

OT-OV

Lesson 11

1. Last week we continued our analysis of the reason for the Flood. I earlier reviewed the Doctrine of the Angelic Conflict, Doctrine of Tartaros and then last week we exegeted in part Gen 6:1-6.

2. Now let's move to the Biblical account of the Flood by continuing our exegesis. I will review some of that learned and then we will pick up with new material on page three.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

3. The scenario of Gen 6:1-4 tells of fallen angels taking on the form of man in order to seduce and impregnate.

Gen 6:2 That the sons of God saw the daughters of men that they were fair; (Tov in the plural) and they took them wives of all which they chose.

3.1 This all occurred some 120 years before the flood and God saw that the resolution of the angelic conflict was about to be foiled.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh (flesh is from the Hebrew Basar meaning mortal): yet (Be Shagam is better "for indeed") his days shall be an hundred and twenty years.

3.2 The Nephilim were on the earth in those days because the sons of God went into the daughters of men and had children by them. They were the heroes of old, men of renown.

Gen 6:4 There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown (Anosh Shem).

3.2.1 Nephilim according to Volume One of the Theological Wordbook of The Old Testament has this to say of Nephilim:

" ... some scholars attempt to relate this term to Napal meaning an ... untimely birth or miscarriage (as productive of superhuman monstrosities)." Such would certainly seem to be the case when consideration is given to what else is said of the late antediluvian context; especially in the light of the several NT revelations concerning the events just prior to the flood.

3.2.2 Achar the adverb is well translated "after," i.e., after in point of time, this adverb establishes there were Nephilim after the cohabitation with the women of planet earth.

3.2.3 Bene Ha Elohim translated "sons of God" is commonly used in Scripture for angels. One of the more often quoted is Job 2:1 where we have described an angelic convocation. Barnhouse writes in his book Genesis:

"We believe that these sons of God were angelic beings, followers of Satan, who kept not their first estate but left their own habitation, and who already have been placed in chains awaiting judgment (2Pe 2:4; Jude 6). This explanation complements the two New Testament passages and explains the flood and much that follows."

3.2.4 Mighty men is a translation from the Hebrew Geberim the plural of Geber; we have seen Geber used variously to describe valorous warriors or mighty men. Strong in his famous dictionary says it means a valiant man or warrior.

3.2.5. Anosh is a Chaldean word for man. The noun Shem means name and reputation thus Anosh Shem means "well known men" or "men of renown."

3.3 The Lord was grieved because of the evil of man and the resultant proliferation of wickedness as planet earth became a playground for beings of great renown. Could this be where we get our Greek mythology ... hmm?

Gen 6:5 The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.

Gen 6:6 The LORD was grieved (Nacham) that he had made man on the earth, and his heart was filled with pain.

3.4 Again quoting from the Theological Wordbook of The Old Testament : "Nacham has several meanings. It can mean "to repent, to sorrow, to comfort, to console or to sigh deeply.

The origin of the root seems to reflect the idea of "breathing deeply," hence the physical display of one's feelings, usually sorrow, compassion or comfort ... The word is used of God's repentance but when used of God He relents or changes His dealings with men according to his sovereign purposes. On the surface, such language seems inconsistent, if not contradictory, with passages which affirm God's immutability "God is not a man ... that He should repent" 1Sam 15:29 ... when Nacham is used of God, however, the expression is anthropopathic (language of accommodation) and there is not ultimate tension. From man's limited, earthly, finite perspective it only appears that God's purposes have changed ..."

3.4.1 Laird Harris, again in his Theological Wordbook of The Old Testament, uses Nacham as an anthropopathism to describe God's mental attitude. This is language of accommodation, a not so unusual event. Think for example of how we accommodate our language for the needs of children. So also does God accommodate His language for His children.

3.5 God is often said to change; having seen man's choices, God adjusted His plans to accommodate all things. This aspect of God is best seen when you consider how from His omniscience, He decreed our very own spiritual lives.

3.6. It is and was the pleasure of God to permit creatures to exercise free will. However, we should have no illusions about ourselves just because He gave us volition. We are here, not to glorify self, but to line up with His pleasure and glory.

3.6.1 To illustrate: Picture a giant computer in eternity past, God fed facts from His omniscience into the Intergalactic Divine Machine (IDM). These "facts" are differentiated from mere potentialities, the "alternatives," which He also knows and knew in His omniscience but did not decree, all of this before time.

3.6.2 The facts included every thought we would ever have, every decision we would ever make and every action we would ever take.

3.6.3 When God decreed (or fed into the IDM) that we would exist as free agents, He without intervention, simultaneously entered our every thought, decision and action.

