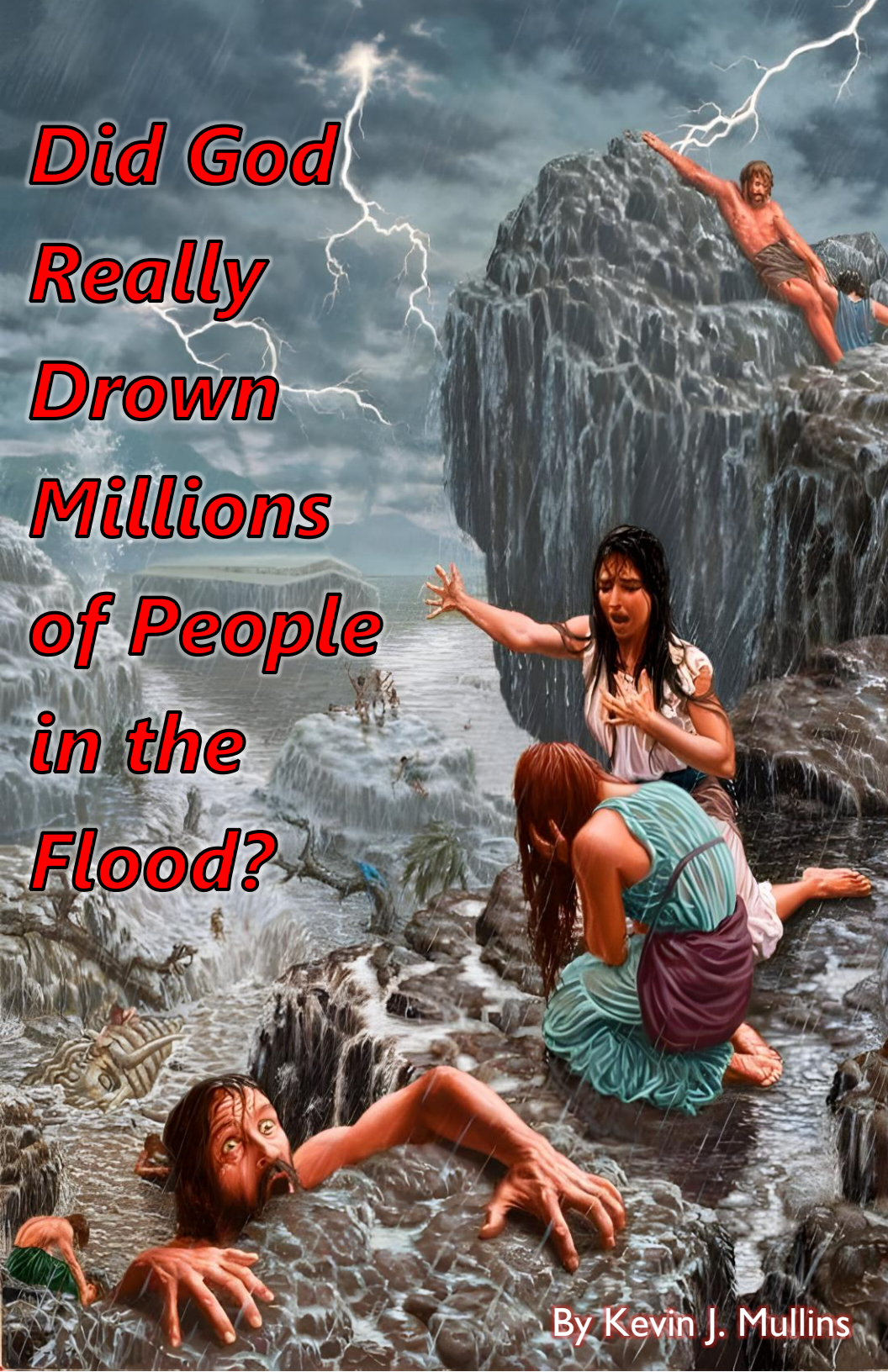

Did God Really Drown Millions of People in the Flood?
By Kevin J. Mullins

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Discovering the light of the character of God which shines out of darkness in the face of Jesus Christ (2 Corinthians 4:6)

July 2025

"Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. So the Lord said, 'I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.'" (Genesis 6:5-7)

How do you read these verses in Scripture? Is God so angry at mankind that He violently destroys them with a Flood like a tyrannical dictator? Do you read the word "sorry" as God regretting and being frustrated for creating mankind? Does God's justice require Him to impose legal punishments such as death on lawbreakers? Well, instead of wading in the shallow end, let's dive a little deeper into the water.

Scripture Language You Must Get to Know

"I will destroy." What exactly does this mean when God says this phrase? Can a God of love ever be the direct cause of destruction? John writes that "God is love" (1 John 4:8). Paul writes, "No one who loves others will harm them" (Romans 13:10, *Contemporary English Version*). Since God is love, and love never does anything harmful to others, then God does not ever harm others. So, when God says "I will destroy", it must mean something different than our preconceived ideas want to think.

When it comes to God, the phrase "I will destroy" is used as a Hebrew idiom. There are two classes of idioms that can be used. 1. Causative. 2. Permissive. The writer's (not the translator's) use of the phrase is most often in the *permissive* form when it comes to quoting God—especially when the verb is negative, such as destruction and sickness. This permissive verb form in Hebrew is called *Hiph`il*, to which William Lowth explains:

> "...the form called Hiphil in Hebrew often denotes only permission, and is rendered elsewhere to that sense by our translators." (*A Commentary Upon the Prophet Isaiah*, p. 501)

So, when God says, "I will destroy", it can be understood that He will *permit* the destruction to come which is caused by someone or something else besides God.

