

Satan's War on the Woman's Seed and the Sons of God

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Before Noah's flood the first Satan-human conspiracy against God took shape. Mankind wanted a "workaround" God's forbidding them immortality, and Satan wanted to stop the incarnation of Christ the "woman's seed" (Genesis 3:15). What follows are logical inferences springing from the Biblical Data.

1. The War on the Woman's Seed (Genesis 3:15)

After humanity's fall, God declared enmity between Satan and the woman's seed:

- **Genesis 3:15:** *"And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."*

This verse prophesied Christ's ultimate victory over Satan but also foretold Satan's attempts to prevent the incarnation of the Son of God in human flesh.

Connection to the Narrative:

- This enmity is the foundation of Satan's war against humanity, specifically targeting the lineage through which the Messiah would come. His goal was to corrupt humanity to make it unsuitable for the incarnation of Christ.

2. The Casting Down of Satan's Angels to Earth (Revelation 12:3-4)

- **Revelation 12:3-4:** *"And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth."*

This passage symbolizes Satan casting a third of the angels to earth. These fallen angels became Satan's army in his attempt to thwart God's plan.

Connection to the Narrative:

- Satan's casting of a third of the angels coincides with his strategy to corrupt the human race. These fallen angels are identified with the Nephilim (*fallen ones*) who appear in Genesis 6:4.

3. The Nephilim Corrupt the Image of God (Genesis 6:4)

- **Genesis 6:4:** *“There were giants [Nephilim, or ‘fallen ones’] on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them.”*

The Nephilim are described as already present on the earth, engaging in sinful actions with humanity. Their goal was to corrupt humanity’s image, preventing the fulfillment of God’s promise of the Messiah.

Connection to the Narrative:

- The Nephilim’s actions align with Satan’s broader strategy to deface God’s image in man (Genesis 1:26-27). Their unions with human women sought to create hybrid offspring, disrupting the possibility of a pure human lineage for the Messiah’s incarnation.

4. Humanity’s Role in the Conspiracy (Genesis 6:1-3)

- **Genesis 6:2:** *“The sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”*
- **Genesis 6:3:** *“My Spirit shall not strive with man forever, for he is indeed flesh.”*

The passage highlights humanity’s complicity in the corruption of the divine image. Men viewed this as an opportunity to achieve immortality by having their daughters bear children of divine origin.

Connection to the Narrative:

- Humanity’s reasoning was that hybrid offspring from unfallen angels would be immortal, circumventing the consequences of Adam’s sin (death). The narrative suggests that humanity actively lured the Watchers into sin through lewd behavior (24/7 pornography).

5. The Sons of God (Watchers) Fall into Sin

The “sons of God” (bene Elohim) in Genesis 6:2 are angelic beings. Their sin is confirmed in later texts:

- **2 Peter 2:4:** *“For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.”*
- **Jude 6-7:** *“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.”*

These angels sinned by leaving their “proper domain” to interact with humanity, resulting in divine judgment.

Connection to the Narrative:

- The Watchers were sent to counteract the Nephilim’s evil but fell into sin themselves, influenced by mankind’s immoral provocations. While they did not join Satan’s rebellion, they disobeyed God and

were subsequently bound in chains in the Abyss.

6. The Flood and the Fate of Fallen Angels and Nephilim

- **Genesis 7:21-23:** *“And all flesh died that moved on the earth... So He destroyed all living things which were on the face of the ground.”*

The flood was God’s judgment to cleanse the earth of the corruption caused by humanity, the Nephilim, and the fallen angels.

Connection to the Narrative:

- The fallen angels who had defiled humanity were bound in the Abyss, unable to return to heaven. The Nephilim, killed in the flood, became disembodied spirits. These spirits are identified as demons in the Abyss (*Revelation 9:2-11*).

7. The Post-Flood Spirits

- **1 Peter 3:18-20:** *“For Christ also suffered... by whom also He went and preached to the spirits in prison.”*

These spirits in prison are as the disembodied “men of renown” who perished in the flood because they couldn’t believe God would forgive their hybrid angel human nature (cp. *Leviticus 19:19*; *Deuteronomy 22:9*). As for the wicked hybrids, some went to the Abyss with the disembodied Nephilim (*Revelation 9:1-12*), others were left above ground unclean spirits roaming the earth desperately seeking corporeality by possessing insects animals and men.

- **Leviticus 19:19, Deuteronomy 22:9:** These laws on hybrids symbolize God’s rejection of such unnatural unions, further explaining why hybrid beings were unredeemed.

Connection to the Narrative:

- The spirits in prison gave Christ’s preaching the “answer of a good conscience” and so He led them “captives in His train when He ascended into heaven (*1 Peter 3:18-22*; *Ephesians 4:8-10*). The angelic “sons of God” who sinned were segregated from Satan’s angels and bound in chains in dense darkness (*Jude 1:6*). Satan’s fallen ones and the wicked hybrids went to the abyss (*Revelation 9:1-12*) to await the time God lifts His restraint of evil (*2 Thess. 2:1-12*).

