

Corrupting the Image: Satan's War to Destroy the Image of God

By Doug Hamp

A Narrative of Adam's Creation and Fall

Author's Note: The following vignette is the essence of part one in a narrative form at, (all points of the narrative will be proven in depth in future installments so keep reading!)

"Adam, where are you?" Adam could hear the voice of the one who not long ago created him and his wife Eve. Adam found himself out of breath and a strange sense of terror flooded his body at hearing that voice – the voice that once had only brought him tremendous delight.

Adam could remember well that first moment when he opened his eyes and beheld the very one who had taken the dust of the ground and with His own hands had formed him and then breathed His Spirit into him. The beauty of God's face was indescribable. The glorious light radiated off of His face onto the visage of the newly formed man. His eyes seemed to go on forever and spoke of the depth of love that God had for him. Even though Adam had just taken the first few breaths of his life, he understood the tender care that his Father had for him. Adam could see that God's eyes gleamed for him, his son.

That sixth day of creation – the day when God created Adam in His own image and His likeness – the day when Adam first gazed at his Creator – oh how sweet and wonderful it was! God had provided everything for him: trees, shade, delicious food and a beautiful garden. God brought the animals to Adam, which He had created hours before making Adam who then named them. However, there was none like him and then his Father did something most wonderful. He caused him to fall into a deep, deep sleep, removed one of his ribs and then with the marrow of the bone took the building blocks, the base of who Adam was to the core, and formed one like Adam, but different – a complement to who Adam was. She was perfectly suited for Adam and Adam loved her. His heart was racing and his hands were shaking as he tried to sew the vine through the leaves to make coverings for Eve and himself. With just a few more knots his new covering would be ready. The fig leaves were nothing like what they had had but they would at least provide something to cover them. The moment that they had eaten the fruit the light which had until then emitted out of their bodies was suddenly gone. The serpent said they wouldn't die but that eating from the tree would simply make them like God. The words made sense at first. After all, God created everything and said that it was good. That tree was part of the creation which God had made. It was even in the middle of the Garden. The knowledge of good and evil was clearly something that God desired man to have, yet if they ate from the tree God said they would surely die. The fruit had appeared so luscious and by eating it they would gain the knowledge of good and evil and be like God.

Adam hurriedly placed the makeshift coverings of fig leaves on himself and Eve. What had happened? Where was the light that once clothed them? What would God say once He saw them? How would he explain? Their eyes certainly were opened and now he realized that they had been deceived. The serpent promised them to become like God when they already were! They had been clothed in light like God. They had been filled with the Spirit of God. Now those things were lost. Could they be regained? Adam now understood the point of the tree was simply

a choice; to choose either to follow God, which was good, or to disobey and choose the evil. Either of those two options would make them like God more fully. He could have just resisted the tempting of the serpent and become like God as well and have retained what God had given him: the light and His Spirit. Choosing to obey God would have opened his eyes as well and made him like God without the guilt because he would have made a choice, but for the good. Adam now understood what it was to choose the good and follow God's commandment – that was what had been required of him – but now it was too late – oh it was too late! He had made the wrong choice! He considered that he had indeed gained the knowledge of good and evil. Oh had he chosen to obey and been proven and remained alive forever. But now – death! He wiped the moisture away from his forehead. Already he could feel his body in ways that he had never felt before. Was this death?

God was walking his way as he did every day. Adam could see Him getting closer and would soon no longer be able to hide. In a frightened tone Adam called out in response to God's question: "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." God's gentle voice became inquisitive as if He were probing. "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" Adam thought quickly of what to say. What could he say to the one who loved him? How could Adam explain this betrayal, this unfaithfulness?

His eyes quickly glanced at the woman as she too stood motionless and pale. "The woman whom you gave to be with me," he said sensing that he was betraying her as well, "she gave me fruit of the tree, and I ate." It worked, or so it seemed, for the Lord God, now standing in front of them, turned his face to the woman and asked with what sounded like a broken heart, "What is this that you have done?" Adam looked at his frightened wife whom he had exposed who pointed her finger to the serpent who was still present in the Garden and said, "The serpent deceived me, and I ate." Adam then noted a definitive change in God's countenance. In fact, he had never seen this side of God. Until today Adam had only known God to be loving and tender. But now with a voice of judgment, He declared to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 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.

" God's words were good and brought a measure of comfort. There might be hope for Adam and his wife after all. Adam mused on the words even though he didn't fully understand all that they entailed.

Shortly after this time of judgment, God did something much unexpected. He took one of the animals, which Adam had named, and then killed it! Oh, how immediate death was and dreadful. Why did that animal, which had done nothing wrong need to die? After all, Adam thought, he was the one that had disobeyed God, not the animal. God then removed the skin from it, cleaned it of the blood and then placed it on him and his wife Eve. The skin of the animal would be instead of the raiment of light which they lost. How pathetic it was in comparison to what they had! Adam longed for the day when the promised one, the Seed of the Woman would come and destroy the serpent that had beguiled them and restore what they had lost; God's spirit, and the glorious light that flowed from them. Adam sighed, and thought of the day when this state called death, which now ensnared them, would be removed. How would the Promised One remove the corruption that touched every fiber of their being? How would He be from the woman's seed and yet have the power to restore them? To be free of that was his heart's desire. Oh for the day when the promised One would come!

Upon hearing the sentence Satan began to plot his scheme to overcome the prophecy. Satan too would provide a savior for mankind but in his own image and not God's and perhaps if he could destroy the image of God, in the process his own destruction would be averted.

Part One: The Two Seeds and the Genesis Prophecy

Something ominous is coming upon the world: it is Satan's final effort in the battle to destroy the image that man was created in, which has been raging since the beginning of time. If Satan can destroy the image, then he can avert his own destruction. [Editor's note: All notations will be cited in the final report. The information is based on research contained in Douglas Hamp's upcoming new book: *Corrupting the Image: Satan's War to Destroy the Image of God*] God created man in His own image and likeness; when man sinned that image was corrupted, but not lost. However, as a result man cannot be with God in person since man's genetic code (and spiritual composition) has been compromised (or corrupted). God sent His Son to give his life to correct the genetic (and moral) problem through the cross; the correction will be ultimately fulfilled when we receive our new bodies. However, there has also been a move on the enemy's part to completely destroy what is left of the image. The principle verse of this book is found in the declaration of Genesis 3:15: her seed brought forth the Savior; Satan's seed will bring the Destroyer. In other words, the serpent will one day mix his seed as a counterfeit of the incarnation (subsequent chapters will demonstrate this). Our aim therefore is to fully investigate the prophecy from the pages of the Bible, from a genetics perspective, from a historical perspective and finally its end times impact.

When the Image Was Corrupted

The story begins in the Garden of Eden and ends with the Lord's second coming. Immediately after the sin of Adam and Eve, God declared that there would be hatred between the serpent and the woman. And I will put enmity between you and the woman, and between your seed [זרעך] and her seed [זרעה]; He shall bruise [יִשׁוּפֶךָ] your head, and you shall bruise [תִּשׁוּפֶנּוּ] His heel, (Genesis 3:15). This statement is often called the proto-Gospel in that it is the first declaration by God that He will make a way for man to be saved and for the devil to be destroyed. It not only speaks of good news for humans and bad news for Satan, but also tells us something about how that redemption will be played out and how Satan has and will try to subvert God's plans. God specifically declared that there would be hatred between Satan's seed and the seed of the woman and that "He", the offspring of her seed (Jesus) would strike the serpent [on] the head and that Satan would strike His heel. "Her seed" became a reality through the Lord Jesus and therefore, consistent Bible interpretation means that "your seed" (that is Satan's seed) will be fulfilled in like manner. Ever since the fall in the Garden and in a manner similar to the virgin birth of Jesus, Satan has been trying to find a way for "his seed" to become a reality. He almost succeeded in the days of Noah when the sons of God (fallen angels) came down and took women as wives and engendered a race called the Nephilim, which were genetic hybrids (Genesis 6). The Nephilim were on the earth again and had overrun the land of Canaan while the children of Israel were in Egypt. Daniel spoke of a time when 10 kings would mingle (hybridize) themselves with the seed of men (Daniel 2:43). Lastly Jesus said that the last days would be like the conditions before the flood (Matthew 24:37). According to the Genesis prophecy, Satan will one day mix his seed with humanity to bring forth the Antichrist as a counterfeit of the incarnation of Jesus.

The Promised Seeds

We can be confident that the “seed of the woman” is referring to the Messiah by the personal pronoun “he” (Hebrew: הוּא). This is not just talking collectively about mankind versus Satan (the serpent cf. Revelation 20:2) but rather is referring to what the Messiah would do to the work of Satan. This interpretation is testified to by many ancient Jewish and Christian commentators and modern scholars as well. Bible commentator Thomas Constable articulates well the importance of this most ancient of prophecies: This is a prophecy of the victory of the ultimate “Seed” of the woman (Messiah) over Satan (cf. Rev. 19:1-5; Gal. 3:16, 19; Heb. 2:14; 1 John 3:8). Most interpreters have recognized this verse as the first biblical promise of the provision of salvation (the protoevangelium or “first gospel”). The rest of the book, in fact the whole Old Testament, proceeds to point ahead to that seed [...] When that ‘seed’ is crushed, the head of the snake is crushed. Consequently more is at stake in this brief passage than the reader is at first aware of. A program is set forth. A plot is established that will take the author far beyond this or that snake and his ‘seed.’ It is what the snake and His ‘seed’ represent that lies at the center of the author’s focus. With that ‘one’ lies the ‘enmity’ that must be crushed, (Constable, Genesis 3:15, emphasis mine).[i] The Targum of Pseudo Jonathan, what we might think of as an ancient Jewish commentary[ii], says that this will take place in the days of Messiah: “and they shall make a remedy for the heel in the days of the King Meshiha.” The Targum of Onkelos, another ancient commentary of sorts, understood that both the serpent (Satan) and the woman would each have a son of promise: And I will put enmity between thee and between the woman, and between thy son and her son. He will remember thee, what thou didst to him (at) from the beginning, and thou shalt be observant unto him at the end, (Targum Onkelos Genesis 3:15, emphasis mine). From these two ancient sources we can understand that the remedy for the striking of the heel will center on the Messiah and also that her seed is referring to a son who is connected with Eve.[iii] However, “thy son”, is a reference to Satan’s son who, according to hermeneutical consistency, must also be a genetic descendant. Early Church Father Irenaeus, in his book *Against Heresies*, identified Jesus as the seed of the woman and antichrist as the seed of the serpent who would be trampled down by the Messiah: He, the sole of whose foot should be bitten, having power also to tread upon the enemy’s head; but the other biting, killing, and impeding the steps of man, until the seed did come appointed to tread down his head, — which was born of Mary, of whom the prophet speaks: “Thou shalt tread upon the asp and the basilisk; thou shalt trample down the lion and the dragon;” (Psa 91:13) — indicating that sin, which was set up and spread out against man, and which rendered him subject to death, should be deprived of its power, along with death, which rules [over men]; and that the lion, that is, antichrist, rampant against mankind in the latter days, should be trampled down by Him; and that He should bind “the dragon, that old serpent” (Rev 20:2) and subject him to the power of man, who had been conquered (Luke 10:19) so that all his might should be trodden down. [iv] Note that Irenaeus identified the dragon of Psalm 91:13 (Hebrew tannin) as Satan in accord with Revelation 20:2 (“the dragon, that serpent of old, who is the Devil and Satan”). However, he also identified the Antichrist who would come in the last days. Thus he sees in Genesis 3:15 both a reference to Satan’s ultimate demise and to the ones who come in Satan’s power. He later wrote concerning the incarnation of the Lord: “And the Lord summed up in Himself this enmity, when He was made man from a woman, and trod upon his [the serpent’s] head.”[v] The renowned commentators Keil and Delitzsch note that through Jesus’ incarnation, which will be through the seed of the woman, Adam can be restored to his original state. This spiritual seed culminated in Christ, in whom the Adamic family terminated, henceforward to be renewed by Christ as the second Adam, and restored by Him to its original exaltation and likeness to God. In this sense Christ is the seed of the woman, [...] (Keil and Delitzsch Genesis 3:15 emphasis mine). Bible commentator Adam Clarke demonstrates his conviction that the serpent was in fact actuated by

