

Lesson 21

⇒ Genesis 6:1~12

- In the last class, we studied Satan's first attempt to prevent the birth of the '*seed of the woman*' with his plan to contaminate the human race. We also said that this text from Genesis precedes the judgment of the flood for the 2nd period we are studying, in which man was left to be guided by his own conscience.
- We saw that in order to understand this text, the first thing to be defined is what '**sons of God**' and '**daughters of men**' are. We showed in the Bible that in the OT, sons of God refer to the angels and Adam. The biblical principle for being called a son of God is to be a direct creation of God, as the angels and Adam were. Today, we, who accept Jesus as Savior, are also called sons of God, because we are born again through direct creation by God. We saw that daughters of men refer to the women of the human race.
- We end by concluding that the text of ⇒ **Genesis 6:1~12** tells us that fallen angels possessed women of the human race and had children with them, and these children were giants. We will see other passages, now in the N.T., showing that these 'sons of God' were fallen angels, identifying their sin and the judgment of God that took place.

⇒ II Peter 2:1~5

- In this text, Peter is warning us against the rise of false teachers, who will try to corrupt God's people with false doctrines. Peter will compare the acts of these false teachers with the act of those angels of ⇒ **Genesis 6**.
 - **V.1: '*But there were also false prophets (of Israel) among the people, even as there will be false teachers among you (the Church)...*'**
And Peter will say that there is a punishment in store for these false teachers, comparing it to what God had already done in the past in terms of discipline for those who tried to destroy His people with heresies.
 - **V.3: '*...for a long time their judgment has not been idle, and their destruction does not slumber.*'**
 - **V. 4;** here comes our subject, because Peter is quoting what we are studying in ⇒ **Genesis 6**; '***...For if God did not spare the angels who sinned but cast them down to hell and delivered them into chains of darkness.***'
These angels were imprisoned in a place called Tartarus in Greek, which is not hell, the lake of fire. We can also conclude that the text is not talking about Lucifer's (Satan's) sin from the beginning, because he is free. The angels mentioned in ⇒ **Genesis 6** are imprisoned and will be there until the judgment of the tribulation, when they will be released; '***to be reserved for judgment.***'
 - **V.5:** here the text links these imprisoned angels to the time of Noah; the sin of these angels is related to the pre-flood world.
- Then Peter informs that angel sinned and because of their sin, they were placed in '*abysses*' until the day of another judgment.

⇒ Jude 3~8

- Jude is talking here about the same problem that Peter reported, false teachers who will deceive God's people. Jude will also compare the judgment for these false teachers with the judgment of those angels.

➤ **V.6: 'to the angels who did not keep their proper domain (home) but left their own abode (its original state), He has reserved in everlasting chains under darkness for the judgment of the great day.'**

Do you realize that Jude is talking about the same angels that Peter mentioned?

➤ **V.7: 'as Sodom and Gomorrah, ..., in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, ...'**

Here Jude is saying that these angels were arrested because they did not keep their original state, but abandoned their own domicile, their own dwelling. In Greek, their own domicile, their dwelling, is the word 'oiketerion'. This word is used only once more in the N.T.

⇒ II Corinthians 5:1~2

- Tabernacle; Paul is talking about our earthly body.
- Dwelling (oiketerion); indicates the body we will have in eternity, spiritual body.

➤ Do you see what those angels did? **V.6: '...to the angels who did not keep their proper domain but left their own abode'**. In Greek: they left their 'oiketerion', their spiritual body, their initial state as they were created.

➤ **'gone after strange flesh...'**; here Jude compares the sin of these angels to what happened to Sodom and Gomorrah; they went after something that wasn't allowed. The men of Sodom and Gomorrah were looking for men instead of women; they were following strange flesh.

- Angels can materialize; they were created with this possibility. We saw in the last lesson that angels are sent by God, with permission for a certain service. The angels of ⇒ **Genesis 6** did this in total rebellion against God, they abandoned their own domicile and as a judgment they were **'reserved in everlasting chains under darkness for the judgment of the great day.'**

⇒ **Genesis 18:1~8**; three angels appeared to Abraham and one of them was Jesus himself.

⇒ **Genesis 19:1~8**; the angels who went to destroy Sodom and Gomorrah.

- In ⇒ **Genesis 6**, what we studied happened, and with it came the judgment of the flood. Today, what we saw can still happen, but there can be no more procreation, because God has stopped it. The angels who did this were imprisoned as an example to other fallen angels.

⇒ **Genesis 6:4; ... and also afterward.**

➤ When afterward? The flood came to destroy this contaminated race because this relationship was completely outside of God's plans; it was an 'aberration'. Satan sent these angels to do this to contaminate the human race. How could Jesus, the 'seed of the woman', be born to a race that was no longer human? Everything was contaminated because everyone, with the exception of Noah and his family, perished in the flood.

- What happened here in ⇒ **Genesis 6** happened again later on, and Moses recounted both times in one go. The result of this illicit relationship was giants, who were neither pure human beings nor angels; they were strange beings. After the flood there were only 8 people left, who didn't have this contamination.
 - But when God's people arrived in the promised land, they found giants there.
 - ⇒ **Numbers 13:25~33**
 - ⇒ **Deuteronomy 3:11**; bedstead with 9 cubits = 14.76ft / 4.5m long
and 4 cubits = 6.74ft / 2m wide.
 - Now: didn't those giants die in the flood? What we read happened centuries after the flood, when God's people were entering the promised land. Interesting, right in the promised land! Goliath was one of the last descendants of the giants; the Philistines were people from that region.
 - We see from this that Satan, with his fallen angels, tried once again to corrupt the race, and precisely in the region where God was preparing the people for the birth of Jesus, the 'seed of the woman,' the Savior promised from the beginning.
 - When the children of Israel arrived in the promised land, they encountered giants, hence the phrase in ⇒ **Genesis 6:4**; '**and also afterward...**'
 - When they tried it the second time, God placed these angels in the abyss and decreed that whoever did so would go there. That's why when Jesus cast the demons out of the Gadarene man, that legion, they asked not to be sent into the abyss; ⇒ **Luke 8:26~31**.
 - The first time the flood came and wiped out the entire contaminated race. The second time the Israelites, God's people, destroyed those people of giants with their swords. That's why God commanded that land to be desolate, so we can understand why God commanded those people to be killed in the OT.
- ⇒ **Genesis 6:6**; '**And the Lord was sorry...**'
- And God looked at all that and came up with this expression that is difficult for us to understand. Did God regret having made man? Did God plan it wrong? Did it not work out and he regretted it?
 - ⇒ **Numbers 23:19**; '**Nor a son of man, that
He should repent.**'
- God doesn't repent like that. The writer Moses wrote from his own experience what happened in God's heart, when God saw that abomination. Moses described it according to human resources; according to the experience he knew. He brought to human experience, according to our understanding, what happened with God.
- This is called '*anthropomorphism*'; Anthropos = man, morphism = the form. For us to understand it, it must be the way we know it. The Bible uses this literary device several times to describe what is happening with God.
- The word repent literally means: to change one's mind. Every time the Bible says that the Lord repented, it is announcing 'the Lord is going to change the course of history,' and here he has indeed changed. It always has this connotation.