3.6.4 This included all the decisions He knew we would make about sin, about rebound, about human good and evil, about believing in Christ, about walking down the street, about the laws of establishment, about doctrine, about spiritual production, about everything.

3.6.5 From His omniscience He knew how we would use our free will, then He programmed in His grace plan for our lives. For those who would advance to maturity he programmed in special blessings in time, for those who needed disciplined (which included all of us) He programmed in discipline; he even programmed in undeserved suffering.

3.6.6 He knew every situation we would face every problem, every heartache, every personal or historical disaster, every failure or success and in his decrees God provided the solution to each problem. Moreover, He supplied everything we would need to face each situation in complete security with perfect orientation and inner happiness.

3.6.8 Capacity for happiness and the proper mental attitude about His decree or decrees for our lives comes from understanding these things; and understanding can only come from doctrine in your soul. Even to pray properly we must understand the Doctrine of Divine Decrees.

Col 4:2 Devote yourselves to prayer, being watchful and thankful.

Col 4:3 And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.

Col 4:4 Pray that I may proclaim it clearly, as I should.

Col 4:5 Be wise in the way you act toward outsiders; make the most of every opportunity.
Col 4:6 Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

1Th 5:17 Pray without ceasing.

1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Mat 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Mat 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

3.6.9 One obvious conclusion: there is never an excuse for complaining because what He has decreed for our lives is called "our very own spiritual life," designed especially for us by a perfect loving and good God.

3.6.10 God then punched "control print" and the computer of divine decrees printed out our very own spiritual life. It also printed out facts about unbelievers under the categories of condemnation, reprobation, and retribution.

3.6.11 We must always remember that God did not "predestine us to heaven and the unbeliever to hell. So also in the case of the unbeliever, He did not predestine them to go to hell but rather their choices seen in eternity past were noted and then they were permitted to live out their miserable lives condemning themselves to hell; given our choices we were assigned a special spiritual life for time and heaven for eternity.

3.6.12 Knowing this we can better understand Paul's discourse in Romans chapter one when he says "when they knew God they rejected Him and so He turned them over to all manner of sin and evil."

3.6.13 The decrees of God therefore are the sum total of God's plan, designed in eternity past, relating to all events of all classifications, collected into one single all comprehensive whole; a direct result of God's omniscience. The omniscience of God is the key to understanding the decrees.

3.6.14 Now back to our scenario:

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:8 But Noah found grace in the eyes of the LORD.

3.7 Gen 6:9 may indeed teach that there were only eight pure humans left on planet earth at the time of the flood; or certainly only eight pure humans who were believers or eight mature believers. Given verse eight verse nine speaks not only of Noah being 100% human-kind but he was also a believer and a mature believer at this time.

Gen 6:9 These are the generations (noun plural from the verb Yalad) of Noah: Noah was a just (Tsedeq) man and perfect (Tamam) in his generations, and Noah walked with God.

3.7.1 Yalad is the very common verb for giving birth; Tsedeq we have also studied as an Old Testament expression for both positional and temporal righteousness.

3.7.2 Tamam according to Strong means complete and entire. As Laird again writes "With the verb's fundamental idea of completeness, Samuel inquired of Jesse, "are here all thy children."

1Sa 16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

3.7.3 Noah was both complete and righteous.

3.7.4 Gen 6:9 could read "Noah and his family were uncontaminated, his genetic makeup having not been altered by angelic intervention; Noah also was a believer even a mature one who walked with God."

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

3.7.5 To some verse ten seems to be extraneous to the context, an eclectic insertion, but such is not the case. God is showing us Noah and his sons were uncontaminated. Verse eleven resumes the description of what was occurring on antediluvian earth.

Gen 6:11 The earth also was corrupt (Shachat-is used of extreme evil) before God, and the earth was filled with violence.

3.7.6 Shachat according to Laird's Workbook means "deep down or even a poetic description of Sheol."

3.8 If Satan's plan had been permitted to continue then salvation of man would not have been possible and the angelic conflict would not have been resolved.

3.9 The situation demanded action: (a) the destruction of this hybrid "creation," (b) a divine fiat restricting such future angelic actions and (c) the removal of the offending angels from the planet.

4. It might be helpful at this point to review the *Doctrine of the Will of God*.

Doctrine of the Will of God

Introduction:

1. That God has the right to do whatever He chooses should never be in dispute. Certainly He can do whatever He wants, whenever He wants. He has, however, chosen to limit Himself by His Word.

2. God has elected to put it all out there on the line for all to see, as a self-imposed limitation, and we are so fortunate to have, at least in part, His mind; this so we can know the divine rules.

3. It is always helpful to know the rules of the game before you play or work.

4. With the exception of His self-imposed restrictions, God has the right to do whatever He chooses, and this must never be in dispute.

