died painlessly in their sleep, and such a death is not a reward for having faithfully “walked with God” as did Enoch.

The following, then, explains the significance of the term “not see death.” Enoch did not experience death at all, God having translated, having physically transferred, him to another place where his life would be perpetuated until his reappearance at a later date, in the Kingdom Age, both as a sign and as a testimony of the unlimited capabilities of Jehovah’s power. It is for this reason that God preserved the Garden of Eden – He translated Enoch to that very location.

Indeed, the legend of Shangri-la persists; it pertains to a mysterious plateau¹¹ hidden somewhere in a remote mountain recess where age, infirmity, and deformity would depart and the exuberance of youth would be restored to the individual fortunate enough to find and gain access to it. Conversely, if one were ever to leave this favored Utopia to return to present fallen society, a retrogression to one’s former condition would speedily follow. Thus, this mythological legend that persists has its roots based somewhat in reality – the story of the Garden of Eden! Yes, truth is often stranger than fiction; Eden exists¹² and Enoch lives.

Origin of the Flood

The Genesis account of the days of creation relates not to the *construction* or creation of the globe itself, but to the *ordering of its surface* for later human habitation.

¹¹ Hebrew *Eden*, Akkadian *Edinu*, meaning plain or steppe. Understandingly the Hebrew noun later took on the connotation of pleasure and enjoyment.

¹² How Eden could have been preserved and the garden not destroyed by the Flood of Noah’s day will be explained in the next four sections.

Of the various theories regarding the formation of the earth, the one that most closely harmonizes with the Bible is called the Vailian Theory of Cosmogony. It assumes that Saturn's rings and Jupiter's belts illustrate Earth's development as a planet. When the earth was molten, its water and minerals were thrown off in gaseous form at a distance from the earth. As these cooled and took shape, they constituted great rings of different densities and varied states of aggregate content. When the orbital motion, or the speed of revolution, of these belts began to diminish, they approached the face of the planet. For a time, however, they were kept off by centrifugal force, which was particularly strong at the Equator and relatively weak at both of the flattened polar regions, where (a) the east-west spin of the earth upon its axis would have been least effectual in warding them off, and (b) the downward gravitational pull of earth's core would have been greatest.

Originally about the Equator, the rings were eventually pulled or stretched out as a canopy in the heaven above, in the direction of the polar regions, where they gradually concentrated for a while before cascading their substance upon the earth. These rings, or belts, of water and minerals followed each other as great deluges upon the earth – perhaps thousands of years apart – throughout the duration of the first four Creative Days. Their universal character and extent lessened with each outpouring subsequent to earth's fourth Creative Day.

As the rings collapsed from time to time, the heavier, more mineralized substances fell first, progressively leaving behind clearer and clearer layers of water which, in turn, allowed more and more sunlight to penetrate to the surface of the earth. The water above the planet acted like a giant glass dome, creating a hothouse condition below that was conducive to the growth of extremely lush vegetation. This period of time is known as the Carboniferous Era. It was during the latter state of this era that prehistoric monsters and dinosaurs plodded about, when the atmosphere was too heavy-laden with carbon dioxide and the vegetation too dense for human survival. Man's creation and introduction upon the planet occurred when the atmosphere became more oxygenated – 1,656 years before the last thin veil of water above the earth was due to collapse. Mankind were so accustomed to the slight resultant haze in the upper reaches of the atmosphere that they were entirely oblivious to the impending collapse of the last water ring.

How Extensive Was the Flood of Noah's Day?

The evidence of a flood of worldwide proportions is incontrovertible. Fieldstones worn smooth and round, profusely deposited in the topsoil of many lands, indicate the turbulent action of a covering body of water. Such a flood can be accounted for by the prevalence of waters upon the earth *before* the Creative Week even commenced.

“And the earth was without form, and void; and darkness was upon the

face of the deep. And the Spirit of God moved upon the face of the waters.”
(Gen. 1:2)

An extensive glacial invasion has left telltale marks and scars, deep and wide, such as in the Grand Canyon area. Scattered over the continents of the world are the fossilized remains of shellfish and other marine life. These phenomena can be accounted for by the collapse of various pre-Noachian rings up to the early part of the earth's fifth Creative Day. The finding of a giant mastodon embedded in ice with food in its mouth, and of various reindeer with undigested grass in their mouths and stomachs, testifies to the suddenness of some such catastrophe, and to a radical environmental change in the localized region. These and other findings are not a convincing proof, however, that such events occurred in Noah's day. Instead, the evidence points to the contrary. Let us reflect for a moment.

1. Were mastodons roaming the earth at the time of Noah? We believe not!
2. If the waters prevailed over the highest mountains of the earth, as some believe the Biblical narrative to teach, then, taking Mount Everest as an example, the Flood waters would have had to cover the entire earth to a depth of six miles. With a global hypothesis of this sort, where would such a body of water drain off to or go – if the whole earth were already completely submerged in water to *so great a depth*?
3. Under these same circumstances, if glaciers extended in parts of the world as far south as New Mexico and the pervading ice sheet rose to the exaggerated height of tens of thousands of feet, how could such a body of ice melt in the short span of one year? And there would still be the problem of where the melted ice would be evacuated to.
4. With the presence of so gigantic an ice flow, how could Noah and his family and the animals within the Ark have endured the bitter cold, particularly the loss of heat in the melting and evaporating process?
5. If the Flood waters were universal in extent, they would have been either predominantly saline or predominantly freshwater in content. How could saltwater fish survive in freshwater? How could freshwater fish survive in salt water?
6. The fact that folklore of a worldwide flood, resembling the story of Noah and the Ark, is contained in the local cultures of various lands is not substantive evidence that Flood waters covered these lands at that time. Who were the survivors in these various territories who could testify as to what they had seen? Is it not more sensible to realize that after Noah and his family departed from the Ark, they and their progeny took the story of their experience with them wherever they went in their migrations?

Let it not be misunderstood: We are not attempting to discount or discredit, in the

least, the validity of Holy Writ as it pertains to the subject matter under examination. God forbid! Our endeavor is to understand and to properly and scripturally evaluate the true story, and to find an ...

Explanation for the Flood

The conclusion here set forth is that the waters of Noah's Flood were not universal, but they did cover the *entire civilized world*¹³ of his day.

There first occurred a gradual and a literal sinking of the continental land mass where civilization was cradled. Into this pocket or depression in the earth's crust, there gravitationally flowed the Mediterranean Sea, the Caspian Sea, the Persian Gulf, and other waters of the surrounding area. This crater was awesomely large and deep. The top of the highest mountain in the prescribed area failed by 15 cubits (Gen. 7:20) to break the surface of the water that filled this depression – the minimum allowance necessary to provide buoyancy for the Ark.¹⁴ Thus, with sufficient clearance assured for the bottom of the boat, dangerous contact with any promontory beneath the surface of the waters was avoided. The sinking of the land and the rushing in of the waters is succinctly referred to as:

“All the fountains of the great deep [were] broken up.” (Gen. 7:11)

Contemporaneous with the events previously described, there was an extremely heavy and continuous rain upon the earth for 40 days and 40 nights (Gen. 7:12). This rain was caused by the breaking of the last water ring above the earth, which precipitated telluric snow and ice close to the polar caps and a cloudburst of water in its outer fringes. It is probable that the thinness of the last veil of water resulted in an unequal collapse of the canopy about the earth, resembling a water skin that burst and emptied its *liquid* content in Mesopotamia and other pertinent areas. The collapse of the last water ring is briefly described as follows:

“And the windows of heaven were opened.” (Gen. 7:11)

¹³ “All” sometimes refers to “some” (Exod. 9:6). A part is sometimes put forth as the whole (Gen. 6:12; Isa. 66:23).

