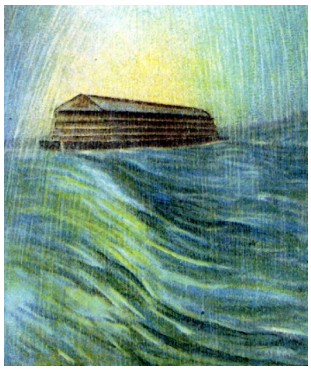


"NOAH - A MAN FAVORED BY GOD"

Genesis 6:1-13
3/10/2010

The times of Noah - SEE Gen. 6:1-7, 11-13
The sins of Noah's day -

1. Inter-marriage between the Godly and ungodly (6:1-2)
2. Rebellion against the pleading of God's Holy Spirit (6:3)
3. Pride (6:4)
4. Evil minds & hearts (6:5)
5. Perversion & Corruption (6:11)
6. Violence (v.11b, 13)
7. Man's great wickedness resulted in:
   a) God's sorrow and regret (v.6-7)
   b) God's righteous judgment (v.7, 13)

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

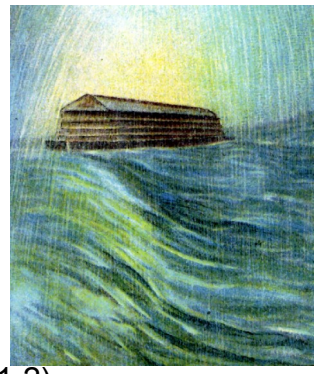
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Noah received:

I. GRACE TO LIVE A HOLY LIFE ***(Gen. 6:9)***

II. GRACE TO DO A WORK FOR GOD ***(Heb. 11:7)***

III. GRACE TO PREACH A RIGHTEOUS MESSAGE ***(II Pet. 2:5)***

IV. GRACE TO BE RESCUED FROM DIVINE JUDGMENT ***(Gen. 7:16; Lk. 17:26f)***



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3. _____ (6:4)
4. _____ (6:5)
5. _____ (6:11)
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INTRODUCTION:

v. 1

"Men began to multiply" – Due to the pre-flood conditions on the earth and the longevity of human life (5:4-31), the earth became full of people.

The main theme of 6:1-13 is the wickedness of the human race.

The times of Noah - SEE Gen. 6:1-7, 11-13

The sins of Noah's day -

1. Inter-marriage between the Godly and ungodly (6:1-2)

   v. 2

   "the sons of God" – There are different views as to who these personages were:

View #1 – Fallen angels; demons or demon-possessed men co-mingling with women, producing enormous offspring.

--Supposed evidence for this view:

1) The phrase "sons of God" is used almost exclusively of angels in the Old Testament (Job 1:6, 2:1, 38:7)

2) II Peter 2:4 and Jude 6 describes angels that sinned who were cast down into hell (*tartarus*) and are now chained in darkness to await the final condemnation. Because these demons are not allowed to roam free like so many other demons (EX: Mark 5:1-20), it is assumed that these fallen angels must have "sinned grievously by cohabiting with women as described in Gen. 6:1-4" (Ryrie).

--Evidence to disprove this view:

1) The phrase "sons of God" is used of angels in the Old Testament but never of fallen angels. Demons are never referred to as "sons of God."

2) Angels do not have sex and cannot reproduce offspring (Mt. 22:30). God ordained that life can only reproduce "after its kind" (Gen. 1:24).

3) Such a view would minimize the virgin birth. There are four ways God brought human beings into the world:

   (1) With neither male nor female (EX: Adam)
   (2) With only male but no female (EX: Eve)
   (3) With only female but not male (EX: Christ)
   (4) With both male and female (the whole human race)

   (Prof. Charles McLain, O.T. Bible Theol. Notes, p. 32)

4) If giants were produced by demons having sexual relations with women, how would we explain the giants who lived in David's day?

5) God in the context is showing the sin of man, not the sin of fallen angels. He is showing reasons why He would destroy mankind by a flood.

6) The "fallen angels" view strips the contrast of chapters four and five of any real significance.

   In the context prior to chapter 6, God had shown the corrupt lineage of Cain, in chapter 4:1-24, in contrast to the more God-conscious lineage of Seth (4:25-chap. 5). Now in chapter 6, God shows how the godly part of the race gradually became assimilated into the ungodly part of the race. A natural degeneration of the godly would gradually result.