Satan and that the seed of the woman was the Lord Jesus. it is evident that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. [...] the seed of the woman; the person is to come by the woman, and by her alone, without the concurrence of man. [...] and it was in consequence of this purpose of God that Jesus Christ was born of a virgin; this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent. (Clarke, Genesis 3:15).

The Bottom Line

We have seen that both Jewish and Christian interpreters are convinced that the reference to her seed found its culmination in the Messiah. We can write out the elements of Genesis 3:15 in the following way:

1. Enmity between Satan (serpent) and Eve
2. Enmity between Satan's (your) seed and her seed (Christ)
3. Christ (He) will bruise Satan's head
4. Satan (you) would bruise Christ's (his) heel

We glean the following from the points above:

1. Enmity = antithetical, opposite, converse, contradictory
2. If "her seed" equals Christ, then "your seed" must be its antithesis, thus: antichrist
3. "her seed" (Christ) is superior to "your seed" (Antichrist)
4. "your seed" (Antichrist) is inferior to "her seed" (Christ)

Point number two is the most significant of the four; her seed did in fact result in the incarnation of the Lord Jesus. Before we can adequately understand what is meant by "your seed" we must first see that Scripture clearly states that Jesus' incarnation would be a union of the seed of the woman (Mary's seed) and that of the Holy Spirit.

Unraveling the Deception

In order to unravel the deception that is now unfolding in the world, we must go back to the beginning; we must first grasp what Adam was like when he was created, what he lost both spiritually and genetically and how corruption through disobedience has caused us to be separated from God. From there we will be able to plumb the depths of the promise that the Seed of the Woman would bring redemption for man and with that in mind we will see how God will restore His perfect image in the believer via the new birth through the Seed of the Woman. Once we have understood the implications of the Seed of the Woman then we will focus on how Satan has been attempting to destroy the image of God throughout history (as described in the Bible and confirmed by extra-biblical evidence) and how he plans on imitating and counterfeiting God's redemptive work in the ultimate hybrid of all time whom the Bible calls "the Beast" (Antichrist). Satan's plan is already well underway and will be accomplished in part via transhumanism and the "alien" deception. These have both been made possible through the teaching of the theory of evolution which, at its core, denies there is a God – Satan has used this denial to pave the way philosophically for the acceptance of going to the next level of humanity and because man denies God, he believes he ought to continue evolving. The transhumanist movement boasts that man can direct his own destiny through the rewriting of his DNA code. Transhumanists seek to make man into gods by directing his own evolution. Rather than accepting that God originally created Man in His image and man is now fallen, but (through

Jesus) will be restored to that original and unfallen image, the transhumanist insists that man can do it himself. In fact, Transhumanist Richard Seed audaciously declared: “We are going to become Gods, period [...]”[vi] Man is ready to forsake the image of the Creator that created him. Satan will use man’s desire to be his own god to deceive him into believing the ultimate lie – that his fallen messengers are both the creators and saviors of man. He will not do this openly but will deceive mankind through demons which are masquerading as “aliens” who are spreading the message that the inhabitants of the earth can evolve to be like them and obtain transcendent powers. Finally, the seed of the Serpent will come; he will be a man who will be greater than his fellows, who will understand sinister schemes and shall rise up and become the Antichrist.

Part Two: The Master Image Satan Will Try to Counterfeit

“Her seed brought forth the Savior; Satan’s seed will bring the Destroyer.”

and of course there are things that we will never understand about Him. However, all that the Bible does reveal we ought to firmly apply to our general concept of who He is and how He is. Something that is fundamental to understanding God is His image. God tells us that He made man in His image and in His likeness in Genesis 1:26 – but just what does that mean?

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” (Genesis 1:26)

How are we to understand image and likeness? Does image connote something physical in the way God “looks” or is it merely His divine character? Is the likeness simply talking about His attributes? Is it possible that it could be referring to what God looks like? Generally speaking commentators assume the word image refers only to God’s attributes. Any time we have language in Scripture talking about God’s hands, head, feet or the like it is explained as anthropomorphic language (they are describing God in terms that we mortals can understand). Nevertheless, the Scriptures demonstrate that where there is some prophetic vision or description of God we are catching a glimpse of His image (what God looks like).[i] Having a good grasp of the image of God will aid us in figuring out what is in the believer’s future and also how the enemy has tried to destroy the image in us in the past and will deceive the world in the very near future.

According to Scripture, God is the eternal one and there is none like Him: “that the LORD Himself is God in heaven above and on the earth beneath; there is no other,” (Deuteronomy 4:39). He is the one “Declaring the end from the beginning, And from ancient times things that are not yet done,” (Isaiah 46:10). God states “I am the First and I am the Last; Besides Me there is no God,” (Isaiah 44:6). God also declares “I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host,” (Isaiah 45:12). God exists in and of Himself, was never created and has no end. There is none like Him in heaven above, on the earth or below the earth.

The first Man (Adam) was created approximately six thousand years ago[ii] and every last human being on the planet is a descendant of Adam, hence we are all created beings. We will never become gods in that we can never through our efforts attain godhood. We are not evolving to a higher order or existence. Man will never be a god nor equal to the Almighty! The Bible is clear that Man fell from how he had been created. We were created in the image and likeness of God but at the fall, when sin and death entered into the world, the image of God in man was

corrupted. The question before us, however, is just what exactly God meant when he said that He created us in His image and likeness.

There are several ways that we can ascertain the correct meaning of that phrase. First of all, we will examine the Hebrew words in every instance that they appear in the Bible to see how they are used in other contexts. In real estate the name of the game is location, location, location. In Bible studies it is context, context, context. A word's context determines what a word means. We can also use comparative linguistics to see how other Semitic languages understood the same root in their languages. We can turn to the early translations such as the Greek Septuagint and Aramaic Targumim to glean how those words were translated.

We will then turn our attention to what God reveals about Himself in portions of Scripture. The Bible says that God is spirit. Clearly God is not flesh and blood (dependent on oxygen, food, water – not a carbon based life form) but does the fact that He is spirit mean that He does not have a body? Paul distinguishes amongst the different types of bodies in I Corinthians 15. We will also examine passages where a prophet, seer or disciple “sees” a vision of God in heaven or the like. How should these be interpreted in light of Paul's discussion of heavenly bodies?

The next thing to look at is the seed of God. 1 John 3:9 says that we have the seed of God dwelling in us. The word, sperma [σπέρμα], is the same as is used to describe human and even animal seed which is used to propagate the race. Peter says that we have been redeemed with incorruptible seed. What does it mean that we have God's seed (incorruptible)? How does that differ from the corruptible seed that we currently have? Could it be that this is why Jesus so emphatically said that we had to be born again? Paul says that we are a new creation, the old has passed away. Does the imparting of the Holy Spirit have anything to do with the fact that God breathed into man in the garden? Was that lost when man sinned?

The biblical evidence will demonstrate that image and likeness of God refer not only to God's character and attributes but also to His form or shape, that is, what He generally “looks like” when perceived with the eye (or the mind's eye). Furthermore, God's seed, while not composed of proteins and amino acids in DNA strands, is what we receive in our new bodies. This was also the essence of what Adam was pre-fall. Adam was also clothed in light (as God is) before the fall – something that will be restored to us once in the heavenly / spiritual realm.

In God's Image and Form

God states in Genesis 1:26-27 that He made Adam in his image. “Then God said, ‘Let Us make man in Our image, according to Our likeness’ [...] So God created man in His own image; in the image of God He created him; male and female He created them,” (Genesis 1:26-27). This fact is reiterated “Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man,” (Genesis 9:6). God is an infinite being and has many communicable and noncommunicable characteristics that are in view here. Certainly man is neither omnipotent nor omniscient like God. But he does share to a lesser extent God's creativity, vision, passion, ability to love, mercy etc. – qualities that are part of his image and likeness. However, for our study, we will not focus on those aspects but specifically how both image and likeness are used in the Bible in relation to His form. Words and the combination of words are what make up the Bible and consequently, our theology is built upon the words that we find in Scripture. For this reason, tracing a word throughout Scripture is a very practical means of understanding its significance and just how we are to interpret it.

Tselem צֶלֶם

The word image (Hebrew tselem צֶלֶם) is used 15 times[iii] in the Hebrew Bible. The basic meaning of the root means a “shadow” cf. Gesenius’ Hebrew Lexicon.[iv] Based on its usage we can confidently deduce the following definition: ‘a living or non living representation of something else.’ In eleven of the fifteen verses image is used to refer to idols. Idols were the image (a physical representation) of a demon (or “men” in Ezekiel) as Paul tells us in I Corinthians. Paul states that idols were in fact demons: “that the things which the Gentiles sacrifice they sacrifice to demons[v] and not to God, and I do not want you to have fellowship with demons,”(1Corinthians 10:20).

The word tselem is used to describe these idols or images which were just representations of demons that were truly being worshiped. “destroy all their engraved stones, destroy all their molded images, and demolish all their high places,” (Numbers 33:52).[vi] The verses from Ezekiel are especially telling since they demonstrate that the images were representations of men – a form we can certainly agree on: “As for the beauty of his ornaments, He set it in majesty; But they made from it the images of their abominations,” (Ezekiel 7:20); “

made for yourself male images and played the harlot with them,” (Ezekiel 16:17). Ezekiel 23:14 shows that an image is accurate in its representation of the real thing: “She saw men portrayed on the wall, the images of the Chaldeans”. Clearly an image is not the same as the real thing. An image can’t walk or talk in these cases, but they do faithfully depict how the men looked – in the same way in that the modern photo of a person isn’t the person but is an image of the person. Indeed, I have seen photos of people and know what they look like but perhaps knowing nothing about the person. Therefore, an image conveys only some information about a person and not all of the details.