Commenting on 2 Chronicles 25:16 which says, "… I know that God has determined to destroy you …", Robert Young described this particular idiom as:

> "…the well-known scripture idiom whereby what God allows he is said to do." (*A Commentary on the Holy Bible, as Literally and Idiomatically Translated out of the Original Languages*, 1868, p. 315)

1 Kings 22:23 says, "… the Lord has put a lying spirit in the mouth of all these prophets of yours…" Does God really put lying spirits in people? In his classic *Commentary*, Adam Clarke explains:

> "He hath **permitted** or **suffered** a lying spirit to influence thy prophets. **Is it requisite again to remind the reader that the Scriptures repeatedly represent God as doing what, in the course of his providence, he only permits or suffers to be done?** Nothing can be done in heaven, in earth, or hell, but either by his immediate energy or permission. This is the reason why the Scripture speaks as above."

To show that this is not just Lowth's, Young's or Clarke's own private interpretation on the matter, we can read what is written concerning the death of King Saul in 1 Chronicles 10:13-14:

> *"So Saul died for his unfaithfulness which he had committed against the Lord, because he did not keep the word of the Lord, and also because he consulted a medium for guidance. But he did not inquire of the Lord;* ***therefore He [God] killed him****, and turned the kingdom over to David the son of Jesse."*

Here we clearly read that God killed Saul. However, is this in the causative or permissive sense? The answer is in verses 3-4:

> *"The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. Then Saul said to his armorbearer, 'Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me.' But his armorbearer would not, for he was greatly afraid. Therefore* ***Saul took a sword and fell on it****."*

Clearly it is in the permissive sense. God did not directly kill Saul, He "killed" him in the sense of reluctantly (even tearfully) *letting him go* and by not preventing him from choosing suicide over repentance. This is exactly how Paul defines God's wrath (Romans 1:18,24,26,28). [For a detailed explaination of this principle, see the article, *"Doesn't the Bible Repeatedly Say God Directly CAUSES Sickness, Destruction, and Death?"* in the Q&A section on our website].

Our Sins Directly Affect the Earth

So how can we apply these principles to the Flood? It's easy when you consider that, since mankind was created from the dust of the earth, our sins have a direct affect upon the earth itself. After Adam and Eve sinned, the ground became cursed and began to produce thorns and weeds (Genesis 3:17-8). Notice what Isaiah writes about the affect sin has upon the earth:

> *"**The earth mourns and fades away**, The world languishes and fades away; The haughty people of the earth languish. **The earth is also defiled under its inhabitants**, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. **Therefore the curse has devoured the earth** …" (Isaiah 24:4-6)*



In Leviticus chapter 18 we see that, since the earth itself is defiled, it produces violent behavior like its sinful inhabitants:

> *"For **the land is defiled**; therefore I visit the punishment of its iniquity upon it, and **the land vomits out its inhabitants**. You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you (for all these abominations the men of the land have done, who were before you, and thus **the land is defiled**), lest **the land vomit you out also when you defile it, as it vomited out the nations that were before you**." (Leviticus 18:25-28)*

Here we read that the earth itself vomited out her inhabitants. In Genesis chapter 7 we read:



> *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day **all the fountains of the great deep were broken up**, and the windows of heaven were opened." (Genesis 7:11)*

This explains God's statement when He said, "the land is defiled; therefore I visit the punishment of its iniquity upon it." Just as God

"killed" Saul by not preventing him from committing suicide, God visited the iniquity upon the earth by not preventing it from vomiting out her inhabitants. He reluctantly *let go* and permitted a chain of circumstances to play out, which resulted in sin destroying sin.

God's message to the antediluvians (those living before the Flood) was a message of mercy. He wanted to prevent the earth from vomiting out her inhabitants, but the people wanted nothing to do with God, and the more they rebelled, the more violent the earth itself was becoming.

> *"Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually … **The earth also was corrupt before God**, and **the earth was filled with violence.** So God looked upon **the earth**, and indeed **it was corrupt**; for all flesh had corrupted their way on the earth." (Genesis 6:5, 11-12)*

Clearly, the earth itself was "corrupt" due to her inhabitants being corrupt. The Hebrew word for "corrupt" here actually means "destroyed" or "ruined." Notice how verses 11 and 12 are translated in the *New English Translation*:

> "***The earth was ruined*** *in the sight of God; the earth was filled with violence. God saw the earth, and indeed* ***it was ruined****, for all living creatures on the earth were sinful.*"

The earth was already in a state of self-destruction before the Flood came. It was not then destroyed because of God's Spirit— His abiding presence. However, in Genesis 6:3 He warned:

> *"… 'My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.'"*

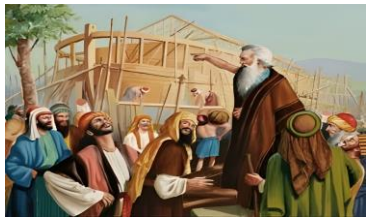
The antediluvians were pushing God away, and since God does not interfere with our free choice, He knew that at this rate the earth would vomit out her inhabitants in 120 years' time. But the people continued to resist the pleadings of His Spirit to turn from their sins, thus the earth was becoming more violent every passing year.

In Luke 17:26, Jesus compares the "days of Noah" to the time of His second coming. As evidence that His coming is soon, Jesus said, "there will be great earthquakes in various places" (Luke 17:11). Therefore, we can conclude that earthquakes played a part in causing the Flood.

Discussing what the state of the earth was like just before the Flood, Dr. Kurt Wise suggests:

> "It's also very likely that there was an increase in **earthquakes** leading up to the Flood. If we're right about the mechanisms of the Flood that we've been able to deduce geologically, it's not likely that the Flood was in one sense a very sudden event. **It was led up to (the earth was deforming) ready to break at the time of the Flood**. Even if the break itself (the breakup of the fountains of the great deep) was a very sudden event, **the tension in the earth that led up to that event may have been gradual (an additive) until the day that they finally actually broke.** This tensional motion was likely to have been associated with earthquakes and those earthquakes probably would have increased in frequency leading up to the Flood." (Dr. Kurt Wise, *How Was the Pre-Flood World Different from Our Own? YouTube channel: Is Genesis History?*)

Peter tells us that the Spirit of Christ preached to the antediluvians through Noah for 120 years while the ark was being prepared:



> *"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom [by that Spirit] also He went and preached to the spirits in prison, who formerly were disobedient, when once 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 3:18-20)*

