

## Sons of God

*Have you ever had an argument, and then realised that you have adopted a popular belief, without first testing it against scripture?*

*I had assumed that the 'sons of God' in the Old Testament, were angels in some verses, and godly men in other verses!*

*In the New Testament, we know that, it is the crucifixion of Jesus Christ; which allows us to become children of God, by our faith in Jesus Christ. Anyone can now become a son of God, it is not exclusively for the nation of Israel!*

For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. (Rom 9:6-8)

Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Therefore, brethren, we are debtors – not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs – heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance. (Rom 8:9-25)

And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. (Heb 9:27-28)

And so it is written, "*The first man Adam became a living being.*" The last Adam [! Jesus] became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. (1Co 15:45-50)

Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "*In you all the nations shall be blessed.*" So then those who are of faith are blessed with believing Abraham. (Gal 3:7-9)

Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "*And to your Seed,*" who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. (Gal 3:15-18)

Therefore, the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. 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 neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. (Gal 3:24-29)

Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, 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. (Gal 4:1-7)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth – in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Eph 1:3-14)

*Now before you start thinking, "Yippee, we are freed from all the Law!" Please take note of exactly which laws Paul is referring to!*

What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. (Gal 3:19-23)

It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience – concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. (Heb 9:9-15)

*So from the verses above, it should be clear that the Law which Paul is referring to is the Law of Moses, excluding the 10 Commandment Laws of God. Please note that the 10 Commandment Law was set apart, spoken by God, and written by God's finger on four separate tablets of stone, on the front and on the back. They were written in pairs, because two or more reliable witnesses are always required before a person can be put to death (Deu 17:6, Deu 19:15, 2Co 13:1). These tablets of the Law were placed inside the Ark of the Covenant; but Moses' hand written Book of the Law, was carried outside the Ark of the Covenant.*

"These words the Lord spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me." (Deu 5:22)

And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets. (Exo 32:15-16)

So it was, when Moses had completed writing the words of this law in a book, when they were finished, that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying: "Take this Book of the Law, and put it beside the ark of the covenant of the Lord your God, that it may be there as a witness against you; for I know your rebellion and your stiff neck. If today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death? Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to witness against them. For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in

the latter days, because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands." (Deu 31:24-29)

*Here, the purpose of this Book of the Law is revealed - to serve as a witness against them. Joshua also added to this Book of the Law, which still serves as a witness against Judah and Israel many years later.*

"This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have success." (Jos 1:8)

So Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord for yourselves, to serve Him." And they said, "We are witnesses!" "Now therefore," he said, "put away the foreign gods which are among you, and incline your heart to the Lord God of Israel." And the people said to Joshua, "The Lord our God we will serve, and His voice we will obey!" So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that was by the sanctuary of the Lord. And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the Lord which He spoke to us. It shall therefore be a witness to you, lest you deny your God." So Joshua let the people depart, each to his own inheritance. (Jos 24:22-28)

*Moses' Book of the Law, serves as a witness against Israel's behaviour.*

Now it came to pass, in the eighteenth year of King Josiah, that the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the Lord... Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the Lord." And Hilkiah gave the book to Shaphan, and he read it... Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king. Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes. (2Ki 22:3,8,10-11)

Now when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found the Book of the Law of the Lord given by Moses. Then Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the Lord." And Hilkiah gave the book to Shaphan. So Shaphan carried the book to the king, bringing the king word, saying, "All that was committed to your servants they are doing. And they have gathered the money that was found in the house of the Lord, and have delivered it into the hand of the overseers and the workmen." Then Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king. Thus it happened, when the king heard the words of the Law, that he tore his clothes. Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying, "Go, inquire of the Lord for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out on us, because our fathers have not kept the word of the Lord, to do according to all that is written in this book."