The last verse which we need to discuss for our study to be complete is Genesis 5:3 which states that Seth was begotten to Adam in his image (tsalmo צֶלֶם).

When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth, (Genesis 5:3).

This verse is an amazing illustration of how we are in the image of God. Just as our children act like us (likeness) they also look like us. When I see my children I see in their faces and bodies a combination of my wife and me. They very much look like us – they are in our image. My little son reminds me of when I was a child in that he acts like me – he is in my likeness! When God made man He fashioned Adam to both act like God and to look like God. Even though my children look like me and act like me, they are obviously separate and distinct beings. So too, God made Adam to act and look like God but Adam was not the same as God. Some people might argue that this lowers the majesty of God. I would argue that it rather demonstrates the level from which man has fallen. Furthermore, this does not make God in man’s image; it was man who was made in God’s image.

T'munah

The word t'munah [תְּמוּנָה] means shape, image or form and is very much analogous to the word tselem which we have already examined. According to God Himself, Moses saw the Lord's form (t'munah YHWH תְּמוּנַת יְהוָה).
(הֲוָה תְּמוּנַת יְהוָה).

I speak with him face to face [אֶל-פְּנֵי פָּנָי], Even plainly, and not in dark sayings; and he sees the form of the LORD [תְּמוּנַת יְהוָה]. Why then were you not afraid to speak against My servant Moses?" (Numbers 12:8).

Previously the Israelites were instructed to not make any t'munah of things in heaven or in earth:

You shall not make for yourself a carved image [פְּסֶלֶת] –any likeness [תְּמוּנָה] of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, (Exodus 20:4).

The same word t'munah is used for what Moses did see and also to describe what the Children of Israel did not see. They were not able to look upon the actual form of God as Moses had been able. Yet, this same word is used to describe “images” and likenesses of things – that is to say, what they looked like. Moses recounts to the people the fact that they did not see God's form – even though he had. Therefore they should not make an image of God.

And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form [תְּמוּנָה]; you only heard a voice. ;”Take careful heed to yourselves, for you saw no form [תְּמוּנָה] when the LORD spoke to you at Horeb out of the midst of the fire, lest you act corruptly and make for yourselves a carved image [פְּסֶלֶת] in the form [תְּמוּנָה] of any figure: the likeness of male or female, [...] Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image [פְּסֶלֶת] in the form [תְּמוּנָה] of anything which the LORD your God has forbidden you. “When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger, (Deuteronomy 4:12, 15 16, 23, 25).

As testimony of what we have in store for us, the Psalmist tells us that we will be in God's t'munah (form) when we awake or when we are resurrected. “As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness, [תְּמוּנַתְּךָ],” (Psalms 17:15). Thus Moses saw God's form and we shall awake in His likeness (form); t'munah (תְּמוּנָה) is a shape/form of any figure.

Ezekiel's Vision of God

The prophet Ezekiel tells of a vision he had in chapter one of his book. He describes the visual aspects of a series of creatures which he saw that went wherever the Spirit went.

Now it came to [...] that the heavens were opened and I saw visions of God. Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire. Also from within it came the likeness [דְמוּת] of four living creatures. And this was their appearance [מַרְאֵי]: they had the likeness [דְמוּת] of a man [אָדָם]. As for the likeness of the living creatures, their appearance was like burning coals

of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. And the living creatures ran back and forth, in appearance like a flash of lightning, (Ezekiel 1:1, 4-5, 10-14).

He then describes what he saw above the creatures: “The likeness [d’mut דמוּת] of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads,” (Ezekiel 1:22). Having described in great detail the appearance or likeness of the creatures Ezekiel then shares that he saw YHWH above the expanse:

And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness [k’mareh כְּמַרְאֵה] with the appearance of a man [adam אָדָם] high above it. Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking, (Ezek 1:26-28).

Verse 26 shows us that the one on the throne (whom we know clearly to be God or the Lord from verse 28) has the appearance of a human. The Hebrew text says “as the likeness of Adam” (k’mareh adam אָדָם כְּמַרְאֵה). In other words, God, the one sitting on the throne, looks like Adam. Ezekiel is not making God in man’s image; if we recall Genesis 1:26-27, it is man who was made in God’s image. Thus, Ezekiel tells us that God has the appearance like Adam which is really to say that man (Adam) has the appearance or image of God.

Ezekiel has another encounter with this person of fire in Ezekiel 8:2.

Then I looked, and there was a likeness, like the appearance of fire [Septuagint reads “man”[vii]] -from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber. (Ezekiel 8:2)

We know that this also is God due to the fact that in the following verses “He” speaks in the first person and declares the He is the one who is being provoked and will also judge.

And He said to me, “Have you seen this, O son of man? [...] then they have returned to provoke Me to anger. [...] Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them,” (Ezekiel 8:17-18)

One like the Son of Man

This “man” of fire is the same as the one that we see revealed in the book of Revelation as the one who says that He “lives, and was dead, and behold, I am alive forevermore.” He is also described as the “Son of Man” which is the Hebrew way to say “human”.

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool [like Daniel 7:9], as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in

His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death, (Revelation 1:12-18).

All of the evidence points out that man looks like God. Certainly God is infinitely far above His creation, but nevertheless, He has made us look like Him. One day we will be like Him (Psalm 17:15, 1 John 3:2 etc) in that we too will glow and have the fiery aspect as well.

A Spiritual Body

Nevertheless, how can this be when we are told so clearly in John 4 that God is spirit? How can God have a shape or form? We need to turn to I Corinthians 15 where Paul makes it clear that in the world to come we will not be bodiless but we will have a new kind of body. This body here, which Adam was originally made of, was made of dirt. That is to say, he was a carbon-based life form and literally had an earthly body. However, the heavenly body will be of a different nature and not limited like the carbon-based or dirt-based earthly one we have here and now. Paul responds to the question that was raised "How are the dead raised? With what kind of body do they come?" (I Corinthians 15:35) by giving an in depth exposé of the various types of bodies (humans, animals, birds, fish, and natural and spiritual) and what our new bodies will be like.

What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory, (1Corinthians 15:35-41).

Paul makes a series of important revelations concerning how Jesus is and how we will be upon resurrection. He starts by saying that there are first of all different kinds of flesh; animal, fish, human and then he divides between heavenly and earthly.

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body, (I Corinthians 15:42-44).

Paul is showing the parallels between the earthly body and the spiritual body. Just because our future body will not be made of dirt does not mean that it is not tangible. On the contrary, our future body will be tangible, touchable and permanent.

Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven, (I Corinthians 15:45-49).

Here we learn that just as we were in Adam's likeness (bodily) so too will we bear the image of Jesus (bodily).

I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory," (I Corinthians 15:42-54)[viii]

Paul's bottom line is that spiritual doesn't mean nebulous or bodiless. It simply means having a body but in the spiritual dimension (to be discussed in a later chapter). The resurrected body of Jesus seems to be the paradigm for what ours will be like. His resurrected body is a body that is not subject to sin, corruption, decomposition, decay or death. It can walk through walls and exist in the spiritual realm and yet enter into this one and eat and drink at will. If Jesus is the paradigm, then that means that we will have a similar if not exactly parallel body. Paul states that our new self is in God's likeness: "and that you put on the new man which was created according to God, in true righteousness and holiness," (Ephesians 4:24).

Conformed to His Body

Paul is even more specific in the book of Philippians where he states that our bodies will be conformed to His body. Our existence in the world to come will not be a soul without a body, but we will have a body that is even more real and tangible than our current body. It just won't be made of the dirt that we are made of now. We will be made of "spirit" and that will be like the Lord Jesus Himself!

Who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself, (Philippians 3:21).

John corroborates this in his first epistle when he states: "when He is revealed, we shall be like Him, for we shall see Him as He is," (1 John 3:2). What we learn is God is spirit and of course He is not earthly – He is not composed of dirt; His essence is spirit (and uncreated). However, that is not to say that he is bodiless; He has a spiritual body and made man after Himself. Our body is a reflection or shadow of what His is. The heavenly realm according to Scripture is the original and things here on this earth are more or less a copy. We read in Hebrews 8:5 concerning the priests,

Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain," (Hebrews 8:5).

In fact, every place where God is seen in a vision in the Bible He has traits that we would associate with a body. In addition to the revealing text from Ezekiel 1, there are several other texts in which something of the form or shape of God is described.

Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire

stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank, (Exodus 24:9-11).

Here we have the same reference to the sapphire stone as we saw in Ezekiel 1:26. Here it appears that only His feet are visible, but that is significant. If we interpret this text straightforwardly, we must conclude that Moses and the elders actually saw God including His feet. Could it be that the text means just what it says? The Prophet Micaiah in 2 Chronicles 18:18 describes what he saw " Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the hosts of heaven standing on His right hand and His left." From this we learn that God sits. While we can surmise that God doesn't need to sit due to fatigue like human kings, His body is seen in a sitting position upon His throne. This is also seen by both Isaiah and Daniel:

- I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple, (Isaiah 6:1).
- I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire, (Daniel 7:9).

Daniel sees even more than Isaiah. He notes that the Ancient of Days was seated and also that His garments were white as snow and the hair of His head was like pure wool. Not only is God sitting but He has hair upon His head. Often scholars have sought to explain these descriptions away by interpreting them figuratively or by claiming that the Biblical authors are using anthropomorphic language (see for example John Gill; Daniel 7:9). However, this interpretation breaks down under closer inspection. After all, we have seen that Ezekiel says that he saw the appearance like "Adam" seated on the throne. Certainly, God is far greater than we can understand, but His basic form or silhouette does not seem to be truly in question. He exists as a spiritual body. Can we completely understand that? No. But the general idea is simple enough to grasp. Apparently scholars are zealous to guard God's character; they perhaps fear that if the language of God's hands, feet, head and hair were taken too literally it might lead people to reduce God into man's image. But as we have already explored, just the opposite is true; God has created Adam and humanity in His image and likeness (see appendix four concerning the triune nature of God and how He could be seen). We were created perfectly in God's image and likeness (what He looks like and how he acts) but the fall of sin corrupted that image. When Adam and Eve listened to the cunning words of the serpent they died immediately and yet it took Adam 930 years to finally succumb to death – how can both be true? We will answer that in our next installment.

Part Three: Bodies of Light and Adam's Biophotons

The New Age and Alien Channelers often speak of bodies of light that the other-worldly beings possess. The truth is, however, that bodies of light were first spoken of in the Bible. In this post we will examine the many places Scripture speaks of bodies of light and how our DNA emits light. Understanding the truth will again help us to spot the demonic deception that is coming in these last days.

