

God Destroys Wicked Men

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Because of man's wickedness God destroys him
(*Genesis 6:5, 7*)

Because of man's wickedness God will not
destroy him
(*Genesis 8:21*)

The context of Genesis 6:5-7 is dealing with the result of mankind's interaction with some of the angelic host of heaven who had sinned at the same time as Adam and Eve. Apparently, these angels were influenced to believe the same lie that Eve believed, in the Garden of Eden. The phrase Garden of Eden was a euphemism for a special creation involving Adam, Eve, and some angels who are referred to symbolically as "trees that Adam could eat of" (cf. Eze. 31:16-18). Eating of the trees, or angels, is figurative language that pictured Adam fellowshiping with them (cf. Gen. 2:16). After Eve sinned, she and Adam sought refuge among these angels who were represented by trees in the text (Gen. 3:8). Had these angels obeyed God, they would have exposed the sin that Adam and Eve had committed. However, these angels were in agreement with the rebellious decision Adam and Eve had made and were comfortable continuing to fellowship with them, which is contrary to scripture.

And have no fellowship with the unfruitful works of darkness, but rather expose them (Eph. 5:11; cf. Rom. 16:17; NKJV used throughout unless otherwise noted).

When anyone goes against God's command, they are guilty of sin (1Jn. 3:4). The penalty for sin is death (Rom. 6:23). God commanded Adam to refrain from fellowshiping with the tree of the knowledge of good and evil, which represented

Satan and his rebellious way of living. Adam taught this same command to Eve because she had not been created when it was originally given to him. Eve then repeated God's command in the presence of the angels, who were in the Garden of Eden (cf. Gen. 3:2-3).

But of the tree of the knowledge of good and evil you (Adam) shall not eat (have fellowship with), for in the day that you eat of it you shall surely die (Gen. 2:17; Ed. notes in parentheses).

Consequently, there were many witnesses to the same instructions that God gave Adam but everyone in the Garden of Eden disobeyed the Word of God, which made them guilty of sin. The consequence of their disobedience involved a noticeable change that would eventually result in the death of Adam, Eve, and the angels who were complicit with them. This change meant being transformed from a spirit composition to a flesh and blood body (see studies under Symbolism).

Then the eyes of both of them were opened, and they knew that they were naked (SHD 5903; cf. Rev. 3:17; their sin was exposed); and they sewed fig leaves together and **made themselves coverings** (symbolizing a cover up and justification for sin) (Gen. 3:7; Ed. note in parenthesis; emphasis added).

Continuing in this symbolic language, God taught them they could not justify themselves for the sin they committed. Instead, an innocent being would have to die as a temporary substitute until Jesus Christ came to completely remove all the sins of those who genuinely repent (Mt. 5:17; cf. Ac. 2:38).

Also for Adam and his wife the Lord God made tunics of (animal) skin, and clothed them (Gen. 3:21; Ed. note in parenthesis).

With this brief background, it becomes apparent that the relationship between the descendants of Adam and Eve and the fallen angels continued. Scripture reveals that these angels also became flesh and blood because they were marrying some of Adam's children, and producing offspring who were described as mighty men.

Now it came to pass when men began to multiply on the face of the earth, and daughters were born to them, ²that the sons of God (phrase used to describe angels; cf. Job 1:6) saw the daughters of men (Adam's descendants), that they were beautiful; and they took wives for themselves of all whom they chose. ³And the Lord said, 'My Spirit shall not strive with man forever, for he is indeed flesh (as a direct result of sin); yet his days shall be one hundred and twenty years.' ⁴There were giants (nephillim; fallen angels; cf. Jude 6) on the earth in those days, and also afterward, when the sons of God came into the daughters of men and they bore children to them. Those (children) were the mighty men who were of old, men of renown (in a negative sense). ⁵Then the Lord saw that the wickedness of man (under the influence of the nephillim) was great in the earth, and that every intent of the thoughts of his heart (inner motives) was only evil continually (Gen. 6:1-5; Ed. notes in parentheses).

It was Satan's intention to disrupt God's plan of salvation by trying to prevent the birth of Jesus Christ. This could be achieved by the marriage of rebellious angels with descendants of Adam. It appears that this corruption was so thorough that only a few avoided these relationships altogether.

This is the genealogy of Noah. Noah was a just man, **perfect** (SHD 8549 – sound, healthful, unimpaired) **in his generations.** Noah walked with God (Gen. 6:9; emphasis added).

In addition to sexual perversions initiated by the fallen angels, there was a complete removal of law and order similar to what would happen again in Sodom and Gomorrah (cf. Jude 6-7). It was so serious that mankind would have been completely destroyed unless God intervened. Because of God's intervention, Noah, his wife, his three sons and their wives were spared from certain death and were then able to rebuild the human race (cf. Gen. 9:1). This brings us to the first section of scripture used by some to say that God contradicts Himself.

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' (Gen. 6:7).