¹⁴ The Ark, a barge-shaped vessel (300 cubits by 50 cubits by 30 cubits, or 450 feet long, 75 feet wide, and 45 feet high), was indeed quite large with considerable storage capacity. The chief problem posed is how several pairs of the larger animals, such as the elephant, the hippopotamus, and the rhinoceros, as well as the sizable quantity of food necessary to sustain their lives, could have been stored in the Ark. This difficulty is tremendously reduced when we ponder for a moment and realize that these animals would have been placed in the craft in their infancy or baby state.

When the inundated land mass (or portion thereof)¹⁵ later arose from the nautical grave wherein it found itself, it shed this watery mantle off its back, returning the seas to the beds whence they originated.

The Apostle Peter draws a most informative analogy between the lack of awareness of Noah's contemporaries and the corresponding ignorance of the general populace today along other lines.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing *out of* the water and *in* the water." (2 Pet. 3:5)

Peter calls attention to the fact that the people of Noah's day, insensible to the patriarch's warnings and entreaties, trusted in their natural vision and stood confidently in the logic of their own human reasoning. They were not aware of impending destruction from two sources: (1) the collapse of the transparent water ring above the earth or, as the apostle states it, "the earth standing *out of* [apart from] *the water*"; and (2) the possibility of the surrounding waters rushing in or, as recorded, "the earth standing ... *in* [the dry land being engulfed by a threatening body of] *the water*." Peter directly alludes to Genesis 1:6, "And [the Word of] God said, Let there be a firmament [the atmosphere, or the *heavens of old*] in the midst of [between] the waters, and let it divide the waters ['under the firmament' – Gen. 1:7] from the waters ['above the firmament' – Gen. 1:7]."

There is three times as much water covering the earth's surface as there is land. The only thing holding back this preponderance of waters from further encroachment of the dry land is God's decree:

"Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." (Job 38:11; Gen. 1:9,10)

Peter further implies (2 Pet. 3:6,7) that the same Word of God, which kept in store the waters above the earth and which fixed or established the ocean beds, could – should God see fit – reverse these decrees according to the counsel of His will and make them two avenues of judgment.

An additional reason Noah's message seemed so preposterous to the people is that up to that time it had never even rained.

"For the LORD God had not caused it to rain upon the earth.... But there

¹⁵ The destruction of the social order in Noah's day no doubt forms the basis for some of the myths that pertain to prior lost civilizations or submerged continents, such as Mu and Atlantis.

went up a mist from the earth, and watered the whole face of the ground.”
(Gen. 2:5,6)

Flood and Eden Conclusion

The primary reason for presenting all the foregoing material on the Flood is to show that the Garden of Eden could have been preserved from the ravages of the great Deluge simply by being located *outside of* the peripheral area of the zone affected.

* * *

Angelic Powers

For angelic beings to effect an entry into this minuscule planet Earth, it is essential that they drastically reduce their size both to penetrate and to fit into our tiny abode. This reduction somewhat cramps their normal style of activity and freedom of motion, for in outer space, beyond earth’s atmosphere, they have no need for vehicular travel in their intergalactic movements. There they can take giant strides – steps covering astronomical distances – in but a moment of time.

“Thou wast upon the holy mountain of God; thou hast *walked* up and down in the midst of the stones of fire.”¹⁶ (Ezek. 28:14)

However, once the angels are inside earth’s atmosphere, this reduction in size makes it more feasible for them to use space vehicles for intraplanetary travel and for observation platforms whence they can monitor the earth.

“The *eyes* [as it were, the CIA – Central Intelligence Agency] of the LORD ... run to and fro through the whole earth.” (Zech. 4:10)

“This matter is by the decree of the *watchers*, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men.” (Dan. 4:17,13)

That angels are able to control their own molecular body structure (or spiritual component parts), possessing both the ability to constrict or condense their corporeal

¹⁶ The different galaxies or, in a practical sense, the more visible stars of heaven figuratively represent various planes of existence. They are referred to as “*stones of fire*,” that is, orbs or jewels of light. The text alludes to Lucifer and his former liberty as an archangel to roam both near and far, covering an exceedingly wide and extensive field of operation. This liberty was curtailed when he fell from favor, although he was apparently unaware of this fall – so engrossed was he in the affairs of man – until the time of the great Deluge.

form as the exigency may require and the ability to expand back to their original or any desired size, we believe the Scriptures to teach, and we submit the following texts for consideration. This capability of controlled elasticity enables them to assume any likeness, such as male or female (the latter only in appearance, not in gender – Mark 12:25), or any size, namely, superlarge, normal, and subnormal.

Superlarge:

“And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.” (1 Chron. 21:16)

This angel was not a puny, man-size figure, gesticulating with an even smaller and less meaningful weapon in his hand, but rather, he was an extremely large personage, dominating or at least occupying a significant portion of the sky.

Normal (Life-size):

“And there came two angels to Sodom at even ... and they did eat [at Lot’s house]... [The inhabitants of the city of Sodom said] Where are the men [the two angels, whom they did not recognize as such] which came in to thee this night? bring them out unto us, that we may *know* them [that is, familiarize ourselves with them in a homosexual manner].” (Gen. 19:1,3,5)

Subnormal:

This category applies not only to the miniaturization of the angels at the point of their entry into our small global atmosphere, but also to their astonishing ability to enter the door of the unwary individual’s mind by victimizing and taking possession of a willing subject’s body. Unbelievable as it may seem, it is quite possible for a number of fallen angels, or demons, to not only intrude upon but also enter into and contemporaneously dwell together within a single individual body frame. Those who tamper and experiment with spiritism, occultism, hypnosis, etc., leave themselves open and liable to the danger of complete obsession.

“And Jesus asked him, saying, What is thy name? And he said, *Legion*: because *many devils* were entered into him.” (Luke 8:30; Mark 5:9,15)

“And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went *seven devils*.” (Luke 8:2; Mark 16:9; Matt. 12:45)

Additional Abilities

Spirit beings possess the ability to fade in or out of our earthly plane of existence with equal ease – from invisibility to visibility or vice versa, literally dissolving into thin air.

“Who maketh his angels spirits; his ministers a flaming fire.” (Psa. 104:4)

“And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush.” (Exod. 3:2)

“When the flame went up toward heaven ... the angel of the LORD ascended in the flame of the altar.” (Judg. 13:20)

“Then the angel of the LORD departed out of his sight.” (Judg. 6:21)

Eyewitness accounts of the materialization and dematerialization process frequently associate a shadowy, ghostlike transparency or a misty, vaporlike, luminous haze as characterizing such transitional change. Not infrequently an aurora (sometimes borealic) display or electrical ionization accompanies the transformation – an energy which often can be felt as well as seen.

“His eyes [were] as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.... there *remained no strength in me*: for my comeliness was turned in me into corruption, and I retained no strength.... then was I in a deep sleep on my face, and my face toward the ground.” (Dan. 10:5-9)

“His countenance was as the sun shineth in his strength. And when I saw him, *I fell at his feet as dead*.” (Rev. 1:16,17)

Angels sent on a mission to earth are able not only to fashion for themselves either ethereal or corporeal bodies – though still retaining the prerogatives of the spirit nature – but also to fabricate clothing and accessories, as well as to construct sky vehicles from the existing elements of nature and to utilize available atomic resources as needed.