We have seen that Adam was created in God's image and likeness which includes the appearance of God. We can deduce more of how Adam was before the Fall and also how we shall be upon resurrection from the teaching of the Lord Jesus. We first note that while up by Caesarea Philippi Jesus took the disciples Peter, James and John to the top of Mount Hermon.[i]

“And He was transfigured before them. His face shone like the sun, and His clothes became as white as the light [phos φως],” (Matthew 17:2). Jesus’ clothes were not only white, but they were

literally white as light, which is the Greek word φως phos from which we get the word photo or photon. In other words, the light of Jesus, Who is the source of that light, emanated through His clothing. When the end of the tribulation draws to a close the Lord Jesus will return to earth on a horse and those who have trusted in Him will return with Him. Speaking of the called out ones (believers in Jesus) John notes in Revelation: “And to her it was granted to be arrayed in fine linen, clean and bright [lampron λαμπρον], for the fine linen is the righteous acts of the saints,” (Revelation 19:8).

We see from this verse that the covering will be bright or luminous. The Greek word λαμπρον lampron signifies bright or shining. The Liddell, Scott and Jones Classical Greek Lexicon defines it as “bright, radiant, of the sun and stars”. Thus, when we occupy our heavenly or celestial bodies we will also be enveloped in or clothed in garments of light. Jesus confirmed this reality when he said concerning the righteous in the world to come: “Then the righteous will shine forth [eklampro εκλάμπω] as the sun in the kingdom of their Father,” (Matthew 13:43). The same was revealed to Daniel concerning the resurrection of the righteous. The Septuagint (LXX) version uses the same word as is found in Matthew 13 above, which is also related to the garments in Revelation 19:8.

Those who are wise shall shine [LXX: eklampro εκλάμπω, Heb. הִירָאֵר] like the brightness [LXX: lamprotos λαμπρότης] of the firmament, and those who turn many to righteousness like the stars forever and ever, (Daniel 12:3).

This truth was revealed as far back as the time of Judges when Deborah, Barak and Abinoam sang: “Thus let all Your enemies perish, O LORD! But let those who love Him be like the sun when it comes out in full strength.” (Judges 5:31a). This is further evidenced in the book of Proverbs “But the path of the just is like the shining sun, that shines ever brighter unto the perfect day,” (Proverbs 4:18). If we recall that Jesus said that in the resurrection we will be like the angels, then taking a look at them and how they are radiant beings shows us that we too shall be like that. This is also the conclusion of Bible commentator Arthur Pink when he states in his book *The Doctrine of Revelation*:

So far from regarding his soul as a mysterious, nebulous and indefinable thing, the believer looks upon it as a living, intelligent, sentient being—his real self. We should view a disembodied soul as one which has cast off its earthly clothing and is now appareled in a garment of light, or, to use the language of Scripture, “clothed in white raiment” (Revelation 3:5; 4:4). At death the soul of the saint is freed from all the limitations which sin had imposed upon it, and its faculties are then not only purified, but elevated and enlarged.[ii]

There are many verses that reference the angels’ glorious appearance. We of course recall that the angels shone in the night sky at the announcement of the birth of the awaited Messiah in Luke 2:9. The root word in that passage is perilampo (περιλάμπω), meaning “to shine around”, which is simply a derivative of lampro, “to shine”. In Luke 24:4 we read that there were two men (or angels) who stood by the tomb in “shining garments” (astrapto αστράπτω, like what a star does). This same word for shining is used to describe lightning as it shines from one part of heaven to the other according to Luke 17:24.

Perhaps the most telling examples of what angels look like and how we will look are found in Daniel and Revelation. In Daniel chapter ten, Daniel tells us of a vision in which he saw an angel (who was detained by the prince of Persia and thus could not be Jesus) and how he had a shining appearance.

I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude, (Daniel 10:5, 6).

John also saw shining angels in the book of Revelation. The angels were clothed in linen that was shining (lampron λαμπρον). “And out of the temple came the seven angels having the seven plagues, clothed in pure bright [lampron λαμπρον] linen, and having their chests girded with golden bands,” (Revelation 15:6). We can therefore conclude that our future “clothing” is in the likeness of how God is clothed in light according to Psalm 104:1-2 and because Adam was created in His image then Adam must have lost the light at the fall. “You are clothed with splendor and majesty, covering yourself with light as with a garment, stretching out the heavens like a tent,” (Psalm 104:1-2).

Supported by Ancient Jewish Interpretation

What is fascinating is that Jewish interpretation held that Adam and Eve were at first clothed in garments of light and then later clothed in garments of skin. The Midrash Rabbah (Rabbinic literature from the first or second century AD) of Genesis 3:21 reads,

AND THE LORD GOD MADE FOR ADAM AND HIS WIFE GARMENTS OF SKIN [עֹרֹרָא], AND CLOTHED THEM (III, 21). In R. Meir’s Torah it was found written, ‘Garments of light (or)’ this refers to Adam’s garments, which were like a torch, broad at the bottom and narrow at the top.

The Soncino Zohar of Bereshith, though a medieval (Jewish) writing, describes in even greater detail how the rabbis interpreted the original garments of Adam and Eve:

AND THE EYES OF BOTH OF THEM WERE OPENED. R. Hiya says, their eyes were opened to the evil of the world, which they had not known hitherto. Then they knew that they were naked, since they had lost the celestial lustre which had formerly enveloped them, and of which they were now divested. AND THEY SEWED FIG LEAVES. They strove to cover themselves with the (delusive) images from the tree of which they had eaten, the so-called “leaves of the tree”. AND THEY MADE THEMSELVES GIRDLES. [...] Afterwards God clothed Adam and Eve in garments soothing to the skin, as it is written, HE MADE THEM COATS OF SKIN [עֹרֹרָא]. At first they had had coats of light [עֹרֹרָא], which procured them the service of the highest of the high, for the celestial angels used to come to enjoy that light; so it is written, “For thou hast made him but little lower than the angels, and crownest him with glory and honour” (Ps. VIII, 6). Now after their sins they had only coats of skin [עֹרֹרָא], good for the body but not for the soul, (emphasis mine).[iii]

The (Soncino) Zohar, chapter Shemoth (Exodus) further comments on how Adam was originally clothed with light [עֹרֹרָא] so that he could be in the garden; if he had not had that, the text suggests that he could not have been in God’s presence.

Adam in the Garden of Eden was attired in supernal raiment, of celestial radiancy. As soon as he was driven from the Garden of Eden and had need of forms suited to this world, “the Lord God”, Scripture says, “made for Adam and for his wife garments of skin [עֹרֹת] and clothed them” (Gen. III, 21). Formerly they were garments of light [אֹרֹת], to wit, of the celestial light in which Adam ministered in the Garden of Eden. For, inasmuch as it is the resplendency of the celestial light that ministers in the Garden of Eden, when first man entered into the Garden, the Holy One, blessed be He, clothed him first in the raiment of that light. Otherwise he could not have entered there. When driven out, however, he had need of other garments; hence “garments of skin, (emphasis mine).[iv]

The Jewish apocryphal work of the Life of Adam and Eve, written sometime between the third and fifth century A.D. records the belief many held concerning the original state of Adam and Eve before their fall.

But as they [Adam and Eve] were going in the way, and before they reached that place, Satan, the wicked one, had heard the Word of God communing with Adam respecting his covering. [...] Then came the Word of God to Adam and Eve, and said to them, “This is he who was hidden in the serpent, and who deceived you, and stripped you of the garment of light and glory in which you were. This is he who promised you majesty and divinity. Where, then, is the beauty that was on him? Where is his divinity? Where is his light? Where is the glory that rested on him? Now his figure is hideous; he is become abominable among angels; and he has come to be called Satan.[v]

Confirmed by Ancient Christian Interpretation

The understanding that Adam and Eve were once clothed in light before their fall is not only confirmed by the ancient Jews but also hinted at by the ancient Christians in what they have to say concerning the celestial bodies that are awaiting the believer. Church Father Arnobius, in his work Against Heathens writes in the notes the following about what believers have to look forward to:

But let us not reason from things terrestrial as regards things celestial: our coarse material fabrics are “shadows of the true.” The robes of light are realities, and are conformed to spiritual bodies, as even here a mist may envelop a tree.[vi]

Methodius, another church father says the following concerning the light that we shall be clothed with. He derives his comments from Isaiah 60 which speaks of the future messianic kingdom in which Israel will be in the center. He envisions what a body completely free from sin and corruption will be like. He writes:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. [...] It is the Church whose children shall come to her with all speed after the resurrection, running to her from all quarters. She rejoices receiving the light which never goes down, and clothed with the brightness of the Word as with a robe. For with what other more precious or honourable ornament was it becoming that the queen should be adorned, to be led as a Bride to the Lord, when she had received a garment of light, and therefore was called by the Father? Come, then, let us go forward in our discourse, and look upon this marvelous woman as upon virgins prepared for a marriage, pure and undefiled, perfect and radiating a permanent beauty, wanting nothing of the brightness of light; and instead of a dress, clothed with light itself; and instead of precious stones, her head adorned with shining stars. For instead of the clothing which we have,

she had light; and for gold and brilliant stones, she had stars; but stars not such as those which are set in the invisible heaven, but better and more resplendent, so that those may rather be considered as their images and likenesses, (emphasis mine).[vii]

The second century Christian document, the Revelation of Peter, written after 135 AD affords us a wonderful commentary as to what undoubtedly many Christians believed had happened and would come to pass. Again, we do not look at such texts as inspired of God, but as early Christian commentary on the Scriptures. Concerning the resurrected believers, the text states:

There appeared two men standing before the Lord [...] upon whom we were not able to look. For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance. Whom when we saw we were astonished, for their bodies were whiter than any snow and redder than any rose. And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty. [...] These are your (our) righteous brethren whose appearance ye did desire to see. [...] the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land, (emphasis mine).[viii]

Note that the writer of this document believed that the resurrected saints would literally emit light from their bodies just as we have seen from numerous Scriptures. The writer identifies the two saints as Moses and Elias (Elijah). He also sees the shining analogous to the colors of a rainbow just like the colors that surround God in Ezekiel 1:28.

‘The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.’ Again, of the angels: ‘ Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. [...] Their eyes shine like the morning star. [...] Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were.[ix]

There seems to be little doubt that the early Church interpreted the resurrected bodies of the believers to be such that they would emit light and shine like the sun. Given that Jesus came as the second Adam and that we are in the corrupted image of the first Adam, we can infer that when God made the first Adam (in an uncorrupted state), that Adam must have radiated light in a manner similar to our resurrection bodies.

Biophotons

Remembering that man is in the image of God will serve as a clue to answer our question as to the origin of the light and with a bit of logic we will see that the light must come from God’s essence. Returning to Ezekiel 1 we recall that the prophet saw: “a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber [khashmal מִשְׁחָמַל], out of the midst of the fire,” (Ezekiel 1:4).