*View # 2 – Children of God/ Believers

The phrase "sons of God" refers to believers. People related to God by faith. Perhaps those who called "upon the name of the LORD" in the godly line of Seth (Gen. 4:26)
(proponents: Leupold, W.H.G. Thomas, J. Murray)

--Proofs for this view:

1) The phrase "sons of the living God" is used of people who belong to God in the Old Testament (Hos. 1:10, 11:1; Dt. 14:1)

2) The contrasting phrase "daughters of men" contrasts those who belonged to God with those who belonged to men.

   The phrases "sons of God" and "daughters of men" are Hebrew idioms used to describe a prevailing characteristic of the people involved. (EX: the Hebraisms: "son of consolation" (Acts 4:36); "sons of Belial" (Jud. 19:22; I Sam. 2:12) convey the idea of "to be identified with."

"Sons of God" describes people identified with God.

"Daughters of men" – describes people identified with men (mere human flesh, nothing spiritual about them)

"Daughters of men" – had no spiritual life in them; that is why they are identified with men and not God. They were lost, worldly, corrupt seed, yet very attractive to the eye.

3) The "Sons of God" were attracted by what they "saw." Demons do not care what a person looks like, but people do. Men are attracted to beauty in women. These sons of God saw the external beauty (KJV – "fair" – good looking) of the ungodly women and fell into Satan's trap. By inter-marrying with the pagans, they would become corrupted and their offspring (which God wanted to be a "holy seed" – Ezra 9:2; cp. Mal. 2:15) would also be reared with an ungodly influence in the home. Such intermarriage would speed up the rate at which society and the world would become corrupt and ripe for judgment.

"Wives of all which they chose" – There may be a hint here of polygamy or harems.

"Wives . . . they chose" – Rather than seeking God's choice in a mate, so many (even Christians) choose for themselves without consideration of God's will.

As far back as the Mosaic Law, God forbade His people from intermarrying with ungodly pagans (Deut. 7:3-4 - Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.)

Intermarriage with foreigners led to the corruption of Israel after they entered Canaan land (Jud. 3:5-6 - And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Solomon's intermarriage with foreign wives led to his ruin (Neh. 13:25b-26 - saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

In Ezra's day, the same intermarriage occurred (Ez. 9:2 - For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

Unequal yokes (cp. Deut. 22:10) between a saved person and an unsaved are a direct violation of God's Word!

II Cor. 6:14 - Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Unequal yokes make for bad marriages because . . .

1) The couple does not share a common relationship with God (He should be the center of every Christian marriage)

2) The couple has a different world view, different standards of ethics and morals

3) The couple is destined for problems due to different goals, different motives and methodologies, different basic understandings regarding the home. Such as:
   (1) Roles and responsibilities
   (2) Convictions regarding the permanence of marriage
   (3) Love and submission
   (4) Child rearing and discipline

2. <u>Rebellion</u> against the pleading of God's Holy Spirit (6:3)

"Strive" – A judicial term meaning "to plead the case for someone" (as Prov. 31:9; Jer. 5:28; 22:16) or as here "to plead with someone." God's spirit who convicts people of sin, righteousness and judgment (cp. Jn. 16:8) was working in men's hearts, yet they ignored Him and with stubborn wills they resisted Him (cp. Acts 7:51) God's Spirit patiently strove with man prior to the flood, but because they did not respond, but rather increased and continued in wickedness (Gen. 6:5-6), God judged that generation (v. 7).

Note: Though God in His mercy and grace does exercise control over the proneness of man's depraved heart, He is under no obligation to do so.

"An hundred and twenty years" – God mercifully would patiently wait in the days of Noah (I Pet. 3:20), giving man ample time to repent before He would send the judgment of the flood. Noah would preach during this time while building the ark.

--God's patience today in being good to those without Christ is to lead them to repentance (Rom. 2:4).

--His patience does not mean that He will not judge (he will), but He is giving ample time for people to come to salvation (II Pet. 3:9-15).

When men persist in sin, and rebel against the "light" God gives them (Ex: creation and conscience), God will let go of them and let them plunge into the depths of sin and subsequent ruin (Romans 1:18-32).

3. Pride (6:4)

"Giants" – *nephilim* – a big bully or tyrant; one who, because of his size, would push others around and knock them down. The word is from *naphal* – to "cause to fall down."

"Mighty men" – powerful warriors, speaking of massive strength (used to destroy others)

"Men of renown" – men of worldly fame and notoriety; celebrities who so impacted the world in a bad way that their reputation was not soon forgotten (Ex: Elvis Presley, who also was the son of a Methodist(?) minister).