“Behold ... a chariot of fire, and horses of fire, ... [which] parted them both [Elijah and Elisha] asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.” (2 Kings 2:11,12)

Not only can they manipulate molecular matter into physical objects in a flexible manner, but also they have complete mastery over chemical reactions and use this power to assist them in their activities or to create desired impressions upon the onlooker.

“Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up

fire out of the rock, and consumed the flesh and the unleavened cakes.”
(Judg. 6:21)

Nowhere are the varied capabilities of the angels and the peculiar nature of their workmanship more frequently and, at present, more visibly displayed than in the operation of their astro-vehicles, which, because of their quasi-dual physical and chemical properties seemingly defy, as it were, earth’s laws of gravity, time, and space. Usually they are seen to enter our three-dimensional world by means of a two-dimensional or parallel-plane approach, characteristically styled in today’s parlance as “dimensional entrance.” Spirit beings can also make a pinpoint or one-dimensional penetration through the densest of objects.

“Then came Jesus [the resurrected Lord and Spirit], the doors being shut [bolted for fear – verse 19], and stood in the midst, and said, Peace be unto you.” (John 20:26)

“And the whole multitude of the people were praying without [the Holy of the Temple] at the time of incense. And there appeared unto him [Zacharias, the father of John the Baptist, who was executing the priest’s office within – verse 8] an angel of the Lord standing on the right side of the altar of incense.... And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen [what they conjectured was] a vision in the temple: for he beckoned unto them, and remained speechless [until the birth of John – verses 63 and 64].”
(Luke 1:10,11,21,22)

Occasionally angels have communicated with man in an incognito fashion by changing from the spiritual to the natural state in advance of, or at a distance from, the scene. Thus they could make an unobtrusive entrance – appearing like dignified but ordinary men with the ability to converse, eat, drink, walk, etc.

Our Master, who was “put to death in the flesh [a flesh being], but quickened by the Spirit [raised a life-giving spirit]” (1 Pet. 3:18), appeared to Mary Magdalene after his resurrection (John 20:15,16). She mistook him for the gardener at the tomb, not recognizing him until he addressed her in a familiar tone of voice: “Mary!”

The risen Lord appeared to two of his disciples on the way to Emmaus. They were unaware of who the stranger that spoke to them was until he “brake bread” at the table of the inn in his customary manner – and vanished from sight suddenly (Luke 24:18,30,31; see also Gen. 18:2,8).

“Some have entertained angels unawares.” (Heb. 13:2)

The World That Was – Under the Ministry of Angels

The angels, who had previously sung for joy, looked with dismay upon man's sinful condition following his expulsion from the Garden of Eden. Their concern was both genuine and commendable. What could be done to bring man back into harmony with God? Foreseeing that their efforts would prove fruitless but knowing this was a lesson they needed to learn from experience, God permitted the angels to communicate with mankind in an endeavor to uplift man from the degradation of sin. The holy angels were given a custodial "charge" (Heb. 2:5) or jurisdiction over the first world, the age before the Flood. Apparently, in their efforts to stem the tide of evil, they exercised absolute power and rigid authority (Heb. 2:2). Nevertheless, their best and determined efforts resulted in failure.

One lesson, however, was indelibly impressed upon the angels: not merely the exceeding sinfulness of sin but also *its contagion*. In their contact and association with humankind, many of their number became enamored with the beauty of womanhood and the novelty of the new and different type of companionship that subsisted between man and woman, which they had not previously witnessed or known. More and more the sons of God developed a desire to experience this relationship for themselves. Some of the angels, no doubt, defected early from the ranks of the "holy watchers" because of the delay in the enforcement of the death penalty upon Father Adam. Satan's example and perhaps active persuasion goaded them into disobedience. When death among humans became more prevalent, they reasoned that it came about merely because of Adam's exclusion from the life-giving food of the garden, and that this occurrence was peculiar to man and a totally different matter as respects the angels. Therefore, in their estimate of the situation, death to themselves was an impossibility. Furthermore, this conclusion on their part seemed to be justified by Satan's disloyalty to God – the first rebellion against the Almighty's laws – and his seeming immunity from punishment. Such reasoning led to further defection in the ranks of the holy angels, for thus they could attribute God's seeming delay and inaction to ineptitude.

Sons of God and Daughters of Men

As the centuries rolled on, the human family was wasting, and God's penalty, "Dying thou shalt die," was gradually being enforced. Realizing that his kingdom of dying subjects would make but a poor showing ever, Satan conceived a plan to outwit God and develop a new order of beings – hybridized humans – infused with superior vitality.

In the process of time, many of the angels began to linger here more and more on their ministrations to earth, and to return to the courts of heaven less and less. Finally, many preferred to live here, forsaking the spiritual realm and taking to themselves wives of the daughters of men of whomsoever they chose (Gen. 6:2-5) rather than to act

merely as visiting ambassadors and as administrators of righteousness. Harboring such sentiments, they perversely reasoned that God's purpose could be accomplished through intermarriage with womankind, since children resulting from this relationship would not die. Thus a living race would supplant the dying Adamic race, which now appeared beyond redemption. This union (angelic males + human females = male hybrid race) produced physical males (the gender of the angels). However, fathered by angelic parents, the offspring were physically and intellectually superior to Adam's children. This new illegitimate race, the *Nephilim*, were "giants" in the earth (Gen. 6:4), and they were oppressive to humanity. Thus evil began to wax worse and worse, and the earth became almost wholly corrupt.

It should be kept in mind that for a time much earlier, the holy angels had things reasonably under control, that is, until some within their ranks defected. As the number of fallen angels increased, the effective authority of the holy angels correspondingly decreased. Indeed, the world before the Flood developed into the age of the gods (the angels, the good and the evil) and the demigods (the Herculean offspring of the fallen angels). Thus truth validates to some degree and gives a much clearer understanding of the extensive folklore of all the nations of the ancient world that had their own classical mythology and identification of these former "men of renown" (Gen. 6:4).

The disloyal course of the angels apparently continued for centuries without any manifestation of God's ability to check them. Thus all the holy angels were tested, and all who chose were disobedient "in the days of Noah" (1 Pet. 3:20).

Noah's family was singled out as being exceptional in the statement "Noah was ... *perfect in his generations,*" implying that few or no others were perfectly generated, were of pure Adamic stock (Gen. 6:9). Noah's family, therefore, included all the uncontaminated — only eight persons (1 Pet. 3:20). By Divine command, they built the Ark, and thus witnessed to the world the Divine intention respecting a Deluge.

The account of the fall of the angels from being sons of God to being demons helps us to understand why God decreed the Deluge to wipe out all of the human race except Noah and his family. The giant sons of the fallen angels came into being contrary to the Divine will; hence, quite properly, no provision was made for them. On the one hand, they never had a right to life, nor will they have a resurrection. On the other hand, all of Adam's posterity, redeemed by Jesus, must be recovered from death with a full opportunity to secure everlasting life.

When the Deluge occurred, the demon angels dematerialized and resumed their spirit conditions. This power their children did not possess; hence they perished in the Flood. The Apostle Peter reveals the penalty inflicted upon the demon angels.