Please do not misunderstand the phrase, "spirits in prison." Many erroneously believe Peter is teaching that, after Jesus died, He descended into a spirit world and preached the truth to lost souls (spirits) whose bodies died in the Flood. However, this is not talking about deceased people's souls who have migrated to a spirit world. David, while still alive, prayed, "Bring my soul out of prison, that I may praise Your name…" (Psalm 142:7). In addition, Isaiah says:

> *"For Sheol [the grave] cannot thank You, death cannot praise You; **Those who go down to the pit cannot hope for Your truth**. The living, the living man, he shall praise You, as I do this day; the father shall make known Your truth to the children." (Isaiah 38:18-19)*

When Jesus was physically on the earth, He told His hearers, "The Spirit of the Lord is upon Me … To proclaim liberty to the captives" (Luke 4:18-19). Again, these "captives" were alive while inprisoned in sin. Therefore, when Peter uses the phrase, "spirits in prison", he's referring to the people who were held captive in the prison house of sin during the time of Noah. The hearts of men were completely hardened in their total rejection of the pleadings of Christ, and their final response was to drown out the pleadings of His Spirit and chose to tell God to get lost.

> *"Will you keep to the old way which wicked men have trod, who were cut down before their time, whose foundations were swept away by a flood? They said to God, **'Depart from us!** What can the Almighty do to [or, for] them?'" (Job 22:15-17, words in brackets added)*

Scripture tells us that God "assigned to the sea its limit, so that the waters would not transgress His command" (Proverbs 8:29). God's command (His Word) holds the waters in their place. If He departs by letting go and giving us over to our own destructive choice, we will reap the inherent consequence of being overwhelmed by water going over its limit. Similarly, God had warned ancient Israel that they were about to repeat this process:

> *"… Terrible trouble will come down on them, and on that day they will say, 'These disasters have come down on us **because God is no longer among us!**'" (Deuteronomy 31:17, New Living Translation)*

This warning is again repeated through His prophet Jeremiah:

> *"Be instructed, O Jerusalem, lest **My soul depart from you**; lest I make you **desolate**, a land not inhabited." (Jeremiah 6:8)*

Jesus is "the Word of God" (Revelation 19:13) and He is "upholding all things by the word of His power" (Hebrews 1:3). When Jerusalem made the choice to crucify Christ, our only life support, the inherent consequence was a desolate house (temple):

> *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, **but you were not willing!** See! **Your house [temple] is left to you desolate**; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' " (Matthew 23:37-39)*

No wonder that at the time Christ was being nailed to the cross, nature itself bore testimony of the sufferings of her Creator and Sustainer:

> *"And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, 'Hail, King of the Jews!' Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified … **Now from the sixth hour until the ninth hour there was darkness over all the land … and the earth quaked, and the rocks were split**." (Matthew 27:28, 45, 51)*

Like many of us do today, the antediluvians chose to "crucify to themselves the Son of God afresh" (Hebrews 6:6). When Christ heard the words "Depart from us!" during the time of the Flood, He was grieved; for it was the same as saying, "Crucify Him!" Instead of accepting the invitation of Christ's Spirit, they "were not willing" and they chose to "hold [suppress/hold down] the truth in unrighteousness" (Romans 1:18). There was no calming voice to be heard and thus the waters gushed out of their place in violent chaos and the whole earth, including their own soul-temples, became desolate (2 Corinthians 6:16).

Even though, with the idiomatic language of Scripture, it may appear that God drowned the vast world, we know that the Flood came as a result of the absence of His presence, just as darkness is the natural result of the absence of light.

What about the Giants?

> *"There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown." (Genesis 6:4)*

There are many who teach that God *had* to destroy the inhabitants who lived before the flood due to what we read in Genesis 6 concerning "giants" and the "sons of God." The Hebrew word for "giants" here is נְפִיל (*nephilim*). It comes from the root word נָפַל (*naphal*), which means: "to fall." Nephilim is defined as: "fallen ones, bullies or tyrants."

One very popular teaching is that the "sons of God" are fallen angels who mated with the human daughters of men, which produced supernatural giants (Nephilim) in the land; and it is because of this corrupt seed that God had to destroy the inhabitants. One of the reasons they come to this conclusion is by reading the book of Job:

> *"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 there was a day when **the sons of God** came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said to Satan, 'From where do you come?' Satan answered the Lord and said, 'From going to and fro on the earth, and from walking back and forth on it.'" (Job 2:1-2)*



Here we definitely see heavenly beings called, "the sons of God." However, notice that Satan, who is a fallen angel, is NOT grouped in with the sons of God. He is an extra guest or an uninvited guest who no longer carries the title nor experiences the blessing of being a son of God by his own choice.

In another passage in the book of Job we read God speaking of His Creation saying:

> *"'Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all **the sons of God** shouted for joy?'" (Job 38:4-7)*

Here again we see that "the sons of God" are definitely heavenly beings all singing and shouting for joy when God created this world.

Another source people refer to is the so-called book of Enoch. The older sections of the book of Enoch are estimated to date from about 300–200 B.C, while the latest parts probably to 100 B.C. Several fragments of the book of Enoch in Aramaic, Greek and Latin were found among the Dead Sea Scrolls, which have led modern readers to believe the book is divinely inspired.



When describing the events surrounding the Flood, the book of Enoch describes the angels as being "the sons of heaven" who desired to mate with the daughters of men:

> "And when the angels, the sons of heaven, beheld them [the daughters of men], they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children." (1 Enoch 7:2-3)

So yes, it is understandable why people could come up with the theory that it was fallen angels (fallen sons of God) who mated with human women, which produced supernatural giants that were half angel (or demon) and half human. Here's a description of this belief on the official Jehovah's Witness website (*JW.org*):

> "The Nephilim were giants, the violent superhuman offspring produced when wicked angels mated with human women in the days of Noah. The Bible account says that 'the sons of the true God began to notice that the daughters of men were beautiful.' (Genesis 6:2) Those 'sons of God' were actually spirit creatures who rebelled against God when they 'forsook their own proper dwelling place' in heaven, materialized human bodies, and 'began taking as wives all whom they chose.'—Jude 6; Genesis 6:2. The hybrids born from this unnatural union were no ordinary children. (Genesis 6:4) The Nephilim were giant bullies, tyrants who filled the earth with violence. (Genesis 6:13) The Bible describes them as 'the mighty ones of old times, the men of fame.' (Genesis 6:4) They left behind a legacy of violence and fear.—Genesis 6:5; Numbers 13:33."

