

We continue in Genesis 6, the opening verses on the Genesis Flood.

- I. The Primeval History 1:1-11:26
 - A. The History of the Creation 1:1-2:3
 - B. The Early History of Mankind 2:4-3:24
 - C. Early History of Civilization 4.1-9.29
 - 1. Decline of Civilization 4.1-6.8
 - a. Cainite Line 4.1-24
 - b. Sethite Line 4.25-5.32
 - c. Corruption of Mankind 6.1-8
 - 1) Corrupt Condition 6.1-4
 - 2) Condemnation of God 6.5-8
 - a) Evaluation of Depravity 6.5

In the Early History of Civilization we see the Decline of Civilization which results in a severe judgment—a world-wide flood which goes against some of the scientific thinking of the day. So I will give you some of the scientific evidence for a world-wide flood. The secularists show us a geologic column and point out that there is no evidence of a Genesis Flood in any layer. But I believe that there is actually overwhelming geologic and other scientific evidence for this Flood.

We have seen the Cainite and Sethite line, and the Corruption of Mankind. We started 6.5-8 and will review it first.

6.5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

A description of that Depravity, God's evaluation in verse 5: Then the LORD saw that the wickedness of man was great on the earth. In fact the verse stresses the evil of man on earth.

Condemnation

6.5 - Perception

This was God's perception and it is emphasized with many words:

6.5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

The writer, Moses, even uses the literary device of alliteration (which I use in the outlines also) to emphasize the Depravity:

6.5 -Depravity

- > Wickedness - *raat* (noun)
- > Was Great - *rahbah* (adjective)
- > Every - *kol* (adjective)
- > Only - *raq* (adverb)
- > Evil - *ra'* (noun)

The Hebrew words start with 'ra-'. Then 'every' is different: *kol*, in the middle of the list. The last two 'ra-' again.

Genesis 6-9: the Biblical emphasis that shows that the Flood was **a universal flood, world-wide**.

1. Universal Corruption

All the words that begin with 'ra-' show the depth of corruption—'all' of humanity, etc, indicate that there is universal corruption. It has been estimated that there were at least a few million population on the earth.

- c. Corruption of Mankind 6.1-8
 - 1) Corrupt Condition 6.1-4
 - 2) Condemnation of God 6.5-8
 - a) Evaluation of Depravity 6.5
 - b) Emotion of Grief 6.6

Thus we have the Evaluation of Depravity in 6.5 and then in 6.6 the Emotion of Grief—the emotion of God.

6.6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

We talked about the difficulty of the passage: God was *sorry* that He had made man. And he was *grieved*:

Key Terms

1. Sorry - *nakham* regret, sorry, anthropopathism

Some of the translations use the word ‘repent’ which is probably not a good translation—implying that God is changing, but in the Scriptures there are references of the *emotions* of God, this being one of them.

Obviously God is not caught of guard (not taken by surprise) by the depravity and descent that have in chapter 6. We discussed His *immutability*, not changing in His plan, having anticipated everything that is going on. But all the same, there is a sense in which it *pains* God, an example of anthropopathism which is a figure of speech in which God is portrayed using language or emotions that refers to mankind. It is hard to tell in what way God has this sense or emotion. We know of others: obviously He has the emotion of love, wrath, a righteous and holy jealousy.

And it is emphasized again in that He was grieved in his heart:

6.6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

He perceives the condition and then experiences this painfulness, the emotions described in verse 6.

Condemnation

6.5 - Perception

6.6 - Pain

The best way I could describe it was that it *pained* Him.

- c. Corruption of Mankind 6.1-8
 - 1) Corrupt Condition 6.1-4
 - 2) Condemnation of God 6.5-8
 - a) Evaluation of Depravity 6.5
 - b) Emotion of Grief 6.6
 - c) Execution of Sinners 6.7

Then, verse 7 I describe as the Execution of Sinners where God is going to take action and we will see the details through chapter 8 where there is a description of the Flood.