"God spared not the angels that sinned, but cast them down to hell [Greek

tartaroo], and delivered them into chains of darkness, to be reserved unto judgment.” (2 Pet. 2:4)

The liberties of the fallen angels – demons – were restrained; that is, they cannot ascend to the courts of heaven above or descend to the surface of the earth below to mingle with humanity. They are unable to use deceptions in the light, unable to materialize as formerly. They have been cast down to *tartaroo* – earth’s atmosphere. Satan, a cherub-angel of higher rank, is styled the prince of demons. Not in some far-off place or deep beneath the earth stoking fires, these demons keep as close to humanity as possible. Satan is called:

“The prince of the power of the air, the spirit that now worketh in the children of disobedience.” (Eph. 2:2)

Not permitted to materialize, the demons seek to possess, to demonize by clairvoyance and clairaudience. If their true character were known, mankind would properly resent them. Therefore, they hide behind a facade, impersonating the dead and communicating through spirit mediums. For this reason, they are sometimes called “familiar” spirits. The Lord indicates His displeasure with spirit mediums, as well as with those who consult with them for information.¹⁷

The confinement of the unholy and disobedient angels to earth’s atmosphere is not entirely unlike the evil genie of enormous stature who was compressed and bottled up in Aladdin’s fabled lamp. This planet is the vessel of containment, and instead of one genie, the entire host of demons is confined therein.

“And the angels which kept not their first estate, but left their own habitation [former spirit condition], he [God] hath reserved in everlasting chains [age-lasting restraint] under darkness unto the judgment of the great day.” (Jude 6)

Note the limitation: The word “unto” implies that when the “great day” of wrath shall come, these fallen angels will be *permitted* to materialize and to manifest their true color. This release from bondage will serve as a test to see whether they will again resort to their former immoral practices or whether they have learned a lesson, thus

¹⁷ Deuteronomy 18:10,11 states, “There shall not be found among you any one that ... *useth divination* [a fortune teller or a reader of tea leaves, candle wax, or entrails], or an *observer of times* [the zodiac or horoscope – Isa. 47:13], or an *enchanter* [one who casts or weaves a spell afar by incantation of words], or a *witch* [a worshipper, teacher, or priestess of the occult], or a *charmer* [one who fascinates, that is, a hypnotist], or a *consulter with familiar spirits* [a medium who supposedly contacts the beloved deceased, etc.], or a *wizard* [a male witch], or a *necromancer* [one who studies the occult and black magic].”

forbearing to exercise such liberty and not pursuing again a course that brought disaster to them formerly. The indication in Holy Writ is that not only will many fail to reform and conform to God's mercy extended to them, but they will materialize en masse. A deluge of fallen angels will inundate the earth, precipitating a Time of Trouble, "such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21,22; Dan. 12:1). However, this flood of trouble will be cut short, for otherwise, no flesh would be saved. This time the disobedient angels will not merely be bound again but will be destroyed in death. Messiah will still the angry waves of anarchy and discontent and will rule the nations with a rod of iron. Order will be brought out of chaos. The long-promised Kingdom of God will come, bringing to pass the saying:

"Righteousness and peace have kissed each other." (Psa. 85:10)

* * *

About 40 years ago, a popular misconception prevailed, one that purported to be an eyewitness account and description of an ancient UFO (Unidentified Flying Object) recorded by the Prophet Ezekiel in the Old Testament (Ezekiel chapter 1). A casual examination of this prophecy seems to lend some superficial credence to this theory. This conclusion is reached because of a general lack of familiarity with the highly figurative language and symbolisms used to portray swift movement and fiery activity, yet the very nature of the vivid and comprehensive descriptive detail lends itself to no interpretation but the true one. The description does indeed relate, at least partially, to:

The Chariot of God

Although the apocalyptic narrative is a spirited and lively account of celestial activity, it does not pertain to spiritual angelic beings and their *modus operandi*. Rather, it pertains solely to the office of the Supreme Deity and to the method or manner of His movements throughout history.

Ezekiel having faithfully recorded the things he both saw and heard, the burden of his testimony is a symbolic representation and character portraiture of God. This vision was not meant to be understood in a natural sense. The four cherubim and their faces represent the four cardinal attributes, or qualities, of God's character, namely, His Love, Justice, Power, and Wisdom – the principles upon which His throne and government are predicated.

The awesomely large wheels *upon the earth* by each creature denote the progress and the working out of the Divine program in earth's affairs during the passage of vast periods of time (Ezek. 1:15,18). When used in a modified sense, circles represent ages, or cycles of time. Semicircles (or abbreviated circles) carry the same significance, and their use here is associated with God's Plan of the Ages.

Divine Plan of the Ages

The movement of the large wheels cannot be readily discerned by mortal man within his short life span and the confines of his limited visual perception.

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts ... saith the LORD.”
(Isa. 55:9,8)

The great wheel represents the movements and stately steppings of our God down through the corridors of time, indicating how Divine Providence shapes and directs the course of history and the destiny of nations. The small inner wheel – “as if a wheel had been in the midst of a wheel” – represents the more localized historical events of our day, which we more readily perceive (Ezek. 1:16; 10:10). At least we can see the action, even if we do not understand the fulfillment or outcome.

Proof that the vision Ezekiel saw was not an astro-vehicle, or spaceship, comes from the narrative in Holy Writ itself, in the concluding remarks of chapter 1:

“This was the appearance of the likeness of the glory of the LORD
[*Jehovah*].” (Ezek. 1:28)

* * *

The Great Pyramid

Of all the wonders of the ancient world, this monument stands foremost and preeminent above all others. Although the Great Pyramid is almost entirely bereft of its outer masonry – even though it is presently shorn of its former glory mantle of casing stones – its majesty and quiet dignity still bespeak prior grandeur.

Some appreciation and understanding of its gargantuan size is provided by noted pyramidologist Adam Rutherford, who affirms that the Great Pyramid in Egypt is 2 1/3 times larger (in cubical content) than the Empire State Building, and that there is enough masonry in the almost solid Pyramid to erect 30 buildings comparable in size to the New York City structure.¹⁸ It is impossible, however, to convey to the reader in a few words an adequate perception of the awesome mechanical, mathematical, and astronomical features of the Pyramid, as well as the depths of its historical and sacred symbolisms.

¹⁸ Adam Rutherford, *Pyramidology*, 2nd ed. (Bedfordshire, Great Britain: Institute of Pyramidology, 1961), book 1, p. 27.

For instance, we have such basic standards or lineal units of measurement as the inch, the foot, and the yard. Similarly, the Great Pyramid has its own two basic units, namely, the Pyramid inch and the Pyramid cubit. The Pyramid inch is remarkable in that it is an *even* 1/500,000,000 part of the earth's polar diameter. The Pyramid cubit is a 1/10,000,000 part of the earth's polar radius, or semiaxis.

The length of one side of the base of the Pyramid, measured in Pyramid cubits, corresponds to the number of days in our calendar year, including the leap-year fraction. The length of the four sides of the base of the Pyramid, measured in Pyramid inches, is exactly 100 times the number of days in earth's mean solar tropical year. The sum of the diagonals in the base of the Pyramid equals the number of years (25,868) in the great precessional cycle of the equinoxes, the zodiacal clock of the ages.

The basic Pyramid inch multiplied by 100 billion equals the distance that planet Earth travels through space during one day, or one revolution upon its own axis. Further, the fact that an astronomical as well as a calendrical relationship exists is demonstrated by applying the Petrie theorem as follows: 1 billion times the theoretical height in inches of the Pyramid equals the mean distance between the earth and the sun.

Another remarkable feature is that the height of the Pyramid is to the perimeter of its square base, the same as the radius of a circle is to its circumference, or stated another way, twice the height of the Pyramid is to its peripheral base length, the same as the diameter of a circle is to its circumference. In other words, the Pyramid exhibits what is now commonly known by any high school student as the π (pi) factor, yet the specific numeric value of this constant, 3.14159, was not known, even in scientific circles, until Van Ceulen's disclosure of it in the sixteenth century AD. There are less than 100 true pyramids throughout the world, and the Great Pyramid, with its arsis angle of 51°51'14.3", is sometimes distinctly set apart from all the others and referred to as the " π Pyramid."