We learn in verse 28 that this was the entourage of the Lord Himself, a man of fire, as it were and thus, the light must radiate out from the Lord Himself (and not from His robes, per se). In fact, we are told that specifically “The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light,” (Revelation 21:23). Isaiah describes the light coming from God as well:

The sun shall no longer be your light by day, Nor for brightness shall the moon give light to you; But the LORD will be to you an everlasting light, And your God your glory. Your sun shall no longer go down, Nor shall your moon withdraw itself; For the LORD will be your everlasting light, And the days of your mourning shall be ended, (Isaiah 60:19-20).

Paul affords us this insight into what we shall become: “to put on the new man who has been created in God’s image – in righteousness and holiness that comes from truth,” (Ephesians 4:24 NET).

Our new man has been created in God’s image – imagine that! We, as new creations are in the image of the One who made us! Paul states that Jesus is the image of God: “He is the image [eicon εικον (icon)] of the invisible God, the firstborn over all creation,” (Colossians 1:15 NET). Then he states that we are in that image using the same Greek word eicon (εικον) “and have been clothed with the new man that is being renewed in knowledge according to the image [eicon εικον] of the one who created it,” (Colossians 3:10 NET). We must not forget, however, that Adam was originally created in the image of God. Thus if in our new man we will be like God (not be God in all of his glory, but like Him!), then we must conclude that when God made Adam in His image (the Septuagint translates the Hebrew tselem צֶלֶם as eicon εικον) and likeness, Adam emitted light in a way similar to God. Since we will have bodies of light once our image is fully restored, so too Adam must have had that covering of light before his fall into corruption. There appears to be no difference between Adam in his pre-fall state and we in our heavenly state as far as our bodies are concerned. Nevertheless, there will be one enormous difference: Adam could have refrained from sinning and so have enjoyed the bliss of the Lord’s presence. However, he never would have known the depths to which God was willing to humble Himself to buy back his creation. As redeemed sons of God, we and Adam will now enjoy the bliss of heaven and know full well that we are there because of the mighty sacrifice of our Lord Jesus.

The ultimate deception that Satan so cleverly concocted for the first couple was to entice them to eat the fruit of the tree of the knowledge of good and evil in order to become like God when they already were! They looked like God (Exodus 24:9-10, Daniel 7:9, Isaiah 6:1-6, Ezekiel 1:26-28, Revelation 4), they had the Spirit of God and they emanated light like God. Lastly, they were already wise (or prudent) and were not ashamed. Thus, they were perfectly suited to have fellowship with God. When Satan deceived them he suggested things that they already had – the real deception was that they already were like God.

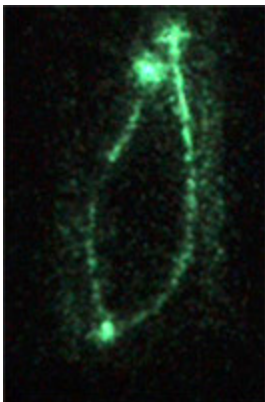
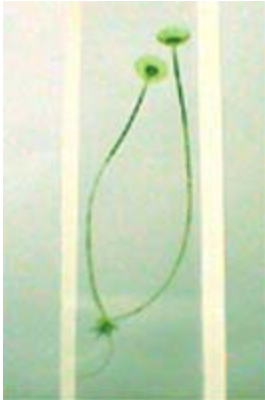
We have seen that Adam being “clothed” with light is a very likely biblical possibility. Now let’s consider just how Adam might have radiated light.

DNA Emits light

Around 1923 Ukrainian Biologist Alexander Gurwitsch discovered that living things such as onions and yeast produced an ultra-weak photon emission according to the Fritz-Albert Popp Institute.[xvii] This discovery was then confirmed independently by Russian scientists around 1950 when they discovered an “ultraweak photon emission” from living organisms. Again, the

discovery of photon emission was confirmed independently of the previous finding by Italian nuclear physicists L. Colli, U. Facchini, G. Guidotti and R. Dugnani-Lonati, M Orsenigo in 1955 who “by chance discovered a ‘bioluminescence’ of seedlings,”. They published their finding in an article Further Measurements on the Bioluminescence of the Seedlings[xvii] even though they did not believe it to be of great consequence.

The fact that DNA emits light is now a well established fact, even if it is relatively unknown to the general public. The Fritz-Albert Popp



Institut discusses the work going on in the field around the world. Independently from each other and driven by different motivations scientific groups in Australia (Quickenden), Germany (Fritz-Albert Popp), Japan (Inaba), and Poland (Slawinski) showed evidence of ultraweak photon emission from biological systems by use of modern single-photon counting systems.[xviii]

Just what is a biophoton? A biophoton is the emission of light from DNA. Dr. Popp and the Marburg group discovered that the “essential source of non-equilibrium biophoton emission is the DNA.”[xix] They define biophotons in the following way:

Biophotons are single quanta being permanently and continuously emitted by all living systems. They are a subject of quantum physics and they display a universal phenomenon attributed to all living systems.[xx]

Researchers from the School of Medicine at Kanazawa University, in Kanazawa, Japan confirm the universality of DNA emitting light. They add that light is not only emitted but also absorbed by living things.

All organic life absorbs, emits and processes light. Biophoton emission or spontaneous ultraweak light emission has been observed from almost all living organisms, with intensities ranging from 10^{-19} to 10^{-16} W/cm². [xxi]

A recent article published by researcher Daniel Fels discusses the possibility that light appears to be the mode of communication with cells. Fels states the following:

Cells can influence each other without using a molecular signal for the purpose: this means that not all cellular processes are necessarily based on a molecule-receptor recognition. The nonmolecular signals are most probably photons. If so, cells use more than one frequency for information transfer and mutual influence. The effects are manifold, acting positively or negatively on cell growth, correlated growth and energy uptake [...] it might be that many cell processes are triggered by photons, (emphasis mine). [xxii]

Adam's Biophotons

Could biophotons have anything to do with the covering that Adam once had? The answer is arguably yes. From all that we have seen, Adam was covered with light as with a garment, similar to his Creator. We also have seen that the Holy Spirit was indwelling Adam when he was created (see appendix two). Given all of the evidence so far, we can create a picture of what life was like before and after the fall. What life was like before the fall is especially exciting as we will be going back to those Edenic conditions in the age to come. A summary of the points will help us create the composite image of just what Adam was like back then.

- God is light and in Him is no darkness at all (1 John 1:5, Revelation 21:23).
- Jesus transfigured and emitted light (Matthew 17:2).
- Angels emit light (Daniel 10).
- Angels look very similar to God (Dan 7, 10, Ezekiel 1, Matthew 28:3, Revelation 10:1; 22) and can be mistaken for God.
- We will be like the angels in the world to come (Matthew 22:30, Luke 20:36).
- Our bodies will be like God's (1 John 3:2, Psalm 17:15, Ephesians 4:24, Philippians 3:21, Colossians 3:4, 10; 2 Peter 1:4).
- Sons of God have the Holy Spirit (Romans 8:14).
- Adam was a Son of God (who fell) (Luke 3:38).
- We will be given shining garments (Revelation 19:8).

Thus God created Adam in His image and likeness concerning his general shape (head, shoulders, hands, and feet) plus Adam was emitting light in a manner similar to God and he was also inbreathed with the Spirit of God. We have learned that our DNA not only emits light, but absorbs light as well. It would seem that our DNA is like an electric capacitor which can store tiny amounts of electricity and then discharge it (capacitors do not produce their own energy like a battery). In a similar way, we can speculate that the light that was coming from Adam was not being produced from his own self, but was first absorbed from God and then reemitted, very much like how things glow in the dark. "Glow-in-the-dark objects need to be exposed to light, or charged, in order to glow. The light energizes the phosphors and excites their electrons. As the electrons lose this extra energy, they release it as a light of their own." [xxiii]

When Adam sinned the Holy Spirit left him and the direct connection to the light source was broken. Thus, the light that is now emitted from living things is not coming from the ultimate light source which is God himself but presumably from the sun. Before his fall, Adam therefore must

have emitted large quantities of light, very similar to the angels who have access to God's light and energy. Thus we are left with the picture that as this light came out of Adam's very DNA, it would have covered his body in a way similar to the shining of the angels and he was therefore covered with a garment of light.

Moses' Shining Face

We have apparent evidence of God energizing our DNA with His light when Moses was on the mountain with God for forty days. The Bible says:

Now it was so, when Moses came down from Mount Sinai [...] that Moses did not know that the skin of his face shone [פָּנָיו עָרְוּ קֶרֶן] while he talked with Him. So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. And when Moses had finished speaking with them, he put a veil on his face. But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him, (Exodus 34:29-30, 33-35).

Moses didn't realize it, but in his talking with God he had received the light from God. In a manner similar to material that glows after being exposed to a light source, so too did Moses glow after being exposed to the light of God. As we have seen, God is a "man of fire" if you will. Tremendous energy and electricity[xxiv] are radiating out of His being. Light is coming out of the Lord and as Moses spoke face to face with God, that light was absorbed by Moses and then reemitted causing Moses to shine. Moses was apparently in very close proximity to the Lord as the Scriptures say "So the LORD spoke to Moses face to face, as a man speaks to his friend (Exodus 33:11). However, Numbers 12:8 adds another level of closeness between the LORD and Moses. While the English translation reads "face to face", the Hebrew actually says "mouth to mouth": I speak with him face to face [פִּי הַלֹּהִים אֶל־פִּי], Even plainly, and not in dark sayings; And he sees the form of the LORD [תִּמְנַת יְהוָה] (Numbers 12:8).

Just how close they were we do not truly know, but the description is sufficient to give us the picture that Moses was in fairly close proximity to God's face. Nevertheless, God must certainly have remained somewhat veiled, since God Himself said that no one could see his face and live. He must have indicated a complete unveiling of His glory was impossible, but a partial unveiling was possible.

We conclude, therefore, that Adam must have emitted large amounts of light or photons from his DNA. When he sinned, the light that he received from God, the source of the light, was presumably extinguished and the small traces of light that are emitting from our bodies are due to the light of the sun and not from God. Proverbs 13:9 says: "The light of the righteous rejoices, But the lamp of the wicked will be put out," (see also: Proverbs 20:20, 24:20; Job 18:5, 21:17). I would like to suggest that when a non-believer dies the little bit of internal light that he had (due to the sun) is lost and being completely disconnected from God, his light is extinguished. However, the believer, just like Adam, will have light emitting from his spiritual body (hence "clothed in light") which is not his own light, but is the absorption and reemission of the Lord's light and so we will be restored to the true image of our Creator. Let's see next how the Scriptures demonstrate that Jesus would come as the second Adam to restore in us the uncorrupted image of God.

