

Angels Who Did Not Keep Their Own Principality

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The writings of Isaiah, Ezekiel, Jeremiah, Peter, Jude, and John corroborate important activities that took place a long time ago in the angelic realm. Comparing these accounts provides a better understanding of past events as well as conditions that led to the first rebellion against Almighty God.

In the accounts of Peter and Jude, it is interesting to note the similarities,

Therefore **I will not be negligent to remind you always of these things, though you know them**, and are established in the present truth (2Pet. 1:12; Ed. note in parenthesis; emphasis added; NKJV used throughout unless otherwise noted).

But I want to remind you, though you once knew this... (Jude 5a; Ed. note in parenthesis; emphasis added).

But **there were also false prophets among the people**, even as there will be false teachers among you, who will secretly bring in destructive heresies... (2Pet. 2:1a; emphasis added).

For **certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men...** (Jude 4a; emphasis added).

Following these similar introductory comments, Peter and Jude began describing events that occurred in the spirit realm and the effects these had upon mankind,

For if God did not spare the angels who sinned, but cast them down to hell (Gr. tartaroo – condition of restraint) and **delivered them into chains of darkness, to be reserved for judgment** (2Pet. 2:4; Ed. notes in parenthesis; emphasis added).

And angels who did not keep their own domain (Gk. *arche*; principality, beginning, origin), but abandoned their proper abode (Gk. *oikētērion*; dwelling-place, spiritual house; cf. 2Cor. 5:2), **He has kept in eternal bonds under darkness for the judgment** of the great day (Jude 6; NASB; Ed. notes in parentheses; emphasis added).

Peter confirmed that the rebellion of some angels was due to sin (2Pet. 2:4), and Jude compared this sin to activities that took place in Sodom and Gomorrah,

As Sodom and Gomorrah, and the cities around them in similar manner to these, having given themselves over to sexual immorality and gone after **strange** (Gk. *heteros*; **other, another, or altered**; cf. **Mk. 16:12; Lk. 9:29**) flesh, are set forth as an example, suffering the vengeance (punishment) of eternal fire (Jude 7; cf. 2Pet. 2:6; Ed. note in parenthesis; emphasis added).

By combining what Peter and Jude wrote, some angels sinned and their previous responsibilities were curtailed awaiting a future judgment. Jude compared the sin committed by these angels to sexual immorality that occurred in Sodom and Gomorrah.

In other words, the people of Sodom and Gomorrah wanted to engage in sexual immorality with the two angels that manifested themselves in an “altered state”. In this altered state, they appeared similar to human beings. Bear in mind, these same angels had previously eaten a meal with Abraham before proceeding to Sodom and Gomorrah (Gen. 18:1-8). As members of Almighty God’s loyal angelic host, they were each referred to by the name “Jehovah” in the original text of Genesis 19:18. Bullinger’s Companion Bible notes that the word “Adonai” was substituted for Jehovah and then translated into the English word “Lord”,

One of the 134 places where the Primitive Text was Jehovah, and the Sopherim changed it to Adonai. These are distinguished in the text by an asterisk, and printed “Lord”. See list, Ap. 32 (The Companion Bible, marginal note on Genesis 19:18, p 27; cf. marginal note on Genesis 18:27, p 26).

So the residents of Sodom and Gomorrah sought to engage in sexual immorality with these loyal angels, and used force as they attempted to break into Lot’s house (Gen. 19:5-9). The depravity of the people in Sodom and Gomorrah indicates they were either the progeny of *fallen angels, or heavily influenced by them. The goal appears to be the destruction of the two angels who appeared as men. By doing so, the fallen host would have delayed the judgment of Sodom and Gomorrah. Bullinger comments on the fall of some angels just prior to the Flood that occurred during the time of Noah,

*The time of their fall is given as having taken place “in the days of Noah” (1Pet. 3:20; 2Pet. 2:7), though there may have been a prior fall which caused the end of “the world that then was” (Gen. 1:1-2; 2Pet. 3:6). Their progeny, called *Nephilim* (translated “giants”), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25). This was the one and only object of the Flood. This irruption of fallen angels was Satan’s first attempt to prevent the coming of the Seed of the woman foretold in Genesis 3:15. If this could be accomplished, God’s word would have failed, and his (Satan’s) own doom would be averted (“The Sons of God”, Ap. 23, p 26-27; The Companion Bible).

It is certain that the second irruption (of Nephilim) took place before Genesis 14, for there the *Rephaim* (one of the families of Nephilim) were mixed up with the five nations or peoples, which included Sodom and Gomorrah, and were defeated by the four kings under Chedorlaomer. Their principle locality was evidently “Ashtaroth Karnaom”; while the *Emim* (another family of Nephilim) were in the plain of Kiriathaim (Gen. 14:5 (The Nephilim; Ap. 25, p 28; The Companion Bible; Ed. notes in parentheses).