Evidence of other aberrations deliberately incorporated into the design of the Great Pyramid, and discernible only by careful instrumentation, scientifically demonstrates that its author was fully aware of the eccentricity or elliptical nature of the earth and the lunar orbits, the peculiar shape of this spheroidal planet with its flattened poles and slight equatorial protuberance, and the number of *days* in each mean solar tropical (365.242), sidereal (365.256), and anomalistic (365.259) year.

All the facts stated thus far are but a brief summation of *some* of the mathematical lessons set forth in the Pyramid's geometry, as recognized by several eminently qualified scientists, scholars, hydrologists, and engineers. Bearing in mind that such information was well understood several millennia before the advent of the present age of science and discovery — long before the tools of modern technology were available —

we gasp and wonder at such a display of superhuman knowledge, unless we humbly recognize and accept it as of Divinity ... that its builder and maker is none other than God Himself; that the ancient Arabic saying, "The plans were let down from heaven," is indeed true; and that Shem of Philistia, with the cooperation of his brother Chamu Chufu, who was on the throne of Egypt at that time, was the human instrumentality prominently used to superintend the Pyramid's erection.

The Prophet Isaiah succinctly and distinctly refers to this very structure as a mysterious monument in the land of Egypt whose very stones would one day figuratively cry out and testify concerning the world's emancipation from sin and death and the coming salvation of the Lord of hosts.

"In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

"And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD [again] because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." (Isa. 19:19,20)

Here we are confronted with a paradox, for the "sign" is spoken of as being situated "in the midst," yet at the same time "at the border," of the land. What at first appears to be an impossible enigma, in reality supplies us with the very clues necessary to establish the correct location and the true identity of the pillar, or mystery monument, built "unto the LORD."

First, in the significant peripheral *curve-shaped* Nile Delta formation protruding into the Mediterranean Sea, the Pyramid is located exactly where the compass *point* of the quadrant of a circle would circumscribe the whole shoreline of cultivated Egypt. Not only does the Pyramid sit astride the north-south median line that bisects Ancient Egypt proper into two equal parts, but also it lies at the intersect point, or juncture, of the east and west boundary line of Lower Egypt. It is located both *on* the border and *at* the border thereof.

Second, in another and broader sense, the Great Pyramid is situated *upon*, as well as *at*, the very edge of the Libyan Desert plateau border, or boundary line, dividing Upper and Lower Egypt. It is frequently referred to as "*the* Pyramid of Gizeh." A resounding confirmation that this structure meets the requirements of Isaiah's prediction is the significance of the term *Gizeh*, which means "*border*" or "*skirt*."

And third, the Great Pyramid lies in the mathematical center of the habitable land surface of the earth and thus occupies the most ideal location for longitude zero — superior to the present Greenwich time meridian in England. A line extended due north

and south, or laterally east and west, through the apex of the Pyramid traverses the greatest land mass of earth and, at its nether meridian, travels the greatest marine distance in its circuit.

Externally, this great Stone Witness testifies to God's glory as manifested in the laws of creation and science, and as exhibited chiefly by the basic relationship that exists between the earth and the rest of the physical universe.

Internally, God's Stone Bible embodies and illustrates Divine foreknowledge of the story of the human race and its destiny. With each lineal inch representing one solar year, the passageways of the Pyramid, which terminate in chamber rooms, are time tunnels leading to a destiny. The two upper rooms are chambers of hope, resurrection, and eternal life on two separate planes of existence. The lower room of darkness in the bowels of the earth emblemizes death.

Sir John Herschel, the famous astronomer, suggested the striking similarity of the Descending Passage to the barrel, or bore, of a telescope. His calculations indicated that at the time the Pyramid was erected, the Dragon Star, or constellation of Satan, dominated the upper mouth, or orifice, of the Descending Passage leading to the Pit Room, the terminal chamber below. This symbolization refers to Satan's former ambition to climb "the sides of the north" and to "be like the most High" (Isa. 14:12-15). Instead, the opposite happened to him, and he fell from favor. South, as the opposite of north, is an appropriate symbol of this fall, and the Pit Room, therefore, represents the disposition of Satan and his followers.

Contrariwise, the angle and the plane of the Ascending Passage, which eventually expands into an enlarged hallway called the Grand Gallery, are astronomically related to the constellation Pleiades – in the direction of the seat of Divine government. The two upper rooms, commonly called the King's Chamber and the Queen's Chamber, are rooms of life. Ancient tradition styles the upper throne room the "Chamber of the Open Tomb," that is, resurrection. The room below, entered by a long horizontal passageway, is called the "Chamber of Regeneration." These rooms were never used for actual burying purposes, for quite to the contrary, they are chambers of life. Appropriately, two air ventilating shafts symbolically supply each room with oxygen, or the "breath of life."

The hub or key to the plan of the internal passage system, located at the upper end of the Ascending Passage at the entrance to the Grand Gallery, is called the Well. Christ is identified here by the bursting asunder of a ramp stone and the bands of death, opening the way to the two salvations beyond: the call of the Church to spiritual glory above and the hope of eternal life on the human plane, or level, at the Well. At this juncture are located the famous "Christ angle" and the equally important "Bethlehem angle." The former angle represents Messiah's age both when he began his earthly

ministry (age 30) and when it was terminated (age 33 1/2); the latter angle represents the place of nativity.

Another mystery and sign, yet to be fulfilled, concerns the missing top stone of the Pyramid. The Master refers to himself as the true and tried cornerstone which the builders unwittingly rejected.

“The stone which the builders rejected is become the head of the corner.”
(Mark 12:10; Matt. 21:42; Psa. 118:22)

This missing top stone, the Prophet Zechariah informs us, will one day be found and crown its top.

“He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” (Zech. 4:7)

* * *

Demonic Powers and Deceptions

From the scriptural evidence available, it appears that the spirit bodies and the intellectual faculties of the fallen angels remain relatively unimpaired since the Flood. The demons, particularly Satan, retain the vigor of seeming eternal youth and a personal strength similar to that of the holy angels – in spite of their confinement to earth’s atmosphere by the authority and the power of the Almighty God.

The angel Gabriel (Dan. 9:21) tells of his experience in responding to Daniel’s prayer.

“Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come [came] for thy words.

“But the prince of the kingdom of Persia [Satan, ‘the prince of the power of the air,’ ‘the god of this world,’ and the lord of Persia, the prevailing earthly kingdom – Eph. 2:2; 2 Cor. 4:4] withstood me one and twenty days: but, lo, Michael, one [*the first* – see King James marginal reference] of the [two] chief princes, came to help me.... Now I am come to make thee understand what shall befall thy people in the latter days.”
(Dan. 10:12-14)

Here is additional testimony.

“Bless the LORD, ye his [holy] angels, that excel in strength.” (Psa. 103:20)

“The angel of the Lord descended from heaven, and came and rolled back the stone from the door [of the sepulchre, ‘for it was very great’ – Mark 16:4], and sat upon it.” (Matt. 28:2)

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:11,12)

Such information would be appalling were we not assured that the good angels outnumber the demons (2 Kings 6:16,17). Furthermore, all the obedient angels have been commissioned by God (Heb. 1:14) to protect the sheep of His earthly fold from undue danger and harm, that is, within the limits of Christian tolerance and for the purpose of testing faith and development of character (Rom. 8:31).