Part Five: The Coming of the Watchers in the Days of Noah

We have explored half of the promise given so many years ago – that “he”, that is, the Messiah-Jesus, would bruise the serpent’s head. Jesus came in the flesh from Heaven by way of the Holy Spirit who mixed with the seed of woman. If this was true of “her seed,” then according to the hermeneutical consistency, the seed of the serpent ought to be interpreted in like manner. What this means is that since Jesus (in his bodily incarnation) was a genetic mix between the heavenly (Holy Spirit) and earthly (Mary), the same ought to be for the other part of the verse and therefore true of Satan’s seed; that is to say that he (and his angels) would mix his (genetic) seed (gametes) with a human thereby creating a hybrid between the demonic and human. The Bible calls this kind of progeny Nephilim – that is, fallen ones. We will explore in detail in this section just what happened in the days of Noah and in part 3 what is happening now and how events will culminate at the time of Jesus’ coming.

Jesus gave his disciples an important key to understanding what the last days would be like – they would be like the sudden destruction that came upon the earth in the days of Noah.

But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be, (Matthew 24:37-39). What happened in the days of Noah has a direct correlation as to what we ought to expect in the last days. The inhabitants of the earth had been warned repeatedly by Noah, the preacher of righteousness, but they failed to listen. Peter, under the direction of the Holy Spirit, makes this revelation concerning the days of Noah and the destruction that came: “the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water,” (1 Peter 3:20). In his second epistle Peter writes:

For if God did not spare the angels who sinned, but cast them down to hell[tartarosas ταρατώσας the underworld prison] and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly, (2 Peter 2:4-5).

Jesus and Peter are telling us more than just the swiftness of the destruction that came upon the earth. Their words give us clues to the condition of the world at that time. We must not miss that the first century Jew, without any apparent exception, believed that in the days of Noah, demons (sons of God) came down to earth and had relations with women spawning a race of demonic-human hybrids (the proof will be given in the following chapters).

Thus, to fully understand Jesus’ statement “as the days of Noah were, so also will the coming of the Son of Man be,” we must first understand what life was like in Noah’s days. If we fail to understand what this passage means, we will not only miss some very significant historical issues but also our view of the end times will be lacking as well. First of all, let’s analyze the text and build our comprehension one level at a time.

When humankind began to multiply on the face of the earth, and daughters were born to them, the sons of God [benei haelohim בְּנֵי־הָאֱלֹהִים] saw that the daughters of humankind [banot haadam בְּנוֹת הָאָדָם] were beautiful. Thus they took wives for themselves from any they chose. So the LORD said, “My spirit will not remain in humankind indefinitely, since they are mortal. They

will remain for 120 more years.” The Nephilim were on the earth in those days (and also after this) when the sons of God were having sexual relations with the daughters of humankind, who gave birth to their children. They were the mighty heroes of old, the famous men. But the LORD saw that the wickedness of humankind had become great on the earth. Every inclination of the thoughts of their minds was only evil all the time. The LORD regretted that he had made humankind on the earth, and he was highly offended. So the LORD said, “I will wipe humankind, whom I have created, from the face of the earth – everything from humankind to animals, including creatures that move on the ground and birds of the air, for I regret that I have made them,” (Genesis 6:1-7 NET).

At the time of Noah (and the subsequent judgment), the population of the earth grew dramatically. The text says that men (adam – this is a general Hebrew expression for men in general, who are of course, sons of Adam in a literal sense) increased in numbers; there were conceivably over ten billion people[i] at the time! As a natural consequence, daughters were born to the race in general but then another group took notice of these female humans, namely, the sons of God. The sons of God took them and fathered offspring known as Nephilim. To understand what was happening then we need to clearly identify the sons of God.

The Sons of God

The phrase the “sons of God” appears ten times in the Bible (NKJV), twice in Genesis six, three times in the book of Job and five times in the New Testament (which we already examined). In Hebrew this phrase *benei haelohim* (בְּנֵי הָאֱלֹהִים) appears four times while *benei elohim* (בְּנֵי אֱלֹהִים) appears once in Job 38:7 – the only variation is the definite article. God responds to Job’s request to show up and explain the meaning of the tremendous suffering that Job has just endured (chapter 38:7) by asking where he was in the beginning: “When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:7).

God makes reference to the fact that Job was not there when He laid the foundation of the earth and the implication is that no human was there for that matter. Therefore we see from the usage here that “sons of God” refers to angels. This is backed by the Septuagint which translates all three of the Job passages as “angels” instead of the Hebrew sons of God – evidently the Jews who translated Job into Greek from Hebrew felt that sons of God were angels and not humans. [ii] The NET Bible commentary confirms this understanding: “In the Book of Job the phrase clearly refers to angelic beings,” (NET Bible Commentary Genesis 6:2). In the beginning of the book of Job we read:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. And the LORD said to Satan, “From where do you come?” So Satan answered the LORD and said, “From going to and fro on the earth, and from walking back and forth on it.” (Job 1:6-7)

Again, we note that the Septuagint has translated “sons of God” as “the angels of God” (*oi angeloi tou theou oi aggeloi tou theou*). To the ancient Jew at least, this phrase was clearly talking about angelic beings. The fact that Satan appeared among their number would suggest that these “sons of God” are fallen angels. After all, from what we read concerning angels in both the Old Testament: (Isaiah, Ezekiel, Daniel, etc.) and New Testament (especially Revelation), angels (that is the good ones) already have access to the presence of God. Thus, to state that one day they came before the Lord, would seem a bit odd unless it referred to demons. We should also remember that the term (*malakh מַלְאָךְ*) in Hebrew and (*angelos αγγελος*) in Greek

both generally mean “messenger.” The messenger can be either good or bad and can be earthly (a man) or heavenly (an angelic being). Jesus at the judgment of the nations ” will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels [tois angelois τοις αγγελοις],’ (Matthew 25:41). If the devil has angels and they are cast into the lake of fire, then they cannot be good angels. Thus they are fallen angels also known as demons.

From the references in Job, and how the term is translated in both the Septuagint and Targumim, we conclude that the term “sons of God” is referring to angelic beings (good or bad). The fact that Satan appeared with the sons of God and the fact that Jesus refers to the devil and his angels, leads us to further conclude that the reference in Genesis chapter six is talking about fallen angels (demons).

The New English Translation (NET Bible) commentary discusses the three different positions commonly held and emphasizes that the “angel” interpretation is favorable over the others.

There are three major interpretations of the phrase here. (1) In the Book of Job the phrase clearly refers to angelic beings. In Genesis 6 the “sons of God” are distinct from “humankind,” suggesting they were not human. This is consistent with the use of the phrase in Job. Since the passage speaks of these beings cohabiting with women, they must have taken physical form or possessed the bodies of men. An early Jewish tradition preserved in 1 En. 6-7 elaborates on this angelic revolt and even names the ringleaders. (2) Not all scholars accept the angelic interpretation of the “sons of God,” however. Some argue that the “sons of God” were members of Seth’s line, traced back to God through Adam in Gen 5, while the “daughters of humankind” were descendants of Cain. But, as noted above, the text distinguishes the “sons of God” from humankind (which would include the Sethites as well as the Cainites) and suggests that the “daughters of humankind” are human women in general, not just Cainites. (3) Others identify the “sons of God” as powerful tyrants, perhaps demon-possessed, who viewed themselves as divine and, following the example of Lamech (see Gen 4:19), practiced polygamy. But usage of the phrase “sons of God” in Job militates against this view, (NET Notes Genesis 6:2, emphasis mine).

Neither Marry nor Are Given in Marriage

To some people, fallen angels having the ability to take physical form and procreate would seem to create a contradiction in Scripture. In Matthew 22:30 we read: “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” This would seem to say that angels are not capable of having offspring and if that is the case, then Genesis 6 could certainly not be referring to fallen angels having some type of sexual relations with women. The parallel passage in Luke sheds more light on the text and seems to be a fuller rendering of what Jesus said on the subject whereas the Matthean and Markan accounts are abbreviated. In Luke we read:

but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection,” (Luke 20:35-36).

Notice that Jesus says that those who attain that age and the resurrection from the dead neither marry nor are given in marriage “for they cannot die anymore.” The thrust of the passage is not the potential of sexual ability in heaven! Remember, the Sadducees, who denied the

resurrection, were trying to pull a fast one on Jesus by asking whose wife[m1] the woman (having seven husbands) would be in heaven. The question and answer had nothing to do with the ability to pass on seed but rather to the fact that there is a resurrection of the dead; the new order is different than the here and now. God told Adam and Eve to be fruitful (that is to have sexual relations) and fill the earth. From Jesus' words we see that there will be no need for any more procreation (to fill the earth) "for they cannot die anymore." However, this verse cannot be used to prove that angelic beings lacked the ability to mingle their seed with the daughters of men. It would seem that they were merely forbidden to do so (as we will see from 2 Peter and Jude as well as extra-biblical sources).

Conclusion

We saw earlier that the term "sons of God" refers to angels and humans who are direct creations of God. Angels are all by definition sons of God since they do not have parents but were produced directly by God. We therefore conclude that the sons of God in Genesis 6 were in fact angels who had relations with the daughters of Adam. The text in Genesis 6 doesn't say if they were good or bad angels but based on the flood that followed it is safe to assume that they were fallen angels.

Part Six: The Sons of God According to Ancient Sources

Ancient extra-biblical sources are important because they act as a type of commentary on the Scripture. What we find from these authors is that:

"Her seed brought forth the Savior; Satan's seed will bring the Destroyer."

Again, this is important because when Jesus spoke of the days of Noah, all the listeners would have believed that fallen angels and demonic-human hybrids were rampant on the earth at that time. The ancient Christian and Jewish interpreters confirm that Satan has been seeking to overturn the Genesis 3:15 prophecy and destroy mankind.

Fallen Angels According to the New Testament

Both Peter and Jude speak specifically concerning the actions of these fallen angels. Peter, in his second epistle speaks of false teachers with destructive heresies and the destruction they will bring upon themselves. He emphasizes the certainty of their destruction because of how God judged the (fallen) angels and the ancient world.

For if God did not spare the angels who sinned, but threw them into hell [tartarosas ταρταρώσας] and locked them up in chains in utter darkness, to be kept until the judgment, and if he did not spare the ancient world, but did protect Noah, a herald of righteousness, along with seven others, when God brought a flood on an ungodly world, and if he turned to ashes the cities of Sodom and Gomorrah when he condemned them to destruction, having appointed them to serve as an example to future generations of the ungodly, and if he rescued Lot, a righteous man in anguish over the debauched lifestyle of lawless men, – if so, then the Lord knows how to rescue the godly from their trials, and to reserve the unrighteous for punishment at the day of judgment, especially those who indulge their fleshly desires and who despise authority. Brazen and insolent, they are not afraid to insult the glorious ones, (2 Peter 2:4-10 NET).

