

The Demonologist Podcast – PATREON COURSES
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Class 6 Handout

The Book of Enoch is not scripture for the Jews, nor for the Catholic Church. It is not inspired by God. It consistently draws interest because it tells a different, and very detailed, version of the fall of the angels. It includes the popular ideas of “The Watchers,” “The Nephilim,” and sex between angels and women.

The title ‘unclean spirit’ uses the Hebrew *erwath* (unclean). Generally, something clean was fit to use in the temple in the worship of God, and something unclean was not. In Leviticus 10:10 we read,

You must be able to distinguish between what is sacred and what is profane, and between what is clean and unclean.

So we see that ‘unclean’ is synonymous with profane, which can mean secular, irreverent, or disrespectful. So, when Jesus refers to unclean spirits he is basically saying spirits that are not fit to be in the temple and worship God, that are worldly, irreverent, and disrespectful.

The title ‘fallen angels’ comes from Revelations 12: 7-9:

Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven.

A more obscure basis for thinking there are multiple types of evil spirits comes from the ancient interpretation of the flood story in Genesis 6:1-7, and the apocryphal Book of Enoch.

First we have Genesis 6:1-7:

When human beings began to grow numerous on the earth and daughters were born to them, the sons of God saw how beautiful the daughters of human beings were, and so they took for their wives whomever they pleased.

Then the LORD said: My spirit shall not remain in human beings forever, because they are only flesh. Their days shall comprise one hundred and twenty years.

The Nephilim appeared on earth in those days, as well as later, after the sons of God had intercourse with the daughters of human beings, who bore them sons. They were the heroes of old, the men of renown.

When the LORD saw how great the wickedness of human beings was on earth, and how every desire that their heart conceived was always nothing but evil, the LORD regretted making human beings on the earth, and his heart was grieved.

So the LORD said: I will wipe out from the earth the human beings I have created, and not only the human beings, but also the animals and the crawling things and the birds of the air, for I regret that I made them.

Ancient Judaism and the very early church interpreted the ‘sons of God’ as lesser spiritual beings under God, fallen angels. In this interpretation, the Nephilim (which means giants in Hebrew) were the

offspring of the fallen angels and the human women. The United States Conference of Catholic Bishops (USCCB) website gives the following note on Genesis 6:1-4:

These enigmatic verses are a transition between the expansion of the human race illustrated in the genealogy of chap. 5 and the flood depicted in chaps. 6–9. The text, apparently alluding to an old legend, shares a common ancient view that the heavenly world was populated by a multitude of beings, some of whom were wicked and rebellious. It is incorporated here, not only in order to account for the prehistoric giants, whom the Israelites called the Nephilim, but also to introduce the story of the flood with a moral orientation—the constantly increasing wickedness of humanity. This increasing wickedness leads God to reduce the human life span imposed on the first couple. As the ages in the preceding genealogy show, life spans had been exceptionally long in the early period, but God further reduces them to something near the ordinary life span.

In the book of Enoch, the Grigori (angels appointed to watch over the earth) coveted human women and made babies with them. Their offspring, being part angel and part human, were an abomination that was not in God's plan. The Nephilim were huge, violent, and destroyed many things. The prayers begging for help rose to heaven, and God sent the flood to destroy the Nephilim. He also imprisoned the Grigori in a level of heaven as punishment, referred to as Tartarus.

One of the ideas that followed from this story is that the unclean spirits might be the spirits of the Nephilim that died in the flood.

Later in Church history the ancient interpretation fell out of favor, and was replaced with the Sethite interpretation: that the 'sons of God' were the godly descendants of Seth who married the female descendants of Cain who had rejected God, and so became more evil themselves.

There are a few places in the Bible that seem to allude to this older interpretation. We will only look at Jude 1:5-7 where we read three references to God's punishments, one of them on the angels:

I wish to remind you, although you know all things, that [the] Lord who once saved a people from the land of Egypt later destroyed those who did not believe. The angels too, who did not keep to their own domain but deserted their proper dwelling, he has kept in eternal chains, in gloom, for the judgment of the great day.

Likewise, Sodom, Gomorrah, and the surrounding towns, which, in the same manner as they, indulged in sexual promiscuity and practiced unnatural vice, serve as an example by undergoing a punishment of eternal fire.

The USCCB gives us the following note on this passage:

This second example draws on Gn 6:1–4 as elaborated in the apocryphal Book of Enoch (cf. Jude 14): heavenly beings came to earth and had sexual intercourse with women. God punished them by casting them out of heaven into darkness and bondage. It is important to understand this older interpretation of Genesis 6 because questions on the book of Enoch, the watchers, and the giants are common. It does not add anything to the salvation story and it does not help us, but leads to a fascination for many that is not helpful.