The longevity of life of the fallen spirits has endowed them with superior knowledge, the natural result of the accumulative observation and experience of countless millennia of existence. Humanity’s comparative infancy of development, fragmented over little more than 6,000 years of human history, forces us to the inescapable conclusion that man is in no position to match wits with either Satan or any of the other devils.

The Mystery of Easter Island

Located in the Pacific Ocean, Easter Island is noted for the scattering about of many monolithic stones averaging approximately 90 tons each, which terminate in peculiarly shaped, slightly pointed eggheads manifesting abnormal development of mental powers and lacking the reflection of accompanying graces to soften their profiles. Most of these massive stones were transported in an unknown fashion up to ten miles from where they were quarried, and they were then buried in the sand in an upright position with only the upper part of the torso being developed and exposed. All are oriented in a southerly direction in opposition to the north, apparently facing a secret common source of worship. Why did the inhabitants of old on Easter Island carve these mysterious monuments – these mighty grim-lipped, beetle-browed sentinels?

Visitors to these alien shores testify that there is something about the quarry located on the mountainous slopes of Rano Raraku near the island’s eastern tip – where these sneering stone giants were quarried, and where they now lie about in profusion and in every stage of development prior to their actual separation from the volcanic bedrock – that produces an uneasy feeling, a sensation of eeriness. It is as if the numerous workmen, once busily engaged in their employment, one day laid down their tools –

never to return – because of some great catastrophe. And according to local tradition, some great cataclysm did cause the inhabitants to evacuate the island.

What is the key to the twin riddles of Rano Raraku? Why did the islanders cut out these strange oversized figures in the first place? Why did they suddenly stop? We suggest that these monuments are the vulgar product of the craftsmanship of the fallen angels and that the sudden cessation was due to the judgment of God and the incarceration of the fallen angels at the time of the Flood.

Stonehenge, England

These druid ruins have a solar relationship and have long been associated with ancient bacchanalian rites practiced in the light of the moon. Legendary folklore claims that these gigantic stones originally came from Africa whence they were carried by giants – which is not at all impossible in the light of some of our earlier observations. Many theories have been adduced to account for their placement, but there exists no proven historical explanation. They do evidence an existing higher degree of understanding of astronomy than can be accredited to the secular knowledge of the time. However, the skill, craftsmanship, and symbolism manifested in these ruins are not worthy of comparison to the level exhibited in the Great Pyramid. We believe this relic of ancient stone art and worship in England is likewise related to the work of the fallen angels, or gods, of the pre-Noachian era.

Baalbek Temple in Lebanon

With its impressive columns and enormous masonry, the Baalbek Temple can be largely accounted for by the skills acquired from and handed down through many generations of the progeny of former workmen of the Great Pyramid, the lessons learned having been brought to alien shores. The construction of other giant edifices built in Egypt and elsewhere can also be explained in like manner.

Mexican Pyramids

These works are solely of man but inspired of demons, as evidenced by many of the art forms embellishing their interior. Not true pyramids at all, they lack the proper pyramid angle and do not have a stone core. In reality, they are natural hillocks or artificial mounds of earth shored up externally with brick and masonry. The interior passageways and rooms are basically tunnels and excavated chambers walled or shored up in a similar manner with masonry.

Cave Inscriptions

Such inscriptions and scribblings all over the globe, which are assigned to extreme antiquity and explained as indicative of a primitive culture, are no more proof of a

“caveman” degree of intelligence and of a remote civilization than are the graffiti presently disgracing our civic buildings, private structures, and sidewalks. Nor do the scrawlings and other art forms found belowground in our subways either denote an ancient past or reflect the degree of our present technological or educational development, since they are the expressions of a minority of the populace.

Do not misunderstand! We do not mean that none of these cave inscriptions or paintings are very old. What we are attempting to say is that they are not tens or hundreds of thousands of years old as claimed, for these “artists” have been busy in every generation, and they are not necessarily confined to any particular age category. Some of these drawings, particularly the spaceman or spaceship variety, could well have been the doodlings of the gods or demigods of the pre-Flood era. Be it realized that there are varying degrees of moral debasement and educational development in every age of man, and that some, even if given a million years of opportunity for advancement, would still make little or no progress. Why? Because of the matter of taste or preference, and of interest or lack of interest. Some are quite content with the barest modicum of existence. They are satisfied with vulgarity and the fulfillment of the baser desires of the flesh, which proportionately are revealed in the shallowness of their character. If this is true amidst fallen humanity, could we not expect a similar condition and class amidst the fallen spirits? (In order that our deductions might be forcefully seen in this comparison and analogy, we have purposely avoided mentioning those writings resulting from *impaired mental faculties* or caused by a *lack of opportunity* for educational development.)

Olmec Calendar

In 1939 Matthew W. Stirling, under the sponsorship of the National Geographic Society, found near Tres Zapotes, in the southernmost part of Mexico’s Gulf Coast, a stela – a monumental stone shaft inscribed with a date which he believed represented a civilization (the Olmec) that predated the Maya.¹⁹ In his opinion, the particular day and event to be memorialized was recorded upon the stone by using symbols to add to an accumulative total the number of days – namely, 1,125,698 (3,082 years) – that had passed since the legendary count began, which he conjectured was August 12, 3113 BC.

We refer to the Olmec calendar to point out both the wild and the exaggerated guesses of some of our learned scholars. That the reading public would swallow this thesis – namely, that this prior civilization thought of the passage of time in terms of millions of days – is preposterous and difficult to imagine. But so it happens, and so it is believed.

¹⁹ Matthew W. Stirling, “Discovering the New World’s Oldest Dated Work of Man,” *The National Geographic Magazine*, vol. 76 (1939), pp. 183-218.

End-of-Age Deceptions

From their vantage point, looking down upon earth as a stage, the fallen angels have seen history as it has actually been fulfilled, and not necessarily as recorded in the annals of man. Their acquaintance with geography is well nigh perfect, and their understanding of science is well advanced beyond our present capabilities. However, one extremely important point to note is this: Under no circumstances can the fallen angels be trusted, in spite of their knowledge, to tell the truth. They use only enough truth to startle us in order to gain our confidence or to humble us into submission.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of devils.” (1 Tim. 4:1)

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth [the rulers] and of the whole world [the general populace], to gather them [together] to the battle of that great day of God Almighty.” (Rev. 16:14)

The Scriptures clearly indicate that at the conclusion of this age, the restraint placed upon the unholy angels will be loosed, permitting them to materialize. Even now there are indications that some of these spirits, in isolated instances, have been allowed considerable liberty to momentarily break the shackles of darkness which have held them ... as though the Lord would alert those who are interested that dangers lie ahead. The still future general release of the demons and their use or abuse of that liberty will constitute, in large measure, the outcome of their individual destinies. Those who assume human form will, by that action, be judged worthy of death. Those who refrain from materializing will not necessarily thereby be proven worthy of life, but at least they will be considered worthy of the opportunity and the hope of recovery and restitution to their former heavenly habitat with God. To this end, they will be given assistance in the Kingdom of Christ, near at hand, under the ministrations of the glorified members of the mystical body of Christ, the true Church of God.

“Know ye not that we shall judge angels?” (1 Cor. 6:3)

Nevertheless, a goodly number of these disobedient spirits, who sinned in the days of Noah, are still unrepentant, and long have they chafed under the bands of their restraint, which have frustratingly limited their communication with mankind to such activities as the use of mediums and operation under cover of darkness. In past ages, the opposition of the human will has been one of the chief deterrents to their possession of an individual's body. Of late, however, there is increasing evidence that this barrier is being challenged. Some have testified that, to their dismay, they have become the unwitting and the unwilling subjects of the manipulations of demoniac power.