We will discuss the passage they mention in Jude 6 later on in this study. The article continues to suggest the common view that it was

because of these superhuman hybrids that God had to destroy the earth with a flood:

> "Jehovah caused a global flood to destroy that violent ancient world. The Nephilim were wiped out along with all wicked people. In contrast, Noah and his family found favor with Jehovah and were the only ones preserved alive at that time.—Genesis 6:9; 7:12, 13, 23; 2 Peter 2:5 … The context of Genesis 6:4 indicates that the Nephilim were, not angels, but hybrid offspring born from sexual relations between materialized angels and women. After the angels 'began taking as wives all whom they chose,' Jehovah said that in 120 years he would take action against the ungodly world of that time. (Genesis 6:1-3). The account adds that 'in those days,' the materialized angels 'continued to have relations with the daughters of men' and that they produced 'the mighty ones of old times,' the Nephilim.—Genesis 6:4."

Again, the focal point here is that it's because of this hybrid that God *HAD* to destroy the inhabitants at that time. Thus God's violent genocidal act against this race is justified to those who hold this view.

However, I'd like to share another view that is more in tune with the whole Bible. Although God's angels (or these heavenly beings) are called "sons of God", both the sons of God and the Nephilim mentioned in Genesis 6 were fully human. The Hebrew word for "men" in the phrase "men of renown" (Genesis 6:4) is אֱנוֹשׁ (*enosh*) which simply means, "man, mankind."

So, it is more probable that the offspring of "the sons of God" and "the daughters of men" were not supernatural giants who are part angel and part human but were fully human mighty and prideful men. These men of high stature were famous bullies and tyrants, always attempting to make a name for themselves and sought their own honor and glory. The phrase "men of renown" means, "men of name."

In contrast, the followers of the one true God seek *His* honor and glory. Like King David, in ancient times righteous kingly rulers and high priests were called "sons of God" who honored God's name:

> *"Now therefore, thus shall you say to **My servant David**, 'Thus says the Lord of hosts: 'I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel … **He shall build a house for My name**, and I will establish the throne of his kingdom forever. I will be his Father, and **he shall be My son** …'" (2 Samuel 7:8, 13-14)*

In Genesis 10:8, we read of Nimrod who was "a mighty one in the earth." The Hebrew word used for "mighty one" or "mighty man" is גִּבּוֹר (*gibbor*). In Genesis 6, the Nephilim are called "mighty men … men of name." The Hebrew word for "mighty men" is the plural form of the same Hebrew word *gibbor*— *gibborim*. Nimrod wasn't a hybrid of angel and human, but was a fully human descendant of Cush, his human father: "Cush begot Nimrod; he began to be **a mighty one** [*gibbor*] on the earth" (Genesis 10:8).



In Genesis 6, we are told these kingly and priestly rulers became corrupt by lusting after the beautiful women and advanced the sinful practice of intermarriage with unbelievers and polygamy— "and they took wives for themselves of all whom they chose" (Genesis 6:2). The themes of the sins in Genesis 4 (namely Cain's selfish pride; his violent killing of Abel; and Lamech introducing the practice of polygamy) carry on in the theme of Genesis 6— polygamy, violence and selfish pride.

With this understanding, the sons of God mentioned are not fallen angels (spirit creatures) but human men whose kingly and priestly ancestry were known as "the sons of God." This righteous ancestry line would thus begin with Adam, then to Seth (since Abel was killed and Cain forfeited his sonship through unbelief) and so forth down through the generations. "For He [God] said, 'They are surely My people, **sons** who will not be disloyal.' So He became their Savior" (Isaiah 63:8).

However, "they rebelled and grieved His Holy Spirit" (Verse 10). By the time of the Flood, most of the male offspring of Seth were in rebellion and began to mingle with the corrupt daughters of Cain's offspring. In fact, the *Amharic Ethiopian Orthodox Bible* also contains the so-called book of Enoch (*Henok*), however, it differs greatly from western academic editions when it comes to the story of the sons of God:

> "And **the Offspring of Seth**, who were upon the Holy Mount, saw them [the daughters of men] and loved them. And they told one another, 'Come, let us choose for us **daughters from Cain's children**; let us bear children for us.'" (Henok 2:1-3)

Jesus seems to support this idea when He refers to the time of Noah and the intermarriage of the righteous line and unrighteous line going on at that time:

> *"'But as the days of Noah were, so also will the coming of the Son of Man be [referring to His second coming]. For as in the days before the flood,* ***they [humans]*** *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, words in brackets added)*

There's nothing wrong with the God-given privilege of marriage. Jesus is speaking about marriage between unequally yoked partners (see, 2 Corinthians 6:14). He's also clearly speaking of *human* marriages.

Another quote from Jesus many refer to is found in Matthew 22 where Jesus tells us that "in the resurrection" we will "neither marry, nor are given in marriage, but are as the angels of God in heaven" (verse 30). The conclusion is that angels are not capable of pro-creating and thus it could not have been angels mingling with human women at the time of Noah. However, admittedly, the case could be made that Jesus is only referring to "the angels of God *in heaven*" and not to the fallen angels who are no longer in heaven. Perhaps they have figured out a way to manipulate their biological design in order to be able to pro-create with humans. But that's quite a stretch.