6.7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

This is the first announcement of the judgment: I will blot out man. There are clearer statements later that include all of mankind. He refers to the creation in the early chapters of Genesis. And also it will include the animals.

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropopathism
2. Blot out - *makhah* erase from a book, rub out, remove

The Hebrew word ‘blot out’, *makhah*, is used in the context of erasing something from a book, rubbing something out or removing it. Very drastic, very definite, it certainly illustrates what God is going to do: wiping clean the face of the earth with the Flood.

Genesis 6-9

1. Universal Corruption
2. God’s Determination
 - 6.7 The LORD said, “I will blot out man whom I have created from the face of the land,...
 - 6.17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh...

Notice the language here: The LORD said, “I will blot out man...” It is not a natural event—though He will use some natural forces and elements, but the Flood has a lot of supernatural elements to it also where God actively involves Himself in the destruction.

En verse 17 it is re-iterated. Again, God is speaking, “Behold, I, even I...” If we didn’t get it in verse 6, He repeats and adds, ‘even I am bringing the flood of water upon the earth’. We see that it gets more specific; the means that God will use a flood to blot out mankind. This is the divine, or God’s Determination.

6.7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

Then the extent: this is the first mention of animals, creeping things, birds. We saw these words in the creation and now similar words mentioned in relation to the Flood. Then the re-iteration of the sorrow:

6.7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

We could call this verse the Plan.

Condemnation

- 6.5 - Perception
- 6.6 - Pain
- 6.7 - Plan

The Plan is to bring a judgment and verse 17 makes it plain that that Plan is going to include a large-scale flood.

- c. Corruption of Mankind 6.1-8
 - 1) Corrupt Condition 6.1-4
 - 2) Condemnation of God 6.5-8
 - a) Evaluation of Depravity 6.5
 - b) Emotion of Grief 6.6
 - c) Execution of Sinners 6.7
 - d) Exception of Noah 6.8

But there is one exception: Noah.

6.8 But Noah found favor in the eyes of the LORD.

‘But’, so we have a contrast now. The great contrast is the one between the character of Noah and that of the generation in which the Flood will take place. But Noah found favor in the eyes of the LORD. To be consistent with what the rest of the Bible teaches we would have to say, even though it may not be as crystal clear here, it’s not that Noah under his own power was able to ‘convince God’ or impress God in some way. If you look at the word ‘favor’ it is used in the NT as *grace*. In fact, the word favor in Hebrew *khen* is the first ‘grace word’ that occurs in all the Bible

and it could be translated ‘Noah found grace’. It wasn’t Noah’s efforts and not his character; it was the grace of God that worked in Noah to produce the character that Noah was able to display. So the word grace would be a better translation there.

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropopathism
2. Blot out - *makhah* erase from a book, rub out, remove
3. Favor - *khen* grace, favor

Noah found *grace* in the eyes of the Lord. That is the pattern throughout Scripture; we don’t approach God on our own efforts, in our own ways. We receive the grace that He bestows and that grace is the means by which our character is developed, beginning with the grace of salvation. What is implied here is that Noah found initial grace in that God granted him salvation and then further grace that God developed the character that we will see that Noah displayed.

It doesn’t say much about the children, including the wives, but we would assume that Noah was a godly father that would have communicated the grace that he received to his family as well, and apparently they would have responded to that grace as well. This is seen as a pattern in other examples throughout the Bible.

God is going to deal with Noah, so we have the first hint that there is going to be a preservation and exception to the blotting out of humanity.

Condemnation

- 6.5 - Perception
- 6.6 - Pain
- 6.7 - Plan
- 6.8 - Preservation

This is probably a good place to mention a recurring theme throughout Scripture which I describe as the Cycles of Sin. Hopefully you will see many, many examples of it on a broad scale. We have already seen it with Adam and Eve, and at the beginnings of the Genesis Flood. You can see it in the Tower of Babel, in the patriarchs, in the nation of Israel, in different *aspects* of Israel—different time frames—you can see it in the church and even in the future Millennial Kingdom. These cycles of sin are recurring patterns, over and over. You can see it on a large scale and on an individual scale as well.