These spirits frequently assume the guise or fraudulent posture of “good angels” or of friendly astral beings from a distant galaxy. Posing as benign benefactors desirous of assisting others or the world with their superior knowledge, they promise rewards to those who heed their counsel, that is, the absorption of increased mental capabilities and/or being the recipient or dispenser of healing power, musical talent, financial genius, hypnotic control or prowess, etc.

In a fraternizing manner, an increasing number of television programs are popularizing beings from either heaven or the outer world as fun-loving creatures. Frequently such presentations combine the role of witches and wizards with that of spirit beings themselves. Such are often cast in the light of comedians, featuring their ability to appear or disappear at will or to miniaturize their size. However, this trend is no joke or laughing matter, for it indicates the Adversary’s effort to prejudice public opinion in a manner favorable to the reception of spirit beings into human society should they be granted the liberty of materialization in the near future.

All these increased activities are not evidences of Jehovah’s waning power or of His losing control of the situation. To the contrary, these are signs of the immediacy of “the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev. 3:10) and to convince man of ungodliness and of his need for the Great Physician’s healing touch and for redemption at the hands of Messiah.

The Apostle Paul confirms the possibility of a future materialization, indicating that the deception would be somewhat of a religious nature and that it would be of worldwide proportions. Possibly intimating that such a false simulation might be a brazen *physical* manifestation of the Second Advent of Christ, he issues the following warning.

“But though ... *an angel from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”
(Gal. 1:8)

The Master admonishes his followers living at the end of the Gospel Age:

“Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

“Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; *go not forth*: behold, he is in the secret [séance] chambers; *believe it not*.” (Matt. 24:23-26)

The Lord is telling us here in plain language that upon his return, no one will be able to point out or geographically localize his personal bodily presence. Christians in this age “see” and “behold” Jesus in a figurative yet nonetheless realistic sense – with the eye of faith. The world of mankind will likewise be apprised of Jesus’ presence by the power and the authority of his reign, as it is written:

“When thy judgments [of the Lord] are [abroad] in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9)

Satan is styled “the god of this world,” “the prince of the power of the air,” yet he is invisibly present in earth’s atmosphere, not discernible with natural eyesight.

To return to Jesus, here are the Master’s own words:

“The bread that I will give is my flesh [humanity], which I will give for the life of the world.... Yet a little while, and the world seeth me no more.” (John 6:51; 14:19; compare 2 Cor. 5:16)

“For as the lightning [Greek *astrape*, bright shining as of a candle – Luke 11:36] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matt. 24:27)

This last citation refers not to the orb or disk of the sun but to the diffusion and profusion of the light of this astral body, which arises in the east and lightens abroad the entire expanse of the heaven to the west.

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Hab. 2:14)

“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them.” (Jer. 31:34)

Satan is already indoctrinating society and paving the way for mankind to unwittingly look for and desire him as their savior – one who will bring a false peace with a minimum disturbance to upset the personal lives of those in harmony with his religion and philosophy, a religion that requires no repentance from sin, no true moral reform, and no restitution of the life, the property, and the rights of others unjustly maligned or abused. Simple acquiescence to his supremacy in their lives will be the sole requirement. The pleasures of the flesh and of sport, the release from all personal responsibilities, the perverted joys of libertine sex, the acquisition of wealth, and the lust for power are the rewards he dangles before his prospective devotees.

Satan's Master Plan

The Adversary is systematically undermining the entire fabric of civilization as we have known it. Sometimes done with exceeding subtleness and at other times done with brazen effrontery, both types of attack have the same motive: to create doubt about and to destroy all past standards of knowledge and revered norms of behavior.

The primary attack is against the Bible, and it is usually accomplished not openly but clandestinely. First, it is suggested that the Bible is not the infallible Word of God but the work of well-intentioned but fallible men. In addition, texts of Scripture are used as titles for pornographic films. Famous passages of Holy Writ are utilized for fictional writing. Bible themes are copied but with a distortion and perversion of their true intent. Jokes are made about "old man Moses" and about Noah and the Ark with accompanying ribald music. Traditional hymns are robbed of their simplicity and converted to "rock and roll" style rhythm. A mockery is made of the Savior's life and mission here on earth as, for example, in the production "Jesus Christ Superstar." Surely such "familiarity breeds contempt," and "fools rush in where angels fear to tread."

As the Apostle Peter declared would come "in the last days," there have arisen "scoffers, walking after their own lusts [recognizing no religious norm, or standard, such as the Bible], and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of ... the word of God" (2 Pet. 3:3-5).

Along with this attack on religious themes, the marriage contract is no longer held sacred, and adultery is the order of the day. With cynical boldness, some declare that that which is pleasurable is not sin. There is systematic undermining of civic pride, patriotism to the nation, and respect for the family. The founders of the Republic are vilified. Lawsuits for libel and slander are no longer considered practical. Bad news is good news. Good news is no news.

The villain is taking the place of the hero in the theatrical realm. On the one hand, admiration for the mastery and accomplishment of the impossible is supreme, no matter what recourse to violence and infringement upon the rights of others this might entail. On the other hand, there is a prevailing abnormal sensitivity to one's own imagined or fancied rights – coupled with insensitivity and callous indifference to the rights of others.

* * *

In summation, the Bible is the only true guide and compass to the soul. It is the channel of forgiveness and mercy. It informs us where we came from and where we are

going. The Bible is specific in naming individuals, locations, and time (the day, month, and year of occurrence of ancient historical events). However, humanity seems to prefer something more challenging and taxing to his ingenuity than the plain – what he considers dull – statements of Scripture. The world is unaware that all the treasure of true knowledge lies hidden and buried in the simplicity of Holy Writ. Alas, man left to his own conceit drifts onward into the treacherous shoals of human imagination and inventiveness. The purpose of this treatise is to point to the Word of God.

A vindication of the Divine character and government: showing, by a recognition and harmonizing of all Scriptures, that the permission of evil, past and present, is educational and preparatory to the ushering of mankind into the *Golden Age of Prophecy*, in which all the families of the earth will be blessed with a full knowledge of God and a full opportunity for attaining everlasting life through the Redeemer, who then will be the great Restorer and Life-Giver. (Acts 3:19-21)

Jesus' Preexistent Role

“All things were made by him [Jesus]; and without [that is, *apart* from] him [it does not say, ‘him *only*’] was not any thing made that was made.”
(John 1:3)

The “all things” that were made by Jesus are to be understood in a broad though *qualified* sense. Certainly Jesus did not create the Father. Neither did he make himself. There is a general misunderstanding of this Scripture, which should be clarified. *The Emphatic Diaglott*, page 312, contains the following footnote for John 1:3.

“*Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated as though the word was *ktizo*. ‘The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the Christian dispensation were done by Christ, i.e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, “Without me ye can do nothing.” Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17.’ Cappe’s Diss.”

“All through it was done.” (*Diaglott* literal translation)

Although in agreement with the previous remarks, we note that the Apostle John (John 1:1) refers to the work of Jesus before his earthly ministry and before his activity in the Gospel Age; namely, he refers to Jesus’ role in the preexistent state *not as Creator* but as the *Logos*, or mouthpiece of God.

“In the [a] beginning was the Word [Logos], and the Word [Logos] was with the [see *Diaglott*] God.” (John 1:1)

Proverbs 8:22-30 throws considerable light upon the subject.