> "References to the offspring of Seth rebelling from God and mingling with the daughters of Cain are found from the second century CE onwards in both Christian and Jewish sources (e.g. Rabbi Shimon bar Yochai, Augustine of Hippo, Sextus Julius Africanus, and the Letters attributed to St. Clement) … Orthodox Judaism has taken a stance against the idea that Genesis 6 refers to angels or that angels could intermarry with men … Consequently, most Jewish commentaries and translations describe the Nephilim as being from the offspring of 'sons of nobles', rather than from 'sons of God' or 'sons of angels.' This is also the rendering suggested in the Targum Onqelos, Symmachus and the Samaritan Targum, which read 'sons of the rulers', where Targum Neophyti reads 'sons of the judges.' Likewise, a long-held view among some Christians is that the 'sons of God' were the formerly righteous descendants of Seth who rebelled, while the 'daughters of men' were the unrighteous descendants of Cain, and the Nephilim the offspring of their union." (*Wikipedia*)

Another clue as to who the "Sons of God" are is found in what God says right after describing the intermarriages going on at that time:

> *"And the LORD said, 'My Spirit shall not strive with **man** forever, for he is indeed **flesh**; yet his days shall be one hundred and twenty years.'" (Genesis 6:3)*

The Hebrew word Moses uses for the word "man" is אָדָם which is the word "Adam." Moses uses the same word in Genesis 5:1-2 where he writes:

> *"This is the book of the genealogy of Adam. In the day that God created **man** [אָדָם- Adam], He made him in the likeness of God. He created **them** male and female, and blessed **them** and called them Mankind [אָדָם- Adam] in the day they were created."*

The word is obviously referring to the union of Adam and Eve as being mankind who is made of "flesh."

> *"Then the Lord saw that the wickedness of **man** [אָדָם- Adam] was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made **man** [אָדָם- Adam] on the earth, and He was grieved in His heart. So the Lord said, 'I will destroy **man** [אָדָם- Adam] whom I have created from the face of the earth, both **man** [אָדָם- Adam] and beast, creeping thing and birds of the air, for I am sorry that I have made them.'" (Genesis 6:5-7)*

According to the contextual narrative of Genesis 6, it is mankind (flesh and blood beings) alone who are the guilty party of grieving God's Spirit at the time of the Flood.

When Adam transgressed in the garden, he forfeited his dominion and the spirit of rebellion extended throughout the animal kingdom. When he rebelled against the divine Law, the inferior creatures were in rebellion against his rule. Thus, the inherent judgment that was coming upon the earth at the time of the Flood came upon mankind, the beasts, the creeping thing, and the fowls of the air. Nothing is said concerning a judgment against angels (or spirit beings) or any supernatural hybrids part human and part angel. Angels are not flesh, but "ministering spirits" (Hebrews 1:14).

It's not a coincidence that the word "Adam" comes up here in connection with the human ancestry line of "the sons of God." In Luke

chapter 3, Luke traces Jesus' genealogy all the way back to Seth and Adam. Notice the wording he uses at the close of his list:

> *"… Enosh, the son of Seth, the son of **Adam, the son of God**." (Luke 3:38)*



But what about Jude 1:6-7?

> *"And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire."*

Many teachers believe Jude is drawing from the book of Enoch when describing the angels who "did not keep their proper domain, but left their own abode." In verses 14 and 15, Jude mentions Enoch and recites a passage from the book of Enoch found in 1 Enoch 1:9. The claim is then made that Jude must believe in the teachings found in the book of Enoch, thus he believed and taught that the sons of God who mated with the daughters of men were the fallen angels, which resulted in the hybrid species known as the Nephilim.

The interpretation is commonly that the angels who "left their own abode" are likened to the inhabitants of Sodom and Gomorrah who gave "themselves over to sexual immorality" and went after "strange flesh." However, what Jude is comparing is the *judgment* of "everlasting chains under darkness" and "eternal fire." Leaving their proper domain (or, "first estate", KJV) and own obode means they desired to leave their divinely appointed positions and to selfishly rise higher than they were created and designed. John Gill explains:

"*And the angels which kept not their first estate*, … Or 'principality'; that holy, honourable, and happy condition, in which they were created; for they were created in perfect holiness and righteousness, stood in the relation of sons to God, and were, for the lustre of their nature, comparable to the morning stars; they were among the thrones, dominions, principalities, and powers; were a superior rank of creatures to men, and who beheld the face, and enjoyed the presence of God; but this estate they kept not, for being mutable creatures, one of them first sinning [Lucifer/Satan], the rest were drawn into it by him, and so were not what they were before, nor in the same estate, or place:

'*but left their own habitation*'; by attempting to rise higher [see Isaiah 14:12-14]; or by quitting their station and posts of honour, being unwilling to be subject to God, and especially to the Son of God, who was to assume human nature, and in it be above them, which they could not bear." (*Gill's Expositions*)

The comparison of "everlasting chains under darkness" and the "eternal fire" is the unremedied *mental torment* of sin and guilt upon their conscience. Contrary to popular belief, God does not torture people in literal everlasting fire. [Please see the article entitled: *"Doesn't the Bible Say That God Will Burn and Torture people 'Forever and Ever'?"* for more details on this in the Q&A section on our website].

The angels who left their positions, along with the inhabitants of Sodom and Gomorrah, rejected to honor the name (character) of God and His Son and set out to make a name for themselves. Satan and his angels influenced Cain who in turn influenced all humans, including the sons of God and the Nephilim, by flooding the earth with the inherited character of tyranny, violence and selfish pride. This is why Jude continues and warns:



*"Woe to them! For **they have gone in the way of Cain**, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah" (Jude 1:11).*

What is this judgment that awaits them? How did Korah perish? By falling into a pit (Numbers 16:31-33). Did God cause the earth to open

and swallow them alive out of His anger and utter hatred for these wayward children? Is this God's judgment and justice? No. He simply visited their iniquity upon them by allowing the earth to mirror the "pit" they had dug for themselves. Notice the way the Psalmist explains how God's judgment and justice operates:

> *"**The nations [heathen] have sunk down in the pit which they made**; In the net which they hid, their own foot is caught. The Lord is known by the judgment He executes; **The wicked is snared in the work of his own hands**." (Psalm 9:15-16)*

[Please see the article entitled: *"Did God Kill Korah, Dathan, and Abiram?"* in the Q&A section on our website].