This is the Cycle:

Cycles of Sin

1. God’s work of grace
2. Sin begins corrupting effect
3. God patiently endures sin
4. Sin reaches full corruption
5. God intervenes to judge and save

After the fall of mankind in Genesis 3, one of the things we stressed was that there is evidence there that God offered and Adam and Eve *believed* and have salvation, the grace of God. You might even see that at the very beginning in that God *creates* as an act of grace; He didn’t need the universe but He graciously created not only a universe but people to populate it. But in the Genesis Flood you see the beginning of grace after man sins.

Then you see the corrupting effects of sin, the advancing of Depravity with Cain—in fact it is a drastic difference in the sin of Adam and Eve and that of Cain, so sin begins its corrupting effects which continue over a period of time.

And in the Cycle God patiently endures that sin until it reaches its full corruption at which point God intervenes to judge and to save. So the Genesis Flood is the point at which the sin of mankind and civilization, in this case, has reached its full

corruption. And now God must intervene, and in fact even judging is a work of grace; and certainly the salvation is a work of grace.

Then you will see another Cycle that leads all the way to the Tower of Babel. It's not as clear because we don't have enough detail, but you can assume the Cycle of Sin. It's clearer later on, for example in the patriarchs. God calls Abraham—that's an act of grace as He calls him out of Ur, and does a work of grace within him and gives him tremendous promises and enters into a covenant.

As you continue through the patriarchs you see that Isaac is not the man of faith that Abraham is. You see a diminishing of faith, lessening of spirituality and you see a drastic drop between Isaac and Jacob—in fact Jacob is a deceiver and does all kinds of things that are less than honorable. And then by the time you get to Genesis 37, the family is on the verge of destroying itself; they plot to even kill Joseph, and then decide to sell him instead to the Egyptians.

So you see the patriarchal corrupting effects and God patiently enduring through the patriarchal ages. And then it is through Joseph, Genesis 37 and 38, you see sin reaching full corruption and then God intervenes and raises up Joseph—the rest of the book of Genesis is the story of how the family is preserved in Egypt through Joseph. That is just another example, but you could work your way through the whole nation of Israel and see these cycles.

But with the Genesis Flood we have reached the full corruption. That ends the *Decline* of Civilization, and in the next passage it is the *Destruction* of Civilization which goes to the end of chapter 8.

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a. Depravity before Flood	6.9-12
1) Dedication and Descendants	6.9-10

There is a re-iteration of Noah and then more details of this Depravity.

6.9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

These are the records of the generations of Noah. This is the way that the translators treat the *toledoths* (records of the generations) and this one pertains to Noah. We saw Noah introduced in the last *toledoth*, so this is the 3rd *toledoth* that we have dealt with it. In the last one we saw the outcome of the creation, then the outcome of Adam and now the outcome or the record of Noah. It begins with a description of him and then will progress into the negative aspects. He, again, is in contrast with the generation in which he lives.

6.9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

Several things are brought out about the character of Noah. First he is described as righteous.

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropathism
2. Blot out - *sakhah, atsab* erase from a book, rub out, remove

3. Favor - *khen* grace, favor
4. Righteousness - *tzadik* right standing before God

The Hebrew word for righteousness is *tzadik*, a very common word in the OT and picked up the NT—in fact this is the key word in the book of Romans. I think Paul depends a lot on the OT revelation; the OT idea is basically the same as the NT. It gives us the standing before God and is a *right standing* before Him. So Noah had a right standing, and again, following the pattern, it is not through his own efforts because, like Isaiah says, our efforts are like filthy rags which would be the case for Noah as well. It takes what we just looked at, the favor, in verse 8. And we would assume he came into a right relationship, like any other believer, what God has promised concerning the salvation that He has offered to mankind. So his standing is one of righteousness.

