

The Inscrutable Question: *Nephilim*: Illegal Participants in the Appeal Trial Thus under the Permissive Will of God; “What Is A Clone?” “Ethical Concerns”

On the other hand, the *Nephilim* were illegitimate paramours, half-breed insurgents, whose appearance was the result of their parents breaking the rules of engagement and therefore they were illegal participants in the antediluvian civilization. At no point were the *Nephilim* a part of the directive will of God. Their appearance in the antediluvian period was an unauthorized intrusion. They never acquired a viewpoint that placed them in the directive will of God. Their participation in the angelic conflict was never approved except under permissive will. They had no geographic will whatsoever. The fallen angels did have permission to function in the first and second heavens and on earth. The *Nephilim* were only permitted to occupy the earth for a 120-year period.

- 4- From all of this we can clearly see the undiminished love of God. It is clearly apparent when children of human parents are born out of wedlock that their birth is a violation of the laws of divine establishment. However, the life of the illegitimate offspring is a part of the directive will of God.
- 5- It is not the illegitimate child who is at fault but the parents. They were out of the directive will of God when they created the biological life through extramarital sex. As a result the pregnancy falls under the permissive will of God.
- 6- Under God's permissive will He allows subsequent ramifications to occur although they were not a part of His directive will. The ramifications include the responsibility for the parents to now get married, to provide a home, to provide sustenance for the child, to present it the Gospel, etc.
- 7- All of these ramifications are common and expected of parents under the directive will of God but these things should occur within the confines of marriage and the pregnancy of the mother and the birth of the child should occur after the marriage ceremony.
- 8- Please note that those who are functioning under the permissive will of God are the parents of the illegitimate child. The child, on the other hand, is under the directive will of God.
- 9- In eternity past, God knew of this child's physical birth and determined to select it to human life. The imputation of soul life falls under the directive will of God. Once a child is selected he is on equal footing with anyone else whom God decided to impute soul life.
- 10- Therefore, the problem is with the parents not the offspring. The parents can do the right thing by meeting their obligations and fulfilling their responsibilities and all will be blessed in the end. Those parents who do not do these things fall under various forms of punishment for believers and judgment for unbelievers. Unfortunately, many parents today are in the process of ordering for themselves millstones for their necks.
- 11- But what about the offspring? That person is an independent entity who has a soul that includes free will. God's selection of that person means that he is in His directive will. Not only this, he is also the recipient of the undiminished love of God which includes the opportunity to hear the Gospel at some point in his life. If he responds he is royal family and if he grows in grace he has equal privilege and equal opportunity to receive rewards in time and eternity.
- 12- With this in mind we can now consider the *Nephilim*. Their angelic fathers were way out of the directive will of God by procreating with their human mothers. Their mothers were way out of the directive will of God by submitting to these demons.
- 13- However, the central issue in the angelic conflict is human free will and therefore God permitted the union and the consummations to occur under His permissive will.

- 14- However, as with the selection of illegitimate children in the human race, so also with the selection of the illegitimate half-breeds of Genesis 6. Whenever life is imputed at physical birth it is the result of the directive will of God.
- 15- When God created souls and imputed them to the *Nephilim* they contained free will. This was the extension of grace through the undiminished love of God.
- 16- Pregnancies occurred under permissive will, selection occurred under directive will. But the presence of the *Nephilim* in the antediluvian civilization was permissive, allowing them to hear the Gospel and have an opportunity for salvation.
- 17- When to a person, all the *Nephilim* rejected Noah's message then the overruling will of God permanently removed these intruders from the angelic conflict by means of the universal flood.
- 18- Allowing the free will of the human women and the *Bene ha Elohim* to so grossly violate the rules of engagement very early in the appeal trial, sent an unmistakable message to the fallen angels and the human race: there are some places your volition can take you but you dare not go there without understanding that it will result in a major demonstration of divine punishment.
- 19- This now brings us to the subject of cloning human beings. The first thing we need to do is learn what cloning is. For a brief synopsis I have consulted the Web site of the *World Book Encyclopaedia*, www.worldbook.com, and downloaded two pages of interest on this question:

http://www.worldbook.com/fun/bth/cloning/html/what_is.html

What is a clone?

An experimental technique has been developed for cloning certain higher animals. This process involves destroying the nucleus of an egg cell of the species to be cloned [the ovum of a human female]. The nucleus is then removed from a body cell of an animal of the same species [her husband, or rock star, or genius, or musician, etc.]. This donor nucleus is injected into the egg cell. The egg, with its new nucleus, develops into an animal that has the same genetic makeup as the donor. If a number of eggs receive transplants from the same donor, the resulting offspring form a clone. Scientists used this technique to clone such amphibians as frogs and salamanders as early as the 1950's. In 1996, a group led by Scottish scientist Ian Wilmut used the procedure to clone a sheep. This event marked the first time a mammal had been cloned in this way.

<http://www.worldbook.com/fun/bth/cloning/html/ethics.html>

Ethical concerns

Because no cloning technique had been perfected as of mid-1998, scientists expected that any attempt to clone a human would--just as in the work that led to Dolly--result in the death of many embryos and newborns before success was achieved [**this is not an ethical concern since human life begins at physical birth and selection**]. In addition, even if an infant clone survived, there was no guarantee that it would develop normally. The genetic material in body cells accumulates subtle molecular changes as an organism ages. Because the cell used to create Dolly came from a 6-year-old animal, Dolly's chromosomes had certain characteristics normally found only in older animals. This finding led some scientists to wonder whether Dolly, though appearing normal, might have inherited genetic damage that would eventually show up as premature aging or some other disorder [**a potential example of going where you are not supposed to go**].

An indication that Dolly could at least breed normally came in April 1998, when she gave birth to a lamb that Roslin scientists said was healthy. The lamb was not a clone, but rather the offspring of a natural mating between Dolly and a male sheep.

Because of the many unresolved issues, many scientists said that human cloning should be postponed until such questions were answered. Nonetheless, some people wanted attempts at human cloning to begin as soon as possible. They included a Chicago scientist who announced his intention to open a group of clinics to clone humans. In response to that proposal, the U.S. Food and Drug Administration (FDA) said in January 1998 that any such project would require FDA approval--which the agency indicated it might not grant.



Other ethical questions.

The ethical debate over cloning also encompassed the possible psychological impact on the offspring. Would a human clone tend to have a diminished sense of individuality? Perhaps human clones would think that they were genetically destined to the same fate as the persons from whom their donor cells came.

Ethical questions have also been raised about cloning's effects on parenting and family life. Parents of clones might value their children according to how closely they met some overly detailed, preordained specifications. Cloning, therefore, could undermine basic elements of a loving, nurturing family, such as the acceptance of each child as a unique individual.

Cloning might have society-wide effects, as well. What would happen to a world that separated reproduction from love and other human relationships? Would society use cloning for eugenics (attempting to scientifically improve the human race according to arbitrary standards)? Ethicists have voiced concerns that cloning, combined with various techniques of genetic engineering, could lead to efforts to selectively breed children who are healthier, more intelligent, or even designed for warfare or slavery.