5. If He elects to save some and leave others to the horrors of hell, without even making known to the unbeliever the gospel, as some hyper Calvinists, purport, this would be solely within the purview of God. Let me quickly dispel that horrible assumption, however. He does not do so!

6. As an early writer of the Calvinist persuasion has written, in error, "Out of His great grace He has elected some of the fallen race of men to everlasting salvation ... the rest He leaves in their sins to the praise of the glory of His justice." That would hardly be worthy of praise and a far cry from divine justice.

7. You and I know (from a thorough and scholarly study of the Word of God) He clearly didn't do that. Hardly. God went to a great deal of trouble to make the gospel clear to all men.

8. Chafer has written in his *Systematic Theology*.

"The doctrine of election is not without its difficulties-precisely such indeed, as are normal when the finite mind assays to trace the paths of infinity. Within his own consciousness, man recognizes little outside his own power of determination; however, in the end and regardless of the means by which man has reached his destiny, it will be that destiny which was not only foreseen, but was divinely purposed.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 For whom He did foreknow i.e. know beforehand, He also did predestinate to the image of his Son, that he might be the firstborn among many brethren.

1Pe 1:20 Who, Christ, was verily known beforehand even before the foundation of the world, but was manifest in these last times for you,

“Such must be the conviction of every devout soul that contemplates the obvious truth, that the Creator is as resourceful in executing His purposes as He is in originating them.”

9. Dr. August H. Strong has taught, “... that the reprobate have been left behind because even after the glorious gospel of salvation had been made clear to them they then rejected His so great salvation.”

10. Strong has merely paraphrased Tit 2:11, a verse familiar to us in this church.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

11. Somewhere in between all these pontifications of man lies the truth of what God does, but regardless of your persuasion, be you a Nebuchadnezzar or a Daniel, God will do whatever He pleases with His very own creatures.

Definition and Concept:

1. Generally speaking, everyone in a sense does the will of God because His will is sovereign and irresistible. A case history from the Old Testament will illustrate.

2. Daniel chapter four deals with God's judgment and discipline of Babylon's great ruler, Nebuchadnezzar. As the story begins, the king is seen wandering around his palace consumed with mental-attitude sins.

3. Nebuchadnezzar had seen the power of God in action in the lives of Daniel, Shadrach, Meshach and Abednego, but even having seen these miracles he was not overly impressed. The king, however, had apparently, not passed the point of no return.

4. God can be relied upon to reveal Himself to all men.

Rom 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

Rom 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Rom 1:20 For since the creation of the world God's invisible qualities -- his eternal power and divine nature -- have been clearly seen, being understood from what has been made, so that men are without excuse.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

4.1 It is God the Holy Spirit who is responsible for revealing to mankind knowledge of sin, his minus righteousness and Satan's judgment.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

5. God will continue to work with the great king, and his salvation will come after loss of part of his kingdom and after a bout with insanity.

6. Daniel, chapter four, is actually a gospel tract written by this king, describing the depths to which he sank before he accepted Christ as his Savior. Let's take a look at Chapter 4--Nebuchadnezzar's salvation tract.

6.1 Verses 1-4 are an introduction to his written historical message.

Dan 4:1 King Nebuchadnezzar, To the peoples, nations and men of every language, who live in all the world: May you prosper greatly!

Dan 4:2 It is my pleasure to tell you about the miraculous signs and wonders that the Most High God has performed for me.

Dan 4:3 How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.

Dan 4:4 I, Nebuchadnezzar, was at home in my palace, contented and prosperous.

6.2 Verses 5-9 describe his predicament. He had a dream and he wanted someone to interpret it.

Dan 4:5 I had a dream that made me afraid. As I was lying in my bed, the images and visions that passed through my mind terrified me.

Dan 4:6 So I commanded that all the wise men of Babylon be brought before me to interpret the dream for me.

Dan 4:7 When the magicians, enchanters, astrologers and diviners came, I told them the dream, but they could not interpret it for me.

Dan 4:8 Finally, Daniel came into my presence and I told him the dream. (He is called Belteshazzar, after the name of my god, and the spirit of the holy gods is in him.)

Dan 4:9 I said, "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you, and no mystery is too difficult for you. Here is my dream; interpret it for me.

6.3 Verses 10-12 describe the greatness of his kingdom, which began in about 620 B.C. when he took over from his dad, who had defeated the Assyrians.

Dan 4:10 These are the visions I saw while lying in my bed: I looked, and there before me stood a tree in the middle of the land. Its height was enormous.

Dan 4:11 The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth.

Dan 4:12 Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the beasts of the field found shelter, and the birds of the air lived in its branches; from it every creature was fed.