Every male from the righteous line of Adam and Seth, who desired a knowledge of the one true God and was born of God (born again), held the title "sons of God."

When we allow the New Testament Scriptures to be the brightness and magnification of the Old Testament Scriptures (just as Christ is the brightness and glory of the Father, Hebrews 1:1-3) we have a full and complete understanding of who the sons of God are, which also gives us a perfect look into the true character of God. Let's do that now.

1. The sons of God are those who receive Christ:

> *"But as many as received Him [Christ], to them gave He power to become **the sons of God**, even to them that believe on His name." (John 1:12, King James Version)*

When we receive Christ, we become sons (or children) of God because we are receiving the only begotten Son of God and we become heirs with Christ. Christ is not a son by creation, as were the angels, but a Son begotten in the express image of the Father's person, and in all the brightness of His majesty and glory, one equal with God in authority, dignity, and divine perfection. He came forth from God "in the days of eternity" (Proverbs 8:22-30; Micah 5:2; John 8:42), thus in Him dwells all the fullness of the Godhead (divinity) bodily. We, as forgiven sinners however, become sons by adoption.

In Hebrews 1:5 the writer quotes Psalm 2:7 and 2 Samuel 7:14 applying it to Jesus: "For to which of the angels did He ever say: 'You are My Son, today I have begotten You'? And again: 'I will be to Him a Father,

And He shall be to Me a Son'?" Again we see that, although angels are called "sons of God", Jesus is the "only begotten Son" (John 3:16). He's the only Being who has come forth from God uncreated, thus He is God (divine) by nature through the inheritence He received from His divine Father (Hebrews 1:4-9).

Paul taught that Christ came "in the likeness of sinful flesh" (Romans 8:3) in order that …

> "… we might receive the adoption as **sons**. And because you are **sons**, God has sent forth **the Spirit of His Son** into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a **son**, and if a **son**, then an heir of God through Christ." (Galatians 4:5-7)

The Greek word for "sons" in the above verses in Galatians is υἱός (*hyiós*) which *Strong's Concordance* defines as: "properly, a son (by birth or adoption); (figuratively) anyone sharing the same nature as their Father [2 Peter 1:4]. For the believer, becoming a son of God begins with being reborn (adopted) by the heavenly Father – through Christ (the work of the eternal Son) … *hyiós* ('son') emphasizes likeness of the believer to the heavenly Father, i.e. resembling His character more and more by living in faith."

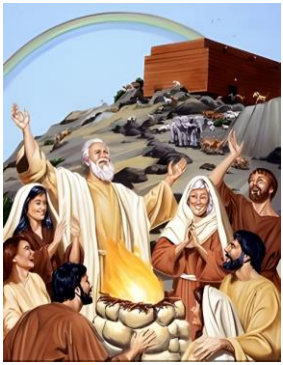
It's very interesting that this word also refers to female believers:

> *"For in Christ Jesus **you are all sons (hyiós) of God**, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, **there is no male and female**, for **you are all one in Christ Jesus**." (Galatians 3:26-28, English Standard Version)*

The concept of being a son of God is therefore one who denies self and, like Christ, is fully dependent upon our heavenly Father, allowing Him to do for us that which is not in our power to do for ourselves (John 5:19; 8:28; 14:10; Luke 18:15,17).

2. The sons of God do not murmur and dispute and thus remain blameless and harmless:

> *"Do all things without murmurings and disputings: That ye may be blameless and harmless, **the sons of God**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Philippians 2:14-15, King James Version)*



By receiving Christ and being led by Christ's Spirit, Noah was called "a righteous man, blameless in his generation" (Genesis 6:9, *Revised Standard Version*). Between Genesis chapters 6 and 8 we are told 5 times that Noah and his three sons each had only one wife (Genesis 6:18; 7:7,13; 8:16,18), which contrasts with the fallen "sons of God" who "took wives for themselves of all whom they chose." As a faithful son of God, Noah was not only blameless, but also harmless. He did not give in to the satanic spirit of violence which had filled the earth (Genesis 6:11).

3. The sons of God are those who are led by the Spirit of God:

> *"For as many as are led by the Spirit of God, these are **sons of God**." (Romans 8:14)*

The sons of God, whether human or angel, are beings who receive Christ and are led by the Spirit of God through Christ. The sons of God in Genesis chapter 6 were human beings who fell from their noble position, denying the righteousness of God.

> *"But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die." (Ezekiel 18:24)*

Because "Noah found grace in the eyes of the Lord" (Genesis 6:8), he trusted and permitted Christ's Spirit to work in and through him.

4. The sons of God are peacemakers:

> *"Blessed are the peacemakers, for they shall be called **sons of God**." (Matthew 5:9, English Standard Version)*

Isaiah says, "unto us a Son is given … and His name shall be called … The Prince of Peace" (Isaiah 9:6). If the sons of God in Noah's time had stayed in union with the Son of God, who is the Prince (source) of Peace, they would have been an influential channel of peace in the world. As a result, the earth itself would have stayed calm and the

violence that was brewing would have been held in check by Jesus' command, "Peace be still!" just as He calmed the waters while out on the violent sea (Mark 4:36-41).

5. The sons of God will be equal to the angels:

> *"And Jesus said to them, 'The sons of this age marry and are given in marriage, 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 20:34-36, English Standard Version)*

Here we see the reason why angels do not pro-create. There will be no need of marrying to procreate children, because "they cannot die" and thus no need to keep replenishing the species. It's similar to the reason why there is no need for another High Priest since Jesus is an eternal High Priest:

> *"Now there have been many other priests, **since death prevented them from continuing in office**. But because Jesus lives forever, He has a permanent priesthood. Therefore He is able to save completely those who draw near to God through Him, since **He always lives** to intercede for them." (Hebrews 7:23-25, Berean Study Bible)*

6. The sons of God are like Christ whose lifestyle the world does not understand:

> *"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth [understands] us not, because it knew [understood] Him not. Beloved, now are we **the sons of God**, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:1-2, King James Version)*

The Greek word for "sons" here is τέκνον (*teknon*). Although this word is most often translated as "child" or children", (for example, see the *New King James Version*), it is translated as "son" or "sons" in 22 verses in the *King James Version*.