So this was a unique situation and the flood was a unique situation that God would not necessarily repeat in exactly the same manner. However, it will be shown later in this study that Noah's flood foreshadowed an extremely important event that will confirm the removal of sin once and for all. The uniqueness of Noah's flood is emphasized in the final scripture used to discredit God by inferring it is a contradiction of Genesis 6:7.

Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. ²¹And the Lord smelled a soothing aroma. Then the Lord said in his heart, '**I will never again curse the ground for man's sake**, although the imagination (intent) of man's heart is evil from his youth; **nor will I again destroy every living thing as I have done** (Gen. 8:20-21; Ed. note in parenthesis).

God is not saying that mankind will not receive punishment for sins that are committed. Instead, He confirmed by an oath that this exact form of punishment will not be repeated.

Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth (Gen. 9:11).

The principle of punishment for evil deeds extends from the beginning of man's history under the influence of Satan until the end of Satan's system, which is described figuratively as Babylon (cf. Rev. 17:5). Also, consequences often occur as a result of one's own sins and God is not directly involved.

Do not be deceived, God is not mocked; for whatever a man sows (by his thoughts and actions), that he will also reap (Gal. 6:7; cf. Job 4:8; Ed. note in parenthesis).

He who sows iniquity (sin) will reap sorrow ... (Prov. 22:8a).

You have plowed wickedness; you have reaped iniquity. You have eaten the fruit of lies, because you trusted in your own way (as opposed to obeying God's word) ... (Hos. 10:13a).

Punishment should fit the crime and God is the only One who can administer this righteously. King David knew this truth when he asked God to punish him for his sin rather than man (cf. 2Sam. 24:14). So there is no truth in the false accusation that God contradicted Himself in Genesis 8:21. Instead, it clearly shows that although God will sometimes intervene and punish evildoers, the punishment will not be the same for every offense.

Almighty God will eventually destroy everything physical. The physical universe came into existence as a means of dealing with sin. When sin is removed once and for all, there will be no need to extend the physical creation any further.

For I (Paul) consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (in a future resurrection from the dead). ¹⁹For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰For the creation was subjected to futility (because of sin), not willingly (not necessarily the preferred method), but because of Him who subjected it in hope (that all created beings eventually choose to obey God's word willingly); ²¹because the creation itself also will be delivered from the bondage of corruption (decay) into the glorious liberty of the children of God. ²²For we know that the whole creation (including the spirit host of heaven) groans and labors with birth pangs together until now. ²³And not only they, but we also who have the first-fruits of the Spirit (those who have repented of living contrary to God's law and commandments), even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body (at the first resurrection from the dead; Rev. 20:4-6; cf. Heb. 11:35) (Rom. 8:18-23; Ed. notes in parentheses).

For we (those who obey God's word) know that if our earthly house (physical body), this tent (symbolizing the physical body), is destroyed (at death), we have a building from God, a house not made with hands, eternal in the heavens. ²For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven (spirit body), ³if indeed, having been clothed (in a new spirit form), we shall not (no longer) be found naked (subject to sinful desires; cf. Rev. 3:17). ⁴For we who are in this tent (physical body) groan, being burdened, not because we want to be unclothed (dead), but rather clothed, that **mortality** may be swallowed up by (everlasting) life (2Cor. 5:1-4; Ed. notes in parentheses; emphasis added).

But the day of the Lord (figuratively representing a period of judgment lasting more than a thousand years; cf. Rev. 20:1-6) will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works (sinful acts) that are in it will be burned up. ¹¹Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, ¹²looking for and hastening the coming of the day of God, because of which **the heavens will be dissolved being on fire, and the elements will melt with fervent heat?** ¹³Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness (cf. Ps. 119:160, 172) dwells (2Pet. 3:10-13; Ed. notes in parentheses; emphasis added).

Eventually everything that represents sin will be destroyed. This future event was foreshadowed by the flood during Noah's time, which explains why the flood was such a unique event in man's history. In the meantime, God patiently endures mankind's rebellion against Him until they learn that obedience to His law and commandments is the only way to everlasting peace and happiness. Unfortunately, from Christ's own prophetic words, it appears the majority of mankind will continue to reject God's commands until the end of this present evil world.

And just as it came to pass in the days of Noah, thus it shall be also in the days of the Son of Man (reference to Christ's return). ²⁷They were eating, drinking, marrying, being given in marriage, until that day Noah went into the ark, and the flood came and it destroyed all (those who persisted in rebellion against God). ²⁸Likewise, just as it came to pass in the days of Lot (i.e. similar rebellious conditions), they were eating, drinking, buying, selling, planting, building, ²⁹but in that day Lot went out from Sodom (like Noah went into the ark) it rained fire

and sulfur from heaven and destroyed all. ³⁰It will be according to the same things in that day the Son of Man is revealed (Lk. 17:26-30; RNT; Ed. notes in parentheses).

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