6.4 Verses 13-18 describe the demise of the king; he is likened to a felled tree, but there is hope. In verse 15 the tree is to be wrapped with iron and bronze, a technique in antiquity to keep the tree from splitting, so it could grow again.

6.4.1 There is always hope for the unbeliever until that last sin of unbelief, i.e., after God has done all things possible for him or her in order to motivate salvation faith that last refusal is called by many the unpardonable sin.

Dan 4:13 "In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven.

Dan 4:14 He called in a loud voice: 'Cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches.

Dan 4:15 But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field. "Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth.

Dan 4:16 Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him.

Dan 4:17 "The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.'

Dan 4:18 "This is the dream that I, King Nebuchadnezzar, had. Now, Belteshazzar, tell me what it means, for none of the wise men in my kingdom can interpret it for me. But you can, because the spirit of the holy gods is in you."

6.5 In Verses 19-27 Daniel interprets the dream, making it clear the Lord was going to move mightily in the life of Nebuchadnezzar.

6.5.1 The brave young Hebrew must tell the king the bad news, and that he does in verses 19-27.

Dan 4:19 Then Daniel (also called Belteshazzar) was greatly perplexed for a time, and his thoughts terrified him. So the king said, "Belteshazzar, do not let the dream or its meaning alarm you." Belteshazzar answered, "My lord, if only the dream applied to your enemies and its meaning to your adversaries!

Dan 4:20 The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth,

Dan 4:21 with beautiful leaves and abundant fruit, providing food for all, giving shelter to the beasts of the field, and having nesting places in its branches for the birds of the air--
Dan 4:22 you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

Dan 4:23 "You, O king, saw a messenger, a holy one, coming down from heaven and saying, 'Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live like the wild animals, until seven times pass by for him.'

Dan 4:24 "This is the interpretation, O king, and this is the decree the Most High has issued against my lord the king:

Dan 4:25 You will be driven away from people and will live with the wild animals; you will eat grass like cattle and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes.

Dan 4:26 The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules.

Dan 4:27 Therefore, O king, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue."

6.6 In verses 28-30 Nebuchadnezzar displays his arrogance. He needs a lesson from the sovereign God of the universe.

Dan 4:28 All this happened to King Nebuchadnezzar.

Dan 4:29 Twelve months later, as the king was walking on the roof of the royal palace of Babylon,

Dan 4:30 he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"

6.7 In verses 31-32 the pronouncement of discipline is made. The stumbling block for Nebuchadnezzar is his pride, his self-importance.

Dan 4:31 The words were still on his lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.

Dan 4:32 You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."

6.8 In verses 33-35 Nebuchadnezzar refuses to acknowledge the sovereignty of God, and God imposes that which is necessary to motivate salvation faith.

Dan 4:33 Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.

Dan 4:34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.

Dan 4:35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

6.9 Verses 36-37 are the king's testimony of salvation. There is joy in heaven, for Nebuchadnezzar has become a member of God's forever family.

Dan 4:36 At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before.

Dan 4:37 Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.

7. So much then for Daniel's salvation testimony. Now back to Definition and Concept.

8. Take note. Nothing anyone does, including the acts of kings, prime ministers, presidents, premiers, etc., can surprise God. Therefore, from God's omniscience God's sovereignty provides a perfect plan for all, even given our imperfect choices.

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

8.1 God is not willing for anyone to perish, but wishes all would accept Him as Savior.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

9. The Lord wishes only the best for all His people. This was true even for old Nebuchadnezzar.

10. Daniel 4 deals with God's judgment and discipline of this great ruler, who was consumed with mental-attitude sins. The Babylonian king would survive and prosper, but only after severe discipline.

11. The will of God is ineluctable and inscrutable--this the king found out, and God used the event's in the king's life to teach much about the nature of the will of God.

12. In time, as family of God we accomplish the will of the Father by following His handbook, the Bible, or The Mind of Christ as it is called.

13. Compliance with the will of God begins with salvation faith, i.e believe on the Lord Jesus Christ.

1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

14. After salvation faith the will of God for the believer becomes a product of cycling the Word of God under the filling of the Holy Spirit.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

15. Conclusion:

15.1 The sovereign will of God and the free will of man coexist in human history.

15.2 The free will of man can and does resist the love of God and His perfect plan for our lives.

15.3 To resolve the angelic conflict man was given free will and self- determination.

15.4 Therefore, while God has provided salvation by His act of unlimited atonement, man can and often does reject His so great salvation.

5.5 God, being omniscient, has seen the entire time line and accommodated all of man's choices by developing a perfect plan for the lives of all mankind.

15.6 This is why, with all confidence, we can thank Him in all things—because He first knew and then provided a perfect plan for each of us.

End Lesson Taught