

Satan's Angels are cast out of Heaven Twice?

written by Alfred Persson | March 28, 2022



Satan's angels are cast out twice: Angels are cast out by Satan (Rev. 12:4), Satan and his angels are cast out by Michael (Rev. 12:9-11). The prophecy is “telescoped” skipping over the time separating the Flood of Noah's Day and the End Time Seven Year “Week” revealed in the Apocalypse. As the Days of Noah were, so also the Days of Christs return (Luk. 17:26). Angels appeared physically on the earth both times.

During Satan's war against the Woman's Seed (Gen. 3:15) which he waged by corrupting the human genome with Nephilim DNA, hoping to prevent the incarnation of the Son of God in truly human flesh (John 1:14; 1 John 4:2-3), Noah's generation joined the conspiracy, tempting the sons of God sent to minister to them with their beautiful daughters, seducing them to sin (Gen. 6:1-4). All Nephilim and God's angelic sons guilty of corrupting the human genome were not permitted to return to heaven when the Flood came killing them all (Gen. 7:21-23).

When these angels died physically their spirits (cf. πνεύματα δαιμονων Rev. 16:14 compare Acts 23:9) were bound in chains in Tartarus (2 Pet. 2:4; Jude 1:6). Demon spirits were segregated from them and cast into the fiery “Abyss” (Rev. 9:1-2). Their hybrid children who refused to believe God would forgive their Frankenstein human-Elohim nature, and so refused to believe Noah and be saved, were cast into a separate prison (1 Pet. 3:19-20) after they died physically in the flood. Christ preached

salvation to these after His Crucifixion and they believed His preaching and were led back into paradise to wait with righteous dead (1 Pet. 3:21-22; Eph. 4:8). Those disembodied spirits God judged not worthy of any of these fates, remained on the earth wandering as unclean demon spirits desperately seeking to be “clothed” again (cf. 2 Cor. 5:4) by possessing insects animals and men (Luke 8:29-30). The swine drowning in the lake prefigures their being driven into the Lake of Fire when Christ sets up His Reign, before the Great White Throne (Rev. 20:11) Judgment Day (Jude 1:6 “Judgment of the Great Day” is the day of Jesus’ return Acts 2:20; Rev. 6:17; 16:14).

After Michael casts them out “woe to the earth” because they walk again among mankind as they did in the Days of Noah to deceive mankind again to fight against God (Gen. 6:1-4; 2 Thess. 2:11; 1 Tim. 4:1; Rev. 16:13-14).

That this prophecy is telescoped showing what happened in the Days of Noah and the Days of the coming of the Son of Man, is confirmed by the appearance of transcendent Lady Zion in heaven, at the dawn of human history when the war against the woman’s seed began. (Gen. 3:15; 37:9-10; Gal. 4:26).

It was in Genesis Satan first tried to destroy her seed by defiling the image of God in man with that of angels (Gen. 6:1-4). Therefore, its deducible the Dragon cast his angels down to earth in Genesis before the flood of Noah’s Day.. [They were called the Nephilim (fallen ones), and these conspired with humanity enticing their contemporaries the “sons of God” to partake of forbidden relationships with the daughters of men. Their role in enticing the sons of God is why they are mentioned first Genesis 6:4, its looking backward to what they did. The fallen angels on earth who had not taken wives were allowed to return to heaven].

So this apocalyptic scene is telescoped from Genesis to the end time week when Michael and his angels cast Satan and his angels out of heaven. That is how they can be cast down to the earth twice.

It follows that Satan and his angels are literally cast out and come down from heaven when Michael and his angels cast them out. They will be visible, Satan the Dragon will appear (Rev. 16:13) and so will the demon Kings of the East (Rev. 16:12). Unlike the “spirits of demons” (Rev. 16:14) they retain their corporeal.

It wasn’t until the Fourth Lateran Council that the corporeality of angels was seriously rejected. Most Protestants faithfully retain this Catholic tradition. However, that dogma is a massive violation of Occam’s razor as not one scripture implies a creative act occurs whenever angels enter our realm. Rather, Scripture implies an “opening” connects the realms (Gen. 28:12-13, 17; Mat. 3:16; Lk. 3:21; Ac. 7:56; 10:11; Jo. 1:51; Rev. 4:1; 19:11). Jesus did not materialize physical forms to prove He had risen from the dead (Lk 24:39). He did not walk through locked doors or a wall, He suddenly “stood in their midst” (Lk. 24:36; Jo. 20:26). At Jesus’ ascension a cloud received him out of their sight (Ac.

1:9).

At the transfiguration the “kingdom of God come with power” (Mk. 9:1) implying a point of connection was made linking the heaven and earthly realms, an opening into heavenly TELEIOS (“complete”) and the earthly MEROS (“incomplete”) 1 Cor. 13:10. This point of connection is where Elijah, Moses and Jesus stand and converse in radiant light. That all three were physically standing together and not spirits is confirmed by Peter’s reaction, he wanted to build tents for them (Mk. 9:23-5).

Enoch was translated (3331 μετάθεσις), a transfer not a dematerialization (Gen. 5:22; Heb. 11:5). Paul did not know if he went to third heaven in the body or out (2 Cor. 12:3) which could not be the case if he couldn’t enter heaven physically. Elijah was taken up into heaven in a chariot ascending into heaven through a vortex opening said described as a “whirlwind”.

New Jerusalem descends from heaven, it does not materialize on earth and its clear mankind will physically walk its streets (Rev. 21:2-3).

A study of 1 Cor. 13:10 indicates within the meta-universe two parallel universes consist. The more substantial reality is the TELEIOS “kingdom of God”, not our MEROS “that which is in part” because it lacks the dimension of the revelation of God (1 Cor. 13:10-12). In the infinite mind of Christ the Multiverse (meta-universe) consists and has its being (Col. 1:17), in Him both human and angel exist and have their being (Ac. 17:28).

This does not deny spirits (whatever their nature) exist in heaven (1 Ki. 22:21), only that they are another form of life within it. Evil spirits and demons wandering the earth longing for the corporeality they lost in the flood (Gen. 7:21-23) cannot be confused with Satan and the rest of his angels who retain their physical form (Dan. 10:13; Rev. 12:7-8; 16;13). Only God’s restraining decree (2 Thess. 2:7; Rev. 9:1, 14-16) prevents these from appearing physically now on the planet. Any time after God lifts that restraint is when they can appear, no doubt disguised as an extraterrestrial race.

So the angels Michael kicks out of heaven will appear on earth physically, in effect the Nephilim will have returned just as it was in the Days of Noah.

Its not symbolic, its literal. They will walk among us, deceiving mankind they offer immortality, a “workaround” to God’s denying humanity this casting them out of the garden of Eden (Gen. 3:22-24), just as they deceived men in the Days of Noah (Gen. 6:1-4).

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