No matter how great, mighty, or famous a person may be (regardless of their being a "giant" or "mighty men" or "men of renown"), they are no match for God. They have no power or might against Him; they all come to an abrupt end.

Jesus taught that world conditions in the End Times would be just like that of Noah's day (Mt. 24:36-39). Men in Noah's day ate, drank, married, etc., but had no room for God in their lives.

4. Evil minds & hearts (6:5)

"Imagination" - sinful motives; intent or inclination

"Only evil" - God or good was never in the people's thoughts

"Continually" - lit. all the day long

“Wickedness” – (*rah*) moral badness; the word speaks of the bad, negative effects of these people’s evil.

Not only were they evil, but they left behind themselves a trail of sinful ways and devices for others to fall into.

“Every imagination” – Every conception formed in the minds of men had a sinful, selfish, motive. Something devious was always at work in their brains.

5. Perversion & Corruption (6:11)

“Corrupt”- to pervert; to take something that is good and make it good for nothing; life was in ruins; God's intention for man was destroyed.

"Corrupt before God" - as man looked at society, it might have looked okay. But as God viewed it, it was rotten.

Note the corruption was universal - "All flesh" (v. 12)

Note: The corruption of TV. Actions we would never dream of doing of watching in real life, we gleefully watch on TV.

Via TV, our children are introduced to every form of evil and perversion:

--Murder
--Rape
--Adultery
--Homosexuality & lesbianism
--Cannibalism
--Every form of violence

6. Violence (v.11b, 13)

"Violence" - to act vehemently out of rage

The word depicts the personal abuse, bloodshed, and disrespect for others prevalent in Noah's day (v. 11, 13)

"The earth was filled with violence" – A statement repeated in v. 13 for emphasis.
Along with moral corruption came violence toward others. Wherever there is sin there will be violence; you can't have one without the other. Many in our day assume that they can sin privately just as long as they don't hurt anyone, it will be okay. However, no one sins without hurting others. Eventually what is in the heart will work its way out in public.

Just as violence filled the earth prior to God's past judgment by the flood, so violence will fill the earth prior to God's future judgment by fire.

Violence:

Dan. 7:25 - And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Rev. 6:11 - And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rev. 13:15 - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev. 16:6 - For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

2 Tim. 3:3 - Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Matthew 10:21-22 - And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Fire –

2 Peter 3:12 - Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2 Thes. 1:8 - In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

7. Man's great wickedness resulted in:

a) God's sorrow and regret (v.6-7)

"It repented the Lord" – God with a deep sigh of sorrow regretted that He made man. Part of that which God said was "very good" (Gen. 1:31), was now, due to sin, very grievous (painful) to God's heart.

*Our sin grieves God's heart (Eph. 4:30).

Note the contrast of hearts:

(1) Man's heart – wicked (v. 5)
(2) God's heart – grieved (v. 6)

b) God's righteous judgment (v.7, 13)

With a heavy heart, God reveals His intention to send judgment on the earth.

The Creator has every right to dispose of His creation, which has rebelled against Him. God is perfectly just to judge a world that has turned its back on Him and His ways. Why should God prolong a person's life who doesn't use that life to glorify the Life-giver?

While God's righteous indignation and judgment is emphasized in this chapter, His grace must not go unnoticed [Note: We need a balanced perspective of God; that He is a God of love and grace, but He is also a God of righteousness and holiness.]

Right in the middle of His expressed reasons for judging mankind, God interjects His kindness toward a man named Noah.

In this context, we have a contrast of lifestyles and a contrast of fates. Noah's life was totally out of step with the rest of society.

V. 8

"<u>But</u> Noah" - God abruptly shifts from speaking about man's wickedness to speaking about a righteous man.

The transition is from God's judgment (v. 7) to God's grace (v. 8)

The name "Noah" means comfort or one who brings rest (cp. 5:29)

"Grace" - from the Hebrew word "chen" which is from a root meaning "to bend or stoop," thus condescending or unmerited favor of a superior person to an inferior one (Ryrie note).

"Found grace in the eyes of" - a Hebrew idiom expressing the <u>undeserved kindness</u> and <u>favor (blessing) that is extended from a superior to an inferior</u> (in position or rank).