8. Satan’s Angels and Future Apostasy

- **Revelation 12:7-9:** *“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail... So the great dragon was cast out.”*
- **2 Thessalonians 2:3-4:** *“The man of sin... exalts himself above all that is called God.”*

In the future, Satan and his angels will be cast out of heaven to the

earth. Disguising themselves as extraterrestrial “designers,” they will deceive the world into worshiping them.

Connection to the Narrative:

- Satan’s remaining angels will return during the end times, leading a global deception claiming to be the “Elohim Designers” of life on earth thus fueling the Great Rebellion “against all called God or worshiped, setting the stage for the Antichrist to take center stage.

Conclusion

This theological narrative integrates Scripture to present a coherent story of Satan’s war against God’s plan. From the Nephilim corrupting humanity to the Watchers’ fall, the flood, and the eventual casting out of Satan’s angels, the Bible offers a robust framework to support this interpretation.

Notes:

The interpretation of Genesis 6:2 as referring to angels sinning, supported by **Jude 6** and **2 Peter 2:4**, is consistent with several early Christian writings and Jewish texts. These sources reflect an understanding that the “sons of God” in Genesis 6 were angels who rebelled against God by taking human wives and producing offspring known as the Nephilim. Here are some early Christian and related writings that support this interpretation:

1. The Book of Enoch (1 Enoch)

- **Content:** 1 Enoch, particularly chapters 6–16, elaborates on the Genesis 6 narrative by describing how a group of angels, referred to as the “Watchers,” descended to earth, lusted after human women, and produced the Nephilim.
- **Relevance:** Jude 14–15 directly references 1 Enoch, indicating its influence on early Christian thought. The sin of the angels described in Enoch aligns with Jude 6 and 2 Peter 2:4’s mention of angels who “did not keep their proper domain.”
- **Example:** 1 Enoch 6:1–2 states, *“And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of heaven, saw and lusted after them.”*

2. The Book of Jubilees

- **Content:** Jubilees 5:1–8 reflects the idea of angelic beings (“Watchers”) sinning by mating with human women, leading to corruption and the flood.

- **Relevance:** While not a Christian text, Jubilees was influential in Second Temple Judaism, the context from which early Christian theology emerged.
- **Example:** Jubilees identifies these angels as responsible for bringing wickedness into the world, an interpretation resonating with 2 Peter 2:4.

3. Justin Martyr (2nd Century)

- **Content:** Justin Martyr, in his work *Second Apology* (Chapter 5), speaks of angels who sinned by descending to earth and engaging in illicit relations with human women.
- **Relevance:** He explicitly connects the Genesis 6:2 passage to the angelic rebellion, showing this interpretation was accepted in early Christian thought.
- **Example:** Justin writes, "*The angels transgressed this appointment and were captivated by love of women, and they begat children who are those that are called demons.*"

4. Athenagoras of Athens (2nd Century)

- **Content:** In his *Plea for the Christians* (Chapter 24), Athenagoras discusses angels who sinned and became demons, linking them to the Genesis 6 narrative.
- **Relevance:** Athenagoras reflects the common understanding among early Christians that these "sons of God" were angels.
- **Example:** He explains, "*These angels fell into impure love of virgins and were subjugated by the flesh.*"

5. Irenaeus of Lyons (2nd Century)

- **Content:** In *Against Heresies* (Book 4, Chapter 36), Irenaeus alludes to the sin of angels and the Nephilim, though less explicitly than Justin or Athenagoras.
- **Relevance:** His broader understanding of fallen angels aligns with the interpretation of Genesis 6:2 as involving angelic beings.

6. Tertullian (2nd-3rd Century)

- **Content:** In *On the Apparel of Women* (Book 1, Chapter 2), Tertullian explicitly identifies the "sons of God" in Genesis 6 as fallen angels who lusted after women.
- **Relevance:** Tertullian elaborates on how these angels taught humans forbidden knowledge, tying their sin to broader corruption in the pre-flood world.
- **Example:** He writes, "*Those angels, who abandoned their own nature, were captivated by the daughters of men.*"

7. Clement of Alexandria (2nd-3rd Century)

- **Content:** Clement touches on angelic rebellion in various works, including *Stromata*. While he does not elaborate on Genesis 6 directly, his writings reflect the acceptance of the fallen angels'

interpretation.

- **Relevance:** Clement acknowledges the role of angels in bringing sin into the world.

8. The Epistle of Barnabas (Late 1st-Early 2nd Century)

- **Content:** The *Epistle of Barnabas* makes allusions to angelic sins that align with interpretations of Genesis 6.
- **Relevance:** This early Christian text provides additional evidence of the widespread acceptance of this interpretation among early believers.

Conclusion

Early Christian interpretation of Genesis 6:2 as referring to angels sinning is well-supported by writings from the early church fathers and intertestamental Jewish literature like 1 Enoch and Jubilees. These sources reflect a theological understanding that aligns with Jude 6 and 2 Peter 2:4, presenting a consistent narrative of angelic beings who transgressed God’s design. This view was widely accepted in early Christian theology and has continued to influence interpretations of these passages throughout history.