We see this also in the Hebrew. When referring to the "sons of God" in Genesis chapter 6, the Hebrew word for "sons" is בֵּן (*ben*), which can mean sons, descendants, or children. In Genesis 3:16 the same Hebrew

word is used for "children" when God tells Eve, "In pain you shall bring forth **children** [בֵּן (*ben*)]."

Continuing on in 1 John chapter 3, the King James translators chose to translate the word τέκνον (*teknon*) as "children":

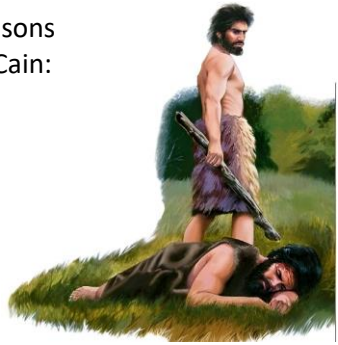
> *"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil … In this **the children** (teknon) of God are manifest, and **the children** (teknon) of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:8, 10)*

They could have easily translated it "sons" as they did in the prior verses. This is how it appears in the *Catholic Public Domain Version*:

> *"In this way, **the sons of God** are made manifest, and also **the sons of the devil**. Everyone who is not just, is not of God, as also anyone who does not love his brother." (Verse 10)*

In the next two verses, John contrasts "the sons (children) of God" with those who act like Cain:

> *"For this is the message that you heard from the beginning, that we [sons of God] should love one another, **not as Cain** who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous." (1 John 3:11-12)*



This is great confirmation that the sons of God mentioned in Genesis chapter 6 are indeed from the line of Seth (who replaced Abel) who mingled with the daughters from the offspring of Cain's family tree.

If we are truly sons (children) of God, we will not act out in violence toward those who hate and persecute us. Prophesying of the coming Messiah (Christ), Isaiah said, "He had done no violence" (Isaiah 53:9). And because Jesus never practiced violence, when "He was oppressed and He was afflicted … He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth" (Verse 7). Peter witnessed this himself:

"For God called you to do good, even if it means suffering, just as Christ suffered for you. He is your example, and you must follow in his steps. He never sinned, nor ever deceived anyone. He did not retaliate when he was insulted, nor threaten revenge when he suffered." (1 Peter 2:21-23, New Living Translation)

Can you see that Christ suffering "for us" does not mean He suffered in our place (to die a legal penalty) to let us go free? Peter said that Christ sufferd for us in the sense of being our example therefore we will "follow in His steps" and act the same when we are persecuted and suffering. Jesus said, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). And Paul says:

*"For as **we share abundantly in Christ's sufferings**, so through Christ we share abundantly in comfort too. If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer." (2 Corinthians 1:5-6)*



We can experience the non-violent life of Christ in us as we return unto God's design as revealed in His Law. In Luke chapter 6, Jesus instructs His followers in this way:

- (Vss. 27-28): "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."
- (Vs. 29): "To him who strikes you on the one cheek, offer the other also."
- (Vs. 31): "Just as you want men to do to you, you also do to them likewise."
- (Vs. 35[a]): "Love your enemies, do good, and lend, hoping for nothing in return."

Why will you do all these things? Because "you will be **SONS** [*hyiós*] **OF THE MOST HIGH**, for He is kind to the ungrateful and the evil" (Verse 35[b]). We will act this way because this is the way our Father always acts!

The world will not "know" (understand/experience) this concept without the Spirit of Christ in them. When their selfish pride is hurt, or

when someone acts disrespectful to them, they act out in violent retaliation, following in the example and footsteps of Cain. We've seen that Cain acted this way because he "was of the wicked one" (1 John 3:12), who was once "the ointed cherub who covers" but "became filled with violence within" (see, Ezekiel 28:14-16).

But there is no violence in God nor His Son. They would never retaliate in this manner, and this includes against the antediluvians. God was always kind to these ungrateful and evil people. I have heard some ask, "But wasn't God being kind to them by killing them off, just as it's kind to kill a suffering animal with a terminal disease?" And you know what? I could almost accept that if it was the case. I'd accept it if God peacefully and without any pain or suffering simply laid them to rest like we do with our suffering pets or wild creatures. But how many of you drown or burn your suffering pets to death? So no, it's not the same. God does not drown, burn and torture people to kindly put them out of their misery. It's an oximoron.

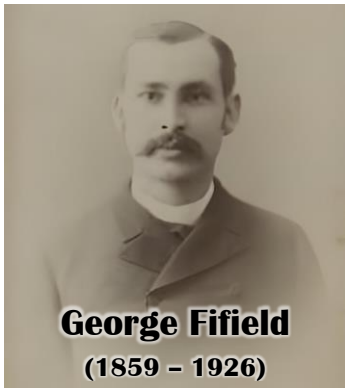
Then there's others who will ask, "What about God's Law concerning 'an eye for an eye and a tooth for a tooth' in Exodus 21:24?" Yes, it does say that, but it doesn't mean if someone knocks out your tooth you can knock out theirs. Jesus taught, "'You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also" (Matthew 5:38-39). In other words, if someone plucks out your eye, turn the other to him also.

You see, God wasn't giving this instruction as a prescription for justice, it was more so of a limit upon the *human* application of it. Jesus wasn't contradicting this Law, He was speaking against the people's lack of understanding concerning the purpose of this Law. Is this Law condoning the act of retaliating in like manner, or was its purpose to limit the people's own sinful desires to retaliate? Jesus' words "not to resist an evil person" means "do not reciprocate in like manner."