6.9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

And, added to that blameless in his time, or in his generation—contrasting the rest of the culture that is described as wicked and evil and the intents of man’s heart ‘was only evil continually’. Noah is the exception, being blameless in his time.

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropopathism
2. Blot out - *sakhah, atsab* erase from a book, rub out, remove
3. Favor - *khen* grace, favor
4. Righteousness - *tzadik* right standing before God
5. Blameless - *tam* without blemish, complete, mature

Noah is the exception, being blameless in his time. Now this is a word used often in relation to the sacrifices that are brought—

one that would be without blemish. This is common in Leviticus and other books of the Bible that deal with the sacrificial system and the animals that are acceptable to be brought, without blemish.

It also has the idea of completeness in terms of character and maturity of character. I think what we have in view here is the inward standing of Noah, that right relationship, similar to the patterns we see elsewhere in Scripture, that produces a life that obeys God, walks with God, a lifestyle before others. It is a relationship before God, and probably ‘blameless’ is in relationship to the culture in which Noah lived. So he is a mature, complete believer in terms of God working out righteousness in his life—somewhat like the NT concept of sanctification.

6.9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

And again, I think a deliberate choice, like Enoch Noah walked with God. A reminder of what we saw in chapter 5; you remember that Enoch was *taken up* without dying. And Noah had the same character, although God did not take him up. So three little notes concerning the character in verse 9...

6.9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

Then it continues with Noah became the father of three sons: Shem, Ham, and Japheth

So we have the genealogy re-iterated: Shem, Ham, and Japheth. I think that they are put here to at least hint to us that

these three sons are also believers and also following in what I might describe as the *Legacy* of Noah.

So we have his Standing before God, his Character that is developed from that Standing, and that Character is a result of a Lifestyle of walking with God, that is, a day by day, step by step relationship he has with God. I think this is at least hinted at—looking at Hebrews 11.

Noah

1. Standing - righteous
2. Character - blameless
3. Lifestyle - walked with God
4. Legacy - Hebrews 11.7 *By faith Noah, being warned God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.*

There is more detail concerning Noah here, but what I add here is the *Legacy* of the sons, Shem, Ham and Japheth—a legacy of godliness. First, Noah is in the list or ‘Hall’ of faith, the ones that displayed faith—and his obedience to God, taking the warning seriously, of things not yet seen, implying that perhaps there was no rain yet, or no floods, but taking God at His word, prepared an ark which will be the rest of the narrative.

Notice that it was *for the salvation of his household*, a reference to the family of Noah and the three sons—and later we learn of their wives, making it 8 on the ark. And also the legacy he leaves behind condemned the world and again reference to righteousness, became an heir of the righteousness which is according to faith. So that is the legacy of Noah hinted at in verse 10 and made a little bit clearer in Hebrews 11.7.

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| 1) Dedication and Descendants | 6.9-10 |
| 2) Depravity and Deadliness | 6.11 |

So that is the Dedication and Descendants of Noah and in the next verse, 11, we have the Depravity and Deadliness of the culture—the contrast.

6.11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.

Now the earth was corrupt in the sight of God. Notice the emphasis, God seeing, taking notice. And again a different word.

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropathism
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3. Favor - *khen* grace, favor
4. Righteousness - *tzadik* right standing before God
5. Blameless - *tam* without blemish, complete, mature
6. Corrupt - *shakhat* ruined, destroyed (6.17), corrupt 3x in 6:11-12, 7x in 6:11- ... through the rest of the narrative

We saw *wickedness, evil*; and now we have another word, *corrupt* in the sight of God. In some contexts it could be translated as ‘ruined’; in verse 17 we have the word ‘destroyed’ in the context of God bringing the Genesis flood where the world will be totally destroyed by the flood. It is the same word here. It is not a physical destruction but it’s a moral and spiritual

destruction that is in view in verse 11, but it is the same word, translated ‘corrupt’. It occurs 3 times to emphasize it in verses 11 and 12. It actually occurs 7 times, beginning in verse 11 through the rest of the narrative.