Between the time of Adam’s fall and Noah’s Flood, some fallen angels had sexual relationships with the descendants of Adam. This could only have occurred if these angels had left their original spiritual domain, and become flesh and blood beings (Jude 6),

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, ²that the *sons of God* (angels; cf. Job 1:6; 2:1; 38:7; Ps.29:1; 89:6, Dan. 3:25; Sept. translation renders Gen. 6:2 as “angels”) saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose (Gen. 6:1-2; Ed. note in parenthesis).

It seems the main purpose behind fallen angels interfering with the reproduction of Adam’s descendants was to thwart the genealogy leading up to the birth of Jesus Christ (Lk. 3:23-38). As quoted previously, those born from the relationship between fallen

angels and Adam's descendants are described as Nephilim, and Christ could not be born through this lineage,

There were *giants* (Heb. Nephilim) on the earth in those days, and also afterward (after Noah's Flood), when the sons of God (fallen angels) came in to the daughters of men and they bore children to them. Those (children) were (became known as) the mighty men who were of old, men of *renown* (Heb. the men of name; "heroes" of Greek mythology; the remains of primitive truth, corrupted in transmission; The Companion Bible. p 11) (Gen. 6:4; Ed. notes in parentheses; emphasis added).

The desire, on Satan's part, to interfere with God's plan of reconciling sinners to Himself through the sacrifice of Jesus Christ began prior to Adam's creation (see study: What Was Christ's Gospel Message?). According to both Old Testament and New Testament accounts, Satan formulated attacks to impede the work of Almighty God that led to the chaos described in Genesis 1:2,

The earth was (SHD 1961; began to be, became) without form (Heb. *tōhū*; emptiness, wasteland, unformed, wilderness, place of chaos, nothing), and void (Heb. *bōhū*; emptiness, void, waste); and darkness (Heb. *hōšek*; dark place as of Hades - Ps. 88:13; cf. Job 10:21; underground prison - Isa. 42:7; 47:5; 49:9) was on the face of the deep (Heb. *ēhôm*; depths, deep, flood, deep subterranean waters/seas)... (Gen. 1:2a; Ed. notes in parentheses).

As Genesis 1:1 simply states that God created the heavens and the earth, and as everything that God creates is "good", the activities in Genesis 1:2 related to darkness can only be ascribed to Satan who began to stir up strife and resentment among the angelic host. Christ used a parable that may explain what happened prior to Satan's first rebellion,

Another parable he put forth to them, saying: 'The kingdom of (in) heaven is like a man who sowed good seed in his field; ²⁵but while men slept, his enemy came and sowed tares (*known as zewan* today in Palestine. While growing it looks like wheat, but when full grown the ears are long and the grains almost black. Each grain of *zewan* must be removed before grinding wheat, or the bread is bitter and poisonous. Wheat is golden while "tares" show their true color as they ripen) among the wheat and went his way. ²⁶But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷So the servants of the owner came and said to him, Sir, did you not sow good seed in your field? How then does it have tares?' ²⁸He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' ²⁹But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. ³⁰Let both grow together until the harvest and at the time of harvest I will say to the reapers, First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn' (Mt. 13:24-30; Ed. notes in parentheses).

Using Christ's parable, the owner (God) of the field (kingdom in heaven) sowed good seed (loyal angelic host) per Genesis 1:1. At some point, Satan must have begun planting tares (angels that Satan gradually influenced to reject God's law and commandments) among the loyal angels. According to Christ's parable, this state of coexistence will continue until Satan is bound, which will occur prior to Christ's millennial rule on this planet (Rev. 20:1-3). So although there have been numerous battles in the spirit realm, the faithful and rebellious angelic host continue to coexist just as God's faithful human servants coexist among the majority of mankind that reject God's law and commandments. There are many examples of this coexistence in the

spirit realm and here are a few,

Now there was a day when the sons of God (angels) came to present themselves before the Lord, and Satan also came among them (Job 1:6; Ed. note in parenthesis).

Then he (the angel Gabriel; cf. Dan. 9:21) said to me, 'Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. ¹³But the prince of the kingdom of Persia (a ruler of a principality within the realm of the fallen angels; cf. Eph. 6:12) withstood me twenty-one days and behold, Michael, one of the chief princes (of God's loyal angels), came to help me, for I had been left alone there with the kings of Persia (Dan. 10:12-13; Ed. notes in parentheses).

Yet Michael the archangel, in contending (arguing) with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!' (Jude 9, Ed. note in parenthesis)

Prior to Satan's first rebellion, and the destruction that followed, he was in a position of great responsibility in God's kingdom,

You were the (are an) anointed cherub who covers; I established (appointed) you; You were on the holy mountain (symbol of governing authority) of God; You walked back and forth in the midst of the fiery stones (Eze. 28:14; Ed. notes in parentheses).