“The LORD possessed me [that is, Jesus] in the beginning of his way, *before* his works of old. I was set up *from everlasting* [that is, from remotest antiquity], *from the beginning* [this, therefore, modifies the previous statement ‘from everlasting’ to ‘age-lasting’], or ever the earth was. When there were no depths, I was *brought forth*; when there were no fountains abounding with water. Before the mountains were settled, before the hills

was I *brought forth*: While as yet he had not made the [dry] earth, nor the [grassy] fields, nor the highest part of the dust of the world. When he *prepared the heavens* [they are still in the process of formation, awaiting completion], I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep [formed the ocean beds]: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth [the continental land masses].” (Prov. 8:22-29)

Our desire is to clearly establish that in no sense did Jesus assume the creative role; in no sense was he the author or the originator of that which was created. As a matter of fact, Jehovah is pictured as assuming the active – the creative – role; Jesus “*was there*” (Prov. 8:27) as a witness to His works, as a youth brought up by his Father’s side.

“Then I was by [with] him, as one brought up with [by] him: and I was daily his delight, rejoicing always before him.” (Prov. 8:30)

Four Rivers of Eden

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.” (Gen. 2:10-12)

Of the four rivers of Eden, the *first*, the **PISON** (the gusher) of the land of Havilah (the circle or crown), represents the Very Elect class, the called of God in Christ Jesus.

Gold, utilized in the Tabernacle of Witness and in the service of its elect priesthood, is associated with Divinity. It relates to royalty and rulership, and pertains also to the crown of life promised to those who become partakers of its untarnished and unchangeable glory.

Bdellium, scripturally, is associated with the manna, or heavenly food miraculously supplied to the nation of Israel in the Wilderness of Sinai following their exodus from Egypt (Num. 11:7; Exod. 16:35). The apocalyptic assurance given to the overcoming Church is that they are to receive of the golden pot of “hidden manna” (Rev. 2:17; Heb. 9:4), which of old was laid up, or stored, within the Ark of the Covenant in the Most Holy. The lesson of the bdellium-manna, therefore, is a reminder of the hope of immortality, of incorruptibility, of self-sustaining or inherent life – the future reward to the faithful.

Onyx refers to a *black* epaulette stone worn on each shoulder of Israel’s high priest. From the receptacle that encased each stone, there was suspended a golden chain which, in turn, supported upon the high priest’s chest his *badge of office*. The latter was a nine-inch by nine-inch square golden framework called the “breastplate of judgment,” in which were embedded 12 different semiprecious stones. Upon the flattened or planed surface of each stone was engraved a name of a tribe of Israel.

To facilitate a better understanding of what the *black onyx* represents, it is necessary to digress for a moment to consider the significance of the 12 stones in the breastplate. They represent the crown jewels of Jehovah selected from among men, who in their resurrection change will ultimately be placed in their “ouches,” or permanent settings of glory and office. The breastplate of (future) judgment sets forth the role of this company and their responsibility as kings and priests reigning over the earth.

The multicolored and varied stones of this emblazoned plate of authority indicate the diversity and the beauty of character manifested by the Very Elect and by the resultant fruit of their labors. The different jewels picture forth that this tried and polished company (numbering 12 x 12,000 or 144,000 individuals) can basically be divided into and classified as having one of 12 separate and distinct predominant personality traits. Each character trait will enable its possessor to judge with the utmost fairness and understanding those particular individuals of humanity committed to his charge in the Millennium who have a similar temperament.

The different jewels in the breastplate, therefore, represent the variety of individuals and the varied backgrounds of the glorified Christ. The *black onyx*, however, represents the opposite lesson. Instead of each jewel being associated with a specific tribe, we find here that the names of all 12 tribes are inscribed on the onyx, that is, six names on the one shoulder stone and six names on the other shoulder stone. The black onyx indicates the humble origin of the exalted Christ company, all of whom geographically are called forth from the Dark Continent of Sin – this beclouded and benighted earth below, the Black Stone. Such are the topsoil or “humus” of the earth, who will one day both inherit and shoulder its rulership. The lesson of this stone, therefore, is that the Christ in glory will ever be mindful of the pit whence they were dug and the rock whence they were hewn (Isa. 51:1). Hence they will be a most sympathetic priesthood, able to be touched with a feeling for mankind’s infirmities.

Black Horses

The four chariots of horses in Zechariah’s vision have the same representation as the four rivers of Eden (Zech. 6:2,3). The different-colored horses seen coming forth from between the two copper mountains (earthly kingdoms, namely, the kingdom of the First Adam and that of the Second Adam, the Lord from heaven) are a testimony of the doctrine and the development of four classes between Paradise Lost and Paradise Restored. The *black horses* in this vision, which go forth, represent the Little Flock of God, whose destiny is heaven, “the north country” (Zech. 6:6,8), whence they will quiet His spirit; that is, the overcoming Church will become God’s resting place (Eph. 2:21,22).

In the Song of Solomon, the love poem which depicts the affection between Christ and the class called to be his Bride, this company is referred to in the present life as his “love” (that is, Jesus’ love – his Church) and is identified as “*black, but comely*” (Song 1:5).

“And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush [RSV].” (Gen. 2:13)

The *second* river, the **GIHON** (the bubbler), which winds through Cush (Kash – Persian), does not refer to a tributary of the Nile located in Northern Africa, for it should be borne in mind that the river Gihon of Eden must be situated in Asia Minor near the headwaters of the Euphrates, the most easily identifiable of the four rivers. It

should be remembered that the early years of Cush, the son of Ham, were spent not too far from Ararat, where Noah's Ark came to rest, for Nimrod, the son of Cush, founded several Assyrian cities before moving southward. The descendants of Cush finally settled in Ethiopia. His father migrated to Egypt, later called "the land of Ham" (Psa. 105:23).

The river Gihon represents a secondary class developed contemporaneously with the Church during the Gospel Age. This company is sometimes referred to as "the virgins her companions that follow her" (Psa. 45:14), as Rebekah's "damsels" (Gen. 24:61), as the "little sister" (Song 8:8), and as the "great multitude" (Rev. 7:9). Their reward is a spiritual resurrection to the King's palace in heaven.

"And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria." (Gen. 2:14)

The *third* river, the **HIDDEKEL** (the encircler) flows east of Assyria. Dekel is an equivalent of Digla or Diglath, a name borne by the Tigris River in all ages. It "was by the side of the great river, which is Hiddekel" that Daniel, "a man greatly beloved" of God, saw an important vision (Dan. 10:4,11). This river represents the "Ancient Worthy" class (Hebrews chapter 11).

"And the fourth river is Euphrates." (Gen. 2:14)

The *fourth* river, the **EUPHRATES** (Syriac *purates*, waters) is called "the great river" (Gen. 15:18). It rises in Armenia and empties into the Persian Gulf. Both literal Babylon and mystic Babylon the Great were situated on the banks of this river. The Book of Revelation interprets, "The waters which thou sawest ... are peoples, and multitudes, and nations, and tongues" (Rev. 16:12; 17:1,5,15). This river fitly represents the redemption and salvation of the world of mankind.

(Zechariah Chapter 6)

**A Time Sequence of
Selection and Development**

Red horses (Ancient Worthies)
Black horses (Little Flock)
White horses (Great Company)
Speckled horses (World of Mankind)

(Genesis Chapter 2)

**A Time Sequence of
Resurrection Change**

Pison River (Little Flock)
Gihon River (Great Company)
Hiddekel River (Ancient Worthies)
Euphrates River (World of Mankind)