So Hilkiah and those the king had appointed went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke to her to that effect. Then she answered them, "Thus says the Lord God of Israel, 'Tell the man

who sent you to Me, thus says the Lord: "Behold, I will bring calamity on this place and on its inhabitants, all the curses that are written in the book which they have read before the king of Judah, because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched." ' ' " (2Ch 34:14-25)

*Focussing on the Old Testament period. We know that Moses' Law could not make anyone truly sinless, as the sins were merely covered by the blood of the sacrifice. Jesus is the mediator for all mankind, for the redemption of the transgressions under the old (first) covenant too!*

*'Enoch walked with God' (Gen 5:24), but he isn't called a 'son of God'. 'Noah found grace in the eyes of the Lord' (Gen 6:8), but he also is not called a 'son of God'. So who does the Bible call a 'son of God' in the Old Testament?*

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the Lord said, "My Spirit shall not strive with men forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." 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 reknown. (Gen 6:1-4)

"God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?" (Num 23:19)

*So from this verse, all 'sons of men' must repent; pointing us to Jesus Christ!*

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. (Job 1:6)

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. (Job 2:1)

"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)

*I thought that if there was anyone who should be a 'son of God', it would be the prophet Ezekiel right? Looking at Ezekiel 20:3, 20:27, 21:28, 28:2, 28:12, 30:2, 34:2, 37:3, 37:9, 38:14, 39:1, 39:17, 43:18. These verses all say the same thing! The Lord calls Ezekiel a 'son of man'.*

Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God." (Dan 3:24-25)

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it

was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.' Then the children of Judah and the children of Israel shall be gathered together, and appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel!" (Hos 1:10-11)

The son of Enosh, the son of Seth, the son of Adam, the son of God. (Luk 3:38)

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteousness requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. (Rom 8:1-5)

*The angels were created by God, Adam was created by God, and the Lord Jesus Christ came down from heaven. Between Adam and Jesus, men were conceived in the womb of women by men. So they were 'sons of men', not 'sons of God'!*

And so it is written, "*The first man Adam became a living being.*" The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. (1Co 15:45-50)

*These verses are talking about Adam and Jesus, but thinking about this, Jesus was also God in human flesh, then He became a glorified Spirit Person again. Just as He portrays in John 13:3-12, the towel being His body of flesh, to wipe away the sins of the world. Jesus set aside His glory, to come down here to die for us.*

Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. Then He came to Simon Peter. And Peter said to Him, "Lord, are you washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew who would betray Him; therefore He said, "You are not all clean." So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I Am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them." (Joh 13:3-17)

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. (Heb 1:1-4)

But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? (Heb 1:13-14)

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? For He has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying: "*What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet.*" For in that He put all in subjection under him, He left nothing that is not put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. (Heb 2:1-10)

For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. (Heb 2:16-18)

"And to the angel of the church in Thyatira write, 'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:' " (Rev 2:18)

*Therefore I have to conclude that the 'sons of God' in the Old Testament, is referring to the angels, the messengers, and not to righteous men of God.*

*Rebellion and fornication are the same sins which people commit today, just as Israel kept doing in disobedience to God's commands. Peter describes the same things that Jude describes, in warnings against the wicked, to the church.*

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who brought them, and bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber. For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; 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; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) – then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, selfwilled. They are not afraid to speak evil of dignitaries, whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord. (2Pe 2:1-11)

For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not keep their proper domain, but left their own abode, He had 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. Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" (Jue 4-9)

*To me, these verses are describing the punishments which are imposed on those given over to rebellion and fornication, they may take a long time to arrive, but they are sure to happen.*

*This week I discovered with surprise, who actually caused Stephen's death!*

And Stephen, full of faith and power, did great wonders and signs among the people. Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spoke. Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, and brought him to the council. They also set up false witnesses who said, "This man does not cease to speak blasphemous words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us." (Act 6:8-14)

*It seems that the warnings of Peter and Jude are against, not only the unrighteous, but also those people who perceive themselves as being more righteous than their fellow man! This reminds me of James' warning.*

Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another? (Jam 4:11-12)

-oOo-