How can we know for certain that Peter is not merely referring to the initial fall of the angels from Heaven? After all, we know that Satan was once in God's presence and fell from his exalted position according to Ezekiel 28 and Isaiah 14.[i] We also learn from Revelation 12 that Satan took one third of the angels with him when he fell. Couldn't Peter simply be referring to the "sin" of when Satan and the other angels initially rebelled? Peter gives us the answer in chapter five of his first epistle when he says that we need to be on guard because: "your adversary the devil walks about like a roaring lion, seeking whom he may devour," (1 Peter 5:8). We can state with confidence that no angel has sinned worse than Satan himself. Thus why would God cast some of the lesser demons (fallen angels) into hell (a place Peter refers to as Tartarus[ii]) and yet leave the majority of the demons, including the king of demons, Satan himself, free to "prowl around"?

We know that during Jesus' earthly ministry there were many encounters between Jesus and demons. During one encounter the demons even ask Him: "What have we[iii] to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"[iv] (Matthew 8:29). We see that they were free to roam about but that there will be a time when the Lord Jesus will judge them. Jesus speaks of the judgment following the Great Tribulation known as the Judgment of the Nations in Matthew 25:41 and confirms that the final destiny of all fallen angels is the lake of fire. "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels," (Matthew 25:41).

Thus the angels that have been cast into hell (tartaros) and are locked in everlasting chains waiting until the final judgment must have done something more than the initial rebellion. For if the first rebellion was sufficient to require them to be locked up already, why should Satan and so many other demons be allowed to go about freely? Peter provides evidence of just what landed them in everlasting chains so prematurely by his statement in verse ten: "especially those who indulge their fleshly desires [sarkos en epitumia σαρκος εν επιθυμια μiasμου] and who despise authority." The Greek term employed by Peter (epithumia επιθυμια) is defined by Thayer's Greek Lexicon as a great longing for something, often of things forbidden. This word coupled with "flesh" (sarkos σαρκος) and "defilement"[v] (miasμου μiasμου) makes a powerful statement – the unrighteous, which includes (fallen) angels acted upon a forbidden longing to defile or stain their flesh.

Jude, most likely basing his own writing on Peter, then elaborates in what way the angels sinned.

Now I desire to remind you (even though you have been fully informed of these facts once for all) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe. You also know that the angels [angelous αγγελους] who did not keep within their proper domain [arkhen αρχην] but abandoned their own place of residence [oiketerion οικητηριον], he has kept [There is an interesting play on words used in this verse. Because the angels did not keep their proper place, Jesus has kept them chained up in another place. The same verb keep is used in v. 1 to describe believers' status before God and Christ. (NET Notes Jude 6)] in eternal chains in utter darkness, locked up for the judgment of the great Day. So also [hos ως] Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality [ekporeusasai εκπορνευσασαι] and pursued unnatural desire [sarkos heteras σαρκος ετερας] in a way similar to these [toutois τουτοις] angels, are now displayed as an example by suffering the punishment of eternal fire, (Jude 1:5-7 NET).

There are several things that confirm what Peter was saying in relation to the angels having been equivalent to the sons of God in Genesis 6. Jude says that the angels didn't keep their proper domain, arkhēn (ἀρχήν). We see this word in a similar context in the writings of Paul. In Romans 8:38 Paul is confidently stating that nothing can separate us from God's love: "For I am persuaded that neither death nor life, nor angels nor principalities [archai ἀρχαί] nor powers, nor things present nor things to come," (Romans 8:38).

In writing to the Ephesians Paul makes a bold statement concerning who we are truly warring against.

For we do not wrestle against flesh and blood, but against principalities [tas arkhas τας ἀρχας], against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places, (Ephesians 6:12).

Paul is stating that the principalities [archai ἀρχαί] are rulers in the kingdom of Satan. Jude on the other hand is referencing what the angels left – that is to say, they left their abode or domain of power and rule (where they acted as principalities of wickedness in the heavenly places).

Jude then goes on to say that in a like manner Sodom, Gomorrah and the surrounding cities committed an act like these (the Greek text has a masculine demonstrative dative pronoun "to these"). The New American Bible comments on verse 7:

However, the phrase "practiced unnatural vice"—translated literally as "went after alien flesh"—refers to the desires for sexual intimacies by human beings with angels, which is the reverse of the account in Genesis, where heavenly beings (angels) sought after human flesh.[vi]

The NET Bible notes that use of the masculine pronoun refers back to the antecedent "angels" because it is masculine whereas the mention of "cities" (Greek poleis πόλεις) is feminine and thus angels must be the antecedent of "to these".[vii]

The sin of Sodom and Gomorrah (and the cities of the plain) was so wicked that God destroyed them with fire and brimstone from the sky. However, in order to not let the righteous suffer the same fate as the wicked, God sent two of his angels to rescue Lot and his family. Upon coming to the city the men of the city begin to beat on the door demanding that Lot send out the two men in order that they might have sexual relations with them. At the very least homosexual conduct is being spoken of here. However, with the passage from Jude in view, it is at least possible that God destroyed them not merely for their homosexual conduct, but for previously having relations with angels (of course fallen angels i.e. demons). The notes from the NET Bible offer some valuable insight on the term "strange flesh".

This phrase has been variously interpreted. It could refer to flesh of another species (such as angels lusting after human flesh). This would aptly describe the sin of the angels, but not easily explain the sin of Sodom and Gomorrah. [...] Another alternative is that the focus of the parallel is on the activity of the surrounding cities and the activity of the angels. This is especially plausible since the participles ἐκπορνέυσασαι (ekporneusasai, "having indulged in sexual immorality") and ἀπελθούσασαι (apelthousai, "having pursued") have concord with "cities" (πόλεις, poleis), a feminine plural noun, rather than with Sodom and Gomorrah (both masculine nouns). If so, then their sin would not necessarily have to be homosexuality. However, most likely the feminine participles are used because of constructio ad sensum (construction according to sense). That is, since both Sodom and Gomorrah are cities, the feminine is used to imply that all

the cities are involved. The connection with angels thus seems to be somewhat loose: Both angels and Sodom and Gomorrah indulged in heinous sexual immorality. Thus, whether the false teachers indulge in homosexual activity is not the point; mere sexual immorality is enough to condemn them (NET Notes Jude 1:7).

The NET notes nicely draw out the bottom line of the use of the term *sarkos heteras σαρκος ετερας* (strange flesh in the KJV). When this information is coupled with what Paul has to say about the different kinds of flesh in I Corinthians 15 the picture becomes incredibly clear that the angels went after something foreign to themselves as did the inhabitants of Sodom and Gomorrah.

All flesh is not the same flesh [*sarx σαρξ*], but there is one kind of flesh [*sarx σαρξ*] of men, another [*αλλη*] flesh [*sarx σαρξ*] of animals, another of fish, and another of birds. There are also celestial bodies [*somata σωματα*] and terrestrial bodies [*somata σωματα*]; but the glory of the celestial is one [*ετερα*], and the glory of the terrestrial is another (1 Corinthians 15:39-40).

Paul states that there are different kinds of flesh, men, animals, fish, and birds. Note that all earthly creatures have flesh but it is other or different (*αλλη*). Paul then describes the difference between the celestial and terrestrial bodies and states that they are different (*heteros* *τερος* of another different kind). After describing the difference between the glory of the sun versus the moon, etc. (1 Corinthians 15:40), he then returns to the resurrected bodies that we will possess. There are both earthly bodies and heavenly bodies and they are “heteros” which is the very same word that Jude uses to describe the angels and Sodomites in their going after flesh of another kind.

We learn from Peter and Jude that both the angels (demons) and inhabitants of Sodom and Gomorrah took part in forbidden and debauched sexual conduct. We have seen that the reference by Jesus that in heaven we do not marry but are like the angels does not preclude what fallen angels did in the past. The texts are clear: the (fallen) angels did something that was so heinous that it landed them in everlasting chains in complete darkness until the great day. But we also saw that not all of the fallen angels have been confined there – most conspicuous is Satan himself who still has free reign. Thus, nowhere in the Bible does it say that angels are incapable of mixing their seed with humans. What we learn from Peter and Jude is that they were not supposed to. They left their proper domain i.e. the realm of the prince of the power of the air, and came to earth where they fathered the Nephilim with human women.

Ante-Nicene Church Fathers

The conclusions we have reached from the New Testament is backed by all the ante-Nicene Church Fathers. We will consider all the fathers that mentioned something concerning the sons of God (demons) and their mixing with the daughters of men and we will see that all of them believed that the sons of God in Genesis 6 were identified as fallen angels.[viii]

Athenagoras

Church Father Athenagoras, AD 177 wrote in “Concerning the Angels and Giants” that it was the fallen angels who fathered the giants before the flood.

Just as with men, who have freedom of choice as to both virtue and vice [...], so is it among the angels. Some, free agents, you will observe, such as they were created by God, continued in

those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament [...] these fell into impure love of virgins, and were subjugated by the flesh, and became negligent and wicked in the management of the things entrusted to him.”[ix]

Notice Athenagoras’ description of how these angels outraged (were not faithful) to the government that had been entrusted to them. This language of course corresponds to the language of 2 Peter 2 and Jude of the angels that did not keep their first estate (residence). Athenagoras further commented how these angels could no longer rise to where they once had been (heaven) and the souls of giants, who he says are in fact demons, wander the world.

These angels, then, who have fallen from heaven, and haunt the air and the earth, and are no longer able to rise to heavenly things, and the souls of the giants, which are the demons who wander about the world, perform actions similar, the one (that is, the demons) to the natures they have received, the other (that is, the angels) to the appetites they have indulged.[x]

Commodianus

Commodianus, A.D. 240, wrote how from angels’ seed the giants came about. Again, we see that the ancient Christian interpreter believed Genesis 6 to be referring to the comingling of angels and women which produced a hybrid race of giants, which confirms that when Jesus mentioned “as it was in the days of Noah, so will the coming of the Son of Man be” people would have thought about the Nephilim.

When Almighty God, to beautify the nature of the world, willed that earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. [...] But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.[xi]

The Extant Writings of Julius Africanus

Julius Africanus (A.D. c. 160?- c. 240?) was the first to tentatively suggest that “sons of God” might be referring to the descendants of Seth and the “seed of men” could possibly be referring to descendants of Cain. However, he also conceded that it could just be angels as the text he was reading stated. Furthermore, it was by these angels that the race of giants was conceived. Augustine, however, was truly the first to state without a doubt that the sons of God simply meant sons of Seth.

When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found “the sons of God.” What is meant by the Spirit, in my opinion, is that the descendants of Seth are called the sons of God on account of the righteous men and patriarchs who have sprung from him, even down to the Savior Himself; but that the descendants of Cain are named the seed of men as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God. But if it is thought that these refer to angels, we must take them to

be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.[xii]

Pre-New Testament Jewish Texts

Ancient Jewish sources a century or two before or after Jesus that mentioned the sons of God as fallen angels include texts such as the book of Enoch, Tales of the Patriarchs (also known as the Genesis Apocryphon), Philo, the Aramaic Targumim of the Pentateuch, the ancient historian Josephus and others. They consistently accepted the interpretation that fallen angels were capable of producing offspring and therefore had some kind of genetic seed to pass on.