6.11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.

And not only that, but the earth was filled with violence, another word to add to the list:

Key Terms

1. Sorry - *nawkham* regret, sorry, anthropathism
2. Blot out - *sakhah* erase from a book, rub out, remove
3. Favor - *khen* grace, favor
4. Righteousness - *tzadik* right standing before God
5. Blameless - *tam* without blemish, complete, mature
6. Corrupt - *shakhat* ruined, destroyed
7. Violence - *khamace* unrighteous, wickedness, violating rights

Wickedness, a different term that we saw earlier, has the idea of violating the rights of some—even in extreme ways, not just casual violating of rights but taking a life, murder, of that sort.

The ‘violence’ part is the deadliness, so there are probably lots of murders and mass destruction of humanity described in verse 11. So it was a very depraved situation before the Flood.

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- 2) Depravity and Deadliness 6.11
- 3) Diagnosis and Description 6.12

Now, verse 12, the Diagnosis and Description. So God is looking...

6.12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

God looked on the earth. We have already seen that a couple of times. and behold, calling attention to it. it was corrupt the second occurrence of the word *shakhat*: it was ruined, destroyed, and I think the emphasis is on it being spiritually and morally corrupt.

God’s Evaluation

> 1.31 - Elohim saw ... it was very good

Progress of Sin

- > 6.5 - YHWH saw ... wickedness of man was great
> 6.12 - Elohim looked ... it was corrupt

In the creation we have seen that *Elohim* is the transcendent creator God that was separate and distinct from the creation. And He *saw*: but there the work of God was *very good*. Now in great contrast and in 6.5: Yahweh I *saw*, the same word, but the name of God is more intimate, relational, the immanent God. So the creator God speaks and sees; the immanent and personal God also sees that the wickedness of man was *great*, verse 5.

And now, verse 12, not only Yahweh, but Elohim ‘looked’, the same word in 5 and 1.31. ‘Looked’ is the same Hebrew word as ‘saw’—it was corrupt; this is God’s evaluation

6.12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

for all flesh had corrupted—and there is the third occurrence of ‘corrupt’. And there is the word ‘all’ again. The language uses universal terms like ‘all’ (*kol*) had corrupted their way upon the earth. This calls for a *universal* flood to deal with the universal corruption.

Pre-flood

- 6.5 - God’s evaluation (6.12): great wickedness, complete evil
- 6.6-7 - God’s sorrow and grief
- 6.11-12 - totally corrupt
- 6.11 - filled with violence
- 6.7,17 - deserving of judgment

So, summarizing, in the pre-Flood world we have God’s evaluation, 6.5, re-iterated in verse 12 that we just looked at. But going back to verse 5 we have great wickedness and complete evil. Then in verses 6-7 we have God’s response, one of sorrow and grief, to emphasize the severity of the wickedness and evil. And then verses 11 and 12: totally corrupt and violence, and as a result of that, we saw in verse 7 that there is a deserving of judgment, repeated in verse 17 later on.

Flood

- > Judgment - wicked
- universal - mankind, earth
- > Deliverance - righteous
- selective - Noah’s family, animals

Now we are going to focus on the Genesis Flood: it is judgment on the wicked that we just described in some detail and we will see that it is a *universal* judgment of all mankind. And it is going to include the earth as well, so it will have physical, material consequences.

But the Flood is not just a *judgment*, but it is also a *deliverance*. Both are *grace*; God must judge in order to preserve that that He loves. And the judgment is part of Him delivering those that He loves, the righteous—one family was granted that grace of righteousness.

The judgment is universal, but the deliverance is selective, including only Noah’s family and the animals.

We can conclude the passage with a little summary statement: There is a drastic difference between God’s world, and those to whom He grants grace or favor, and Satan’s world which is represented by the culture that degenerates to the point that see in the two passages, 6.1-8 and 9-12.