From a king to a servant
EX: David to Joab (II Sam. 14:22)
Xerxes to Nehemiah (Neg. 2:5)
Ahasuerus to Esther (Est. 5:8, 7:3, 8:5)

From Boaz to Ruth (Ru. 2:10)

<u>Lot</u> found grace in the Lord's sight and was not consumed in the destruction of Sodom and Gomorrah (Gen. 19:19).

<u>Moses</u> found grace in the eyes of the LORD (Ex. 33:12, 13) and was given the privilege to lead the great nation of Israel (cp. Ex. 33:17, 34:9).

<u>The nation of Israel</u> found grace in God's sight and therefore was a nation separated unto God and directed by God (Ex. 33:16).

<u>King David</u> found favor with God (Acts 7:46) and was given the privilege to rule over Israel.

<u>Mary</u> found favor (lit. grace) with God (Lk. 1:30) and was given the privilege to bear the Messiah.

SEE: Ephesians 2:5-8

1) Grace	⇒	2) Faith	⇒	3) Grace
God's initiative		Man's response		God's response

***Noah found <u>grace</u> in the eyes of the LORD"** (Gen. 6:8)

*The LORD looked upon Noah with grace:

What did God's grace do for Noah?

Noah received:

I. GRACE TO <u>LIVE A HOLY LIFE</u> (Gen. 6:9)

A. Noah was <u>just</u> (righteous)

He did what was right. He was moral; honest; truthful; (the abundant wickedness of Noah's day did not alter his convictions and lifestyle).

B. Noah was <u>perfect</u> (blameless)

No one could discredit him as a man of God. His testimony was impeccable.

C. Noah <u>walked with God</u>

He, like Enoch his great-grandfather (Gen. 5:22, 24), knew the meaning of fellowshipping with God.

His life was "in sync" with God. He abode with his Creator; he communed with his God.

D. Noah <u>obeyed God</u>

--"And God said (6:13) . . . Thus did Noah (6:22)

--"And the LORD said (7:1) . . . And Noah did according unto all" (7:5)

1. Noah's obedience was <u>exact</u>

   He did <u>exactly</u> what he was told - "Thus did Noah" - this is what Noah did

2. Noah's obedience was <u>complete</u>

   He did <u>"all"</u> that he was told

II. GRACE TO DO A WORK FOR GOD (Heb. 11:7)

Heb.11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

The work was preparing an ark. A 450 foot long, 75 feet broad, and 45 feet high barge (SEE Ryrie's note on Gen. 6:15).

A. Noah's labor was motivated by faith

(Although Noah had never seen rain nor heard of a flood, he believed God) We “walk by faith not by sight”

B. Noah's labor was propelled by fear

(Noah feared God's word and respected God's power)

EX: of O.T. Passover in Egypt. The people who feared God applied the blood.

C. Noah's labor saved his family (the animal world, and succeeding generations; you and I would not be here today if it were not for Noah!)

III. GRACE TO PREACH A RIGHTEOUS MESSAGE (II Pet. 2:5)

2 Peter 2:5 - And (God) spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

"A preacher of righteousness" -

"Preacher" - a herald; someone who announces a message for a superior without addition or subtraction.

"Of righteousness" - Noah preached not what the populace wanted to hear, but what was truth!

His message described a righteous God, who was about to destroy an unrighteous world by divine righteous indignation.

*NOTE: Noah's message went out in the power of the Holy Spirit during a time when the Spirit was striving with men (Gen. 6:3).

Peter said: the same Holy Spirit that quickened Christ (I Pet. 3:18), preached (heralded) to those living in Noah's day (who from Peter's day and perspective are "spirits in prison). They were, however, alive and disobedient in Noah's day when the Spirit (via Noah) preached (v. 19-20)

IV. GRACE TO BE <u>RESCUED FROM DIVINE JUDGMENT</u> (Gen. 7:16; Lk. 17:26f)

1) "Eight souls were saved (delivered) by ("dia") water" (I Pet. 3:20)

2) "The LORD shut him in" (Gen. 7:16)

3) "God remembered Noah" (8:1)

God is also going to rescue His children (via Rapture) from His judgment in the Day of the Lord (Lk. 17:26-36; Lk. 21:36).

CONCLUSION:

As it was with Noah, whose salvation provides a pattern of His dealings with mankind throughout history, the Bible is teaching here, as it does throughout, that God will destroy all people except the recipients of His grace. All of humanity (past, present, and future) ultimately falls into one of two categories: the cursed and the blessed; the saved and the lost.