

# Sons of God Are Divine Beings

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Thesis: The exact phrase *Sons of God* refers exclusively to *angels* in the OT, who are called such sons of God because they were created directly by God to bear His image in a high position within a hierarchal familial relationship.<sup>1</sup>

**Genesis 6:1** Now it came about, when men began to multiply on the face of the land, and daughters were born to them,<sup>2</sup> that the **sons of God** saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.<sup>3</sup> Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."<sup>4</sup> The Nephilim were 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.

**Deuteronomy 32:8** When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the **sons of God** (ESV).

**Job 1:6**<sup>6</sup> ¶ Now there was a day when the **sons of God** came to present themselves before the LORD, and Satan also came among them.

**Job 2:1** Again there was a day when the **sons of God** came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

**Job 38:7**<sup>7</sup> When the morning stars sang together, And all the **sons of God** shouted for joy?

**Daniel 3:25**<sup>25</sup> He answered and said, "Look! I see four men loosed *and* walking *about* in the midst of the fire without harm, and the appearance of the fourth is like a **son of the gods!**" [LXX: Son of God or angel of God]

**Daniel 3:28** "Nebuchadnezzar responded and said, 'Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His **angel** and delivered His servants who put their trust in Him, violating the king's command, and yielded up their bodies so as not to serve or worship any god except their own God'" (Dan 3:28) Son of God(s) = angel.

Although Augustine preferred the Sons of Seth view, due to trustworthy testimonies he acknowledged the reality of incubi assaulting women. Although Thomas Aquinas held the Sons of Seth view, he allowed the possibility that demons appeared as succubi to get human sperm and then shape-shifted to become incubi to impregnate human women.

*Sons of god* is rendered as *divine beings* by **Tanakh (TNK)**:

**Genesis 3:5**<sup>5</sup> but God knows that as soon as you eat of it your eyes will be opened and you will be like **divine beings [lit. gods]** who know good and bad."

**Genesis 6:2-4** the **divine beings [lit. sons of God]** saw how beautiful the daughters of men were and took wives from among those that pleased them.—<sup>3</sup> The LORD said, "My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years." —<sup>4</sup> It was then, and later too, that the Nephilim appeared on earth -- when the **divine beings [lit. sons of God]** cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.

**Psalm 29:1** A psalm of David. Ascribe to the LORD, O **divine beings [lit. sons of God]**, ascribe to the LORD glory and strength.

**Psalm 82:1-8** A psalm of Asaph. God stands in the divine assembly; among the **divine beings [lit. gods]** He pronounces judgment.<sup>2</sup> How long will you judge perversely, showing favor to the wicked? Selah.<sup>3</sup> Judge the wretched and the orphan, vindicate the lowly and the poor,<sup>4</sup> rescue the wretched and the needy; save them from the hand of the wicked.<sup>5</sup> They neither know nor understand, they go about in darkness; all the foundations of the earth totter.<sup>6</sup> I had taken you for **divine beings [lit gods], sons of the Most High [lit. sons of God]**, all of you;<sup>7</sup> but you shall die as men do, fall like any prince.<sup>8</sup> Arise, O God, judge the earth, for all the nations are Your possession.

**Psalm 89:7-8**<sup>7</sup> For who in the skies can equal the LORD, can compare with the LORD among the divine beings [lit. sons of God],<sup>8</sup> a God greatly dreaded in the **council of holy beings**, held in awe by all around Him?

**Psalm 95:3** For the LORD is a great God, the great king of all **divine beings [lit gods]**.

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<sup>1</sup> Hosea 1:10 is not considered a genuine exception by most nephologists in that the phrase is (1) not identical and (2) is eschatological (cp. Rom 9:26). At the very least, it is describing glorified humanity, when resurrected humans will be like angels. Quite possibly, it includes the misthological dimension of the dominion of rewarded humanity. Compare Heiser, *The Unseen Realm* (p. 96, n. 9).

**Psalm 96:4** For the LORD is great and much acclaimed, He is held in awe by all **divine beings [lit gods]**.

**Psalm 97:7** All who worship images, who vaunt their idols, are dismayed; all **divine beings [lit gods]** bow down to Him.

**Job 41:17-18** <sup>17</sup> **Divine beings [Lit. gods]** are in dread as he rears up; As he crashes down, they cringe. <sup>18</sup> No sword that overtakes him can prevail, Nor spear, nor missile, nor lance.

Also in the TNK see: Ps 97:9; 138:1; Job 1:6; 2:1; 38:7, 41:17; 1Chron 16:25.

#### Conclusion

Accordingly, TNK should have said: “And God created man in His own image, in the image of **divine beings [lit. gods]** He created him; male and female He created them” (Gen 1:27; TM). Adam and Eve were created in the image of divine male and female beings, that is, gods and goddesses. By partaking of the forbidden fruit, they became like these gods and goddesses in knowing good and evil.