At some point in the distant past, it appears that Lucifer (Heb. *morning star* - Satan's name prior to his rebellion) was given an assignment that took him away from the central administration of Almighty God. During this time, which could have been millions of years, he gradually became embittered. Perhaps he felt he deserved better, or expected more praise for the work he was performing. Whatever the case, he sought to exalt himself above all the angels of Almighty God in a position of equality with Him, something Christ did not seek to grasp after or seize (see Phil. 2:6; RSV; NASB),

For you have said in your heart; I will ascend into heaven (from the location he was previously assigned to), I will exalt my throne (because he was given leadership responsibility) above the stars (angels) of God; I will also sit on the mount of the congregation on the farthest sides of the north; ¹⁴I will ascend above the heights of the clouds (another symbol associated with angels: see study – Christ and the Pillar of Cloud) , **I will be like the Most High** (Isa. 14:13-14; Ed. notes in parentheses; emphasis added).

Apparently, Satan was able to influence many of the angels who were under his authority to see things his way. This should be no surprise based on the fact that Satan is described as being more cunning than any living creature,

Now the serpent (symbol of Satan; cf. Rev. 12:9) was more cunning than any beast of the field (Heb. living creature) which the Lord God had made... (Gen. 3:1a; Ed. notes in parentheses).

By misrepresenting the facts, Satan was able to deceive the angels that were under his influence. According to John's account, this represents a third of all the angels,

His (Satan's) tail (symbol associated with lies; cf. Isa. 9:15) drew a third of the stars (angels; cf. Rev. 1:20) of heaven and threw them to the earth... (Rev. 12:4a; Ed. notes in parentheses).

Jesus Christ mentioned that he saw this battle take place and the end result, which was

Satan being removed from the presence of Almighty God,

And he (Christ) said to them (his disciples), 'I saw Satan fall like lightning from heaven' (Lk. 10:18; Ed. notes in parentheses).

Following Satan's rebellion, and the destruction he caused (Gen.1:2), he still coexisted with other spirit beings. In fact Adam, prior to his rebellion and subsequent punishment, was able to come into contact with Satan. However, Adam was commanded to avoid doing so,

And the Lord God commanded the man, saying, 'Of every tree (symbol of angelic beings; cf. Eze. 31:16-18) of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil (symbol of Satan) you shall not eat (partake of its values), for in the day that you eat of it you shall surely die (Gen. 2:16-17; Ed. notes in parentheses).

Since Adam's rebellion, human beings and God's loyal angels continue to be affected by Satan and the other fallen angels that "did not keep their own principality." Consequently both spirit beings and human beings are moving inexorably toward another cataclysm similar to what occurred at "the beginning of the world",

For then there will be great tribulation, such as has not been since the beginning of the world (Gk. *kosmos*; orderly arrangement, i.e. of the stars, 'heavenly host', universe) until this time, no, nor ever shall be (Mt. 24:21; Ed. note in parenthesis).

The following section of scripture can be misread and applied to a future period of time. However, it is a commentary on the sinful actions of God's people prior to the destruction described in Genesis 1:2. At that time God's people consisted of the angelic host, many of whom followed Satan into rebellion,

For my people (SHD 5971, nation, compatriots, kinsmen; from the root SHD 6004 - a tribe, or citizens, belonging to God) are foolish, they have not known Me, they are silly (foolish) children, and they have no understanding. They are wise to do evil (cf. Gen. 3:1), but to do good they have no knowledge. ²³(As a consequence) **I beheld the earth, and indeed it was without form, and void; and the heavens they had no light** (cf. Gen. 1:2) (Jer. 4:22-23; Ed. notes in parentheses; emphasis added).

God did not create the conditions described in Jeremiah 4:23. Instead, these were the direct result of Satan's first rebellion against Almighty God,

For thus says the Lord, who created the heavens (Gen. 1:1), who is God, who formed the earth and made it, who has established it, who **did not create it in vain** (Heb. empty, a waste), who formed it to be inhabited... (Isa. 45:18a; Ed. notes in parentheses; emphasis added).

As God formed the earth to be inhabited prior to the destruction that took place in Genesis 1:2, it can be deduced that Lucifer originally had authority over earth's affairs. Continuing in Jeremiah's account, mankind as we know it today did not exist until after the events in Genesis 1:2,

I beheld the mountains, and indeed they trembled, and all the hills moved back and forth. ²⁵I beheld, and **indeed there was no man** ... (Jer. 4:24-25a; emphasis added).

As mankind did not exist prior to the events described in Genesis 1:2, the people mentioned in Jeremiah 4:22 can only refer to the angels created by God (cf. Job 38:6-7). Therefore, the angels mentioned by Peter, Jude, and John that left their own principality a very long time ago are also regarded as God's people. Thankfully, God is not willing that any of his people perish in the sense of everlasting death. Consequently, God's people can repent of sin and begin living in newness of life (Rom. 6:4), whether they were originally created as spirit beings, or flesh and blood human beings (2Pet. 3:9b). Upon repentance, the angels that left their own principality can be restored and live forever. It is one of the responsibilities of God's flesh and blood servants to pray that the fallen host repent of their sins and be restored in their relationship with Almighty God (Mt. 5:44; Lk. 6:28).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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