This again demonstrates that the phrase “as it was in the days of Noah” was a reference to Nephilim on the earth.

The Genesis Apocryphon

The Genesis Apocryphon[xiii], found among the Dead Sea Scrolls, contains accounts purportedly by the ancient patriarchs (Joseph, etc.) from the book of Genesis, but with more detail. Whether or not it goes all the way back to those original patriarchs we may never know, but the book does provide us with some important evidence (at the very least as a commentary) of what pious Jews from Qumran believed about the ancient past, offering valuable insights into what they thought about the sons of God and the Nephilim.

In this fragment Lamech fears the child in his wife’s womb is not his but is in fact from the fallen angels known as the watchers. The child would therefore be a Nephilim or giant.

I thought, in my heart, that the conception was the work of the Watchers the pregnancy of the Holy Ones and that it belonged to the Giants... and my heart was upset by this... I, Lamech, turned to my wife Bitenosh and said... Swear to me by the Most High, Great Lord {...} I swear to you by the Great Holy One, the King of the heavens... That this seed, pregnancy, and planting of fruit comes from you and not a stranger, Watcher, or son of the heaven... (Col. 2. [1])

The Watchers

He uses the word “watchers” which is also found three times in Daniel 4. These watchers we see in Daniel came down from heaven and were also called holy ones.

- I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven, (Daniel 4:13).
- This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men,’ (Daniel 4:17).
- And inasmuch as the king saw a watcher, a holy one, coming down from heaven and saying, “Chop down the tree and destroy it, but leave its stump and roots in the earth, (Daniel 4:23).

The Genesis Apocryphon also qualifies the “watcher” with “son of the heaven.” In Second Temple Judaism “heaven” was often used as a circumlocution for “God”. Therefore we could see

here a reference to sons of God being used to describe heavenly beings. The secondary designation of “holy ones” is parallel to angels, which does not refer only to good angels but to both good and bad of that class of beings. Holy is a word that does not necessarily imply perfection but set apart for a particular purpose.[xiv]

The Book of Giants

The book of Giants was found among the Dead Sea Scrolls and has been dated to sometime before the second century BC. It is similar to the description of the giants found in the book of Enoch. Whether or not this book is based on a much older tradition we do not know. But it does act as a commentary on Genesis 6. Only fragments exist of the book so any particular order is somewhat a matter of guesswork on the part of the scholars. Nevertheless we still find some very insightful information concerning the events believed to have preceded the flood. From our first fragment (Qumran cave 1, fragment 23, lines 9, 14, 15) we see the general condition of the earth (brackets here are inserted by the Qumran scholars).[xv]

1Q23 Frag. 9 + 14 + 15

2[. . .] they knew the secrets of [. . .] 3[. . . si]n was great in the earth [. . .] 4[. . .] and they killed many [. . .] 5[. . . they begat] giants [. . .] (emphasis mine).

The next fragment appears to speak of taking two hundred different animals and mixing their seed with one another (miscegenation).

1Q23 Frag. 1 + 6

[. . . two hundred] 2donkeys, two hundred asses, two hundred . . . rams of the] 3flock, two hundred goats, two hundred [. . . beast of the] 4field from every animal, from every [bird . . .] 5[. . .] for miscegenation [. . .]

Apparently from the intermingling of kinds strange creatures came about, namely giants and monsters. Whoever the writer was, he was indicating that the cause of the flood was the creation of monsters and giants (unnatural creatures) which came from the mixing of seed. The key word is “corrupted” which refers to a degradation of the genetic code.

4Q531 Frag.

2 [. . .] they defiled [. . .] 2[. . . they begot] giants and monsters [. . .] 3[. . .] they begot, and, behold, all [the earth was corrupted . . .] 4[. . .] with its blood and by the hand of [. . .] 5[giant's] which did not suffice for them and [. . .] 6[. . .] and they were seeking to devour many [. . .] 7[. . .] 8[. . .] the monsters attacked it, (emphasis mine).

4Q532 Col. 2 Frags. 1 – 6

2[. . .] flesh [. . .] 3al[. . .] monsters [. . .] will be [. . .] 4[. . .] they would arise [. . .] lacking in true knowledge [. . .] because [. . .] 5[. . .] the earth [grew corrupt . . .] mighty [. . .] 6[. . .] they were considering [. . .] 7[. . .] from the angels upon [. . .] 8[. . .] in the end it will perish and die [. . .] 9[. . .] they caused great corruption in the [earth . . .] (emphasis mine).

I Enoch

We next turn to the book of I Enoch. When the book of Enoch was written is not known. It is entirely possible that some or all of the book was in fact written by Enoch. After all the New Testament book of Jude quoted from I Enoch: "Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints," (Jude 1:14). However, we can be certain that it was a central book for the Dead Sea community approximately two centuries before Christ. The book describes in great detail the situation of the earth before the flood and how the sons of God, which the writer clearly identifies, are fallen angels. The text below is from The Book of Enoch, translated from the Ethiopic by R.H. Charles, 1906 (Chapter 9). His comments have been placed in the endnotes.

(1) It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

(2) And when the angels[xvi], the sons of heaven, beheld them, they became enamored of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children. [Verses 3-6][xvii]

(7) Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis,[xviii] which is the top of mount Armon.

(8) That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.[xix] (9) These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.[xx]

(10) Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. 11And the women conceiving brought forth giants,[xxi]

(12) Whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them;

(13) When they turned themselves against men, in order to devour them;

(14) And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another,[xxii] and to drink their blood, (emphasis mine).

The details concord quite well with the biblical and extra-biblical evidence that we have already seen. The ancient Jews at Qumran, whether simply the readers of the document or perhaps the authors of it, certainly believed that the sons of God were to be interpreted as fallen angels and that they had sexual relations with women thereby producing the giants. The ancient Jew, if not Enoch himself, understood the watchers to be angels (whether good or bad) and it was these watchers (who were also in Daniel 4) who came down and mingled their seed with humanity. Thus according to the author of Enoch, demons mingled themselves with the seed of men and produced a hybrid race.

Philo's Interpretation

Philo was a first century Jewish philosopher from Alexandria who was known for trying to make the Bible harmonize with Greek philosophy by way of allegorization. If anyone should have allegorized away the sons of God and the giants it was Philo. However, Philo does nothing of the sort but takes a very literal approach and greatly strengthens our conclusion that the fallen angelic beings were mingling their seed with women.

And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose.” [Gen 6:2] Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air, (emphasis mine).[xxiii]

The text that Philo is quoting from simply interpreted the Hebrew “sons of God” as angels. This is also what the Septuagint did in the book of Job. Philo states very clearly “But sometimes Moses styles the angels the sons of God” in his Questions and Answers on Genesis part 4, note 92. Note that he also discusses how angels, or sons of God, have on occasion appeared as men. For Philo the giants are absolutely the product of fallen angels and women.

On what principle it was that giants were born of angels and women? The poets call those men who were born out of the earth giants, that is to say, sons of the Earth. But Moses here uses this appellation improperly, and he uses it too very often merely to denote the vast personal size of the principal men, equal to that of Hajk or Hercules. [...] But he relates that these giants were sprung from a combined procreation of two natures, namely, from angels and mortal women; for the substance of angels is spiritual; but it occurs every now and then that on emergencies occurring they have imitated the appearance of men, and transformed themselves so as to assume the human shape; as they did on this occasion, when forming connections with women for the production of giants. [...] But sometimes Moses styles the angels the sons of God, inasmuch as they were not produced by any mortal, but are incorporeal, as being spirits destitute of any body, (emphasis mine).[xxiv]

Ironically, Philo takes the text quite literally. In his writings On the Life of Moses, I – Part 4, he writes: “they saw that they were very numerous indeed, and giants of exceeding tallness with absolutely gigantic bodies, both as to their magnitude and their strength,” (emphasis mine).[xxv]

Targum of Jonathan

The Targum of Jonathan is very poignant in just who the sons of God are and even mentions them by name:

Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men [...], (Targum Jonathan Genesis 6:4, emphasis mine).

Josephus

We next turn to Josephus, the premier Jewish historian of the first century without whose work we would know very little concerning the fall of Jerusalem. In addition to his work entitled Wars of the Jews, Josephus also wrote a much longer work entitled Antiquities of the Jews in which he

plainly states that angels begat sons with women. It is worth mentioning that the piety of Seth and his sons is noted by Josephus. Seth's sons' apostasy is also noted, but Josephus is careful not to suggest that the "sons of men" were in fact the sons of Seth. He maintains the distinction between them.

NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy.[xxvi]

After reporting on Seth's son's bad conduct, he then turns his attention to the events which led up to the flood. Josephus specifically states that it was angels that mingled their seed with women.

For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants, (emphasis mine).[xxvii]

William Whiston, the translator of Josephus, picks up on Josephus' use of the word angel. He states: "This notion, that the fallen angels were, in some sense, the fathers of the old giants, was the constant opinion of antiquity." [xxviii]

The Testaments of the Twelve Patriarchs

The Testaments of the Twelve Patriarchs are biographies written between 107 and 137 B.C. They show what ancient Jews believed about the sons of God and the giants that were on the earth before the flood. In the testament of Reuben, the author discusses how the Watchers were the fathers of the giants. However, in this text it was not only the angels (watchers) who lusted after women, but the women that also lusted after the watchers.

For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven, (Testament of Reuben 18-20).

Secrets of Enoch

Little is known of this book's origin except that in its present form it was written somewhere about the beginning of the Christian era.

And they said to me: These are the Grigori [Watchers], who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvelous big men and great enmity.[xxix]

Summary

We have seen that the evidence from the New Testament interprets the sons of God in Noah's day as being fallen angels that mixed their seed with women. All of the ante-Nicene Church Fathers (before the council of Nicaea) believed that the sons of God in Genesis 6 were to be identified as fallen angels. Both Jewish and Christian interpreters believed that a select group of angels, who had previously fallen, took women and fathered children by them. They did not see this as an impossibility nor a problem theologically. In fact, it was the key that solved many riddles. By rejecting the simple and literal interpretation, later interpreters have had to disregard the text in order to make it fit their preconceived notion. The implications for our study are huge: if the fallen angels did that once, then they will do it again as Jesus Himself prophesied "But as the days of Noah were, so also will the coming of the Son of Man be," (Matthew 24:37).

The idea that the sons of God were the supposed sons of Seth is conspicuously absent from these ancient commentators. If the vast majority of interpreters had believed them to be the sons of Seth and the women to be the daughters of Cain then we might be forced to reconsider our conclusion; the fact is, however, that 100% of them (before Augustine) confirm our conclusion that Satan has been trying to mix his seed with humans and thereby thwart the Genesis 3:15 prophecy. Only when Augustine began reinterpreting the Old Testament allegorically, so that he could reinterpret the literal promises made to Israel and apply them to the church, did the sons of Seth explanation take root.