In the context of the Flood, we must remember that the Flood came because "the earth was filled with violence" (Genesis 6:11). Wouldn't God be a hypocrite if He committed genocide due to their violent behavior when the act of genocide is defined as "violent attacks with the specific intent to destroy, in whole or in part, a national, ethnic,

racial, or religious group"? Will God ever reciprocate in like manner as a sinner? God's own character prohibits this kind of action: "Do not say, 'I will do to him as he has done to me …" (Proverbs 24:29).

Can you see that it is an error to believe that the world and its inhabitants were so corrupt that God *had* to destroy them. God never works through force or coercion. He never makes threats such as, "Obey Me or I will kill you!" He is not an extortionist who will asphyxiate anyone who hates Him. His Law is not arbitrary with imposed rules that require imposed punishments from Him. His Law is a hedge of protection by design. If we willfully step out from within the hedge, we reap the *natural consequences* of our own choices.



"Thus every attribute of God is simply the attribute of love. And love includes the all in all of our Father. His laws are simply the laws of a kind Father, intended to promote the happiness of his children. They are not arbitrary. It is not that God, sitting up on some high throne, said to mankind, You do thus and so, and I will let you live; but you do otherwise, and I will kill you. God does not kill. He is the Fountain of life. His laws are not so simply because he said so, but even so because they were so. In infinite wisdom he foreknew the underlying principles of happiness and life, and in infinite love he foretold these principles, saying, This way, my child; here is the joy and peace and life forevermore. Don't go that way. That way is misery and death. Every precept of the Decalogue [10 Commandments], which is the epitome [summary] of his law, directly speaks from this principle." (George Fifield, *General Conference Daily Bulletin*, February 19, 1897, page 90, words in brackets added)

The truth is, the hearts and minds of the unbelieving antediluvians were so seared that they became unresponsive to the call of salvation. In this terminal state, they *drowned out* (supressed/held down) the Spirit of Christ who was pleading with them with open arms. Thus, by cutting themselves off from the only Source of life, they reaped the natural consequence of being overwhelmed by water and drowned— the same water that God was eager to save them from, not kill them with.

Someone might argue that I'm inserting my own preconceived play on words here— they *drowned* out the Spirit of Christ, thus they were *drowned*. However, in context with the Flood, Genesis 6:6 says, "And the Lord was sorry that He had made man on the earth, and He was **grieved** in His heart." The Hebrew word for "grieved" is עָצַב (*atsab*). This is the same word found in Psalm 78:40, which says: "How often did they provoke Him in the wilderness, and **grieve** [*atsab*] Him in the desert!" Verse 41 tells us what happens when we grieve Him: "Yea, they turned back and tempted God, and **limited** the Holy One of Israel." The Hebrew word for "limited" is טָבַע (*tavah*), which *Strong's Lexicon* says "primarily means to sink or to **drown**. It is used in the context of something being submerged or **overwhelmed by water**." So, yes, just as Israel did in the desert, the antediluvians "'*drowned*' the Holy One."

So, when we turn away from God and limit His protection that He so eagerly desires to give us, He feels like He's drowning! Then, as Scripture forewarns, the evil and violence we intend for others is mirrored back upon our own heads:

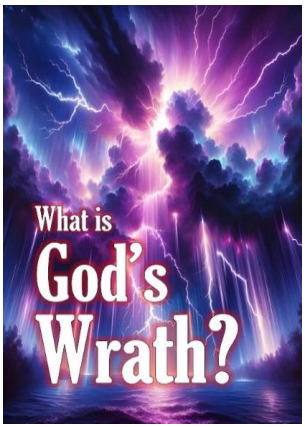
> *"See the one who is pregnant with wickedness, who conceives destructive plans, and gives birth to harmful lies – he digs a pit and then falls into the hole he has made.* ***He becomes the victim of his own destructive plans and the violence he intended for others falls on his own head.****" (Proverbs 7:14-16, New English Translation)*



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What is God's Wrath?
By Kevin J. Mullins



Have you ever wondered what God's wrath is? Probably not. For most of the world, people just assume that God's wrath operates like everyone else's wrath. When we humans express wrath or anger, we lash out either in harmful words or even causing physical harm on someone else. When we make people "pay for their crimes", it is often called "justice."

This view is also accepted by the majority of Christians who believe God's "divine justice" is when He is provoked to anger to the point He finally lashes out to make people "pay for their sins." This can either come by Him directly causing the sinner harm through a plague or sickness, killing them, or even torturing them. Here's one Christian website that describes "the good news" on how we can escape God's wrath against us:

"[God is not] too loving to ever condemn anyone to hell… [Therefore] if Jesus Christ didn't bear and satisfy God's wrath on our behalf, we would face it ourselves. The only reason we're not under God's wrath is because Jesus took it upon himself. Our hope that God's wrath is not directed at us rests entirely on Christ's sacrifice on the cross. If Jesus didn't appease God's wrath and fulfill divine justice in himself, we would have no hope. Worse yet, we'd have no gospel, and no good news to share with a world in need." (*Is God Really a God of Wrath?/towerviewkc.com*)

According to this article, we would have no good news to share if Christ didn't absorb and appease God's wrath against us. In other words, the gospel (good news) that we are to share to the world is: "Good news! If you accept Jesus, He will save you from your heavenly Father who is so angry at you that, in order to fulfill His justice, He will condemn you and torture you in hell!"

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What really happened at the time of the Flood? Did God get so upset with His wayward creation that He went into a rage and wiped them all out?

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> *"The God of the Old Testament is arguably the most unpleasant character in all of fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully." (The God Delusion)*

But can a God of love ever be the direct cause of death?

John writes that "God is love" (1 John 4:8). Paul writes, "No one who loves others will harm them" (Romans 13:10, CEV). Jesus taught that God is always "kind to the unthankful and to the evil" (Luke 6:35). And God Himself says, "I have no pleasure in the death of the wicked" (Ezekiel 33:11).

If God is a Deity who directly kills people, wouldn't that show that God *IS* willing that *some* should perish and thus contradict Peter who says God is "*NOT* willing that *any* should perish" (2 Peter 3:9)?

In the story of the Flood, what if we found out that God was really on a rescue mission instead of a mission of destruction?

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