

Subject: *God's Judgment in the Days of Noah*

Scripture: *Genesis 6:1-8*

Around the first of October 2021, I had the privilege to attend a minister's conference in Atlanta. At that conference we were challenged to be "judgment preachers," to make it clear that God judges sin and He is going to bring His judgment on this world. The OT prophets were judgment preachers, so was John the Baptist, so was Christ, and the apostles were all judgment preachers. Any preacher who preaches the Bible book by book and chapter by chapter will often be a judgment preacher.

Here we are in Genesis again, and as we begin chapter 6 we read about God's judgment in the days of Noah. This is especially important to preach because Christ said it would be like the days of Noah when He comes again,

Matthew 24:37-39 ³⁷ *But as the days of Noah were, so shall also the coming of the Son of man be.* ³⁸ *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,* ³⁹ *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

As we have already seen in Genesis 1-5, God reveals His character and attributes in the Bible. God is unchangeable (immutable). He is not one way in the OT and another way in the NT. The God of the OT is the God of the NT. The God of Genesis is the God of the Gospels. He cannot change. What we learn about God in Genesis is still true today.

Later in Genesis, God identifies Himself as the God of Abraham, Isaac, and Jacob. He was same God even before the days of Abraham.

In Genesis 1, He is the God of Creation.

In Genesis 2-3, He is the God of Adam and Eve.

In Genesis 4, He is the God of Cain and Abel.

In Genesis 5, He is the God of life and death.

In Genesis 6-9, He is the God of Noah.

1. The Reason for God's Judgment (vs. 1-2, 4-5)

The reason for God's judgment is His holiness and hatred of sin. In the opening verses of the chapter 6 we read of an increase in people and increase in sin. Verses 1-2 speak of the sons of God marrying the daughters of men, and there are different interpretations as to what this means. Some say this refers to the intermarriage between the godly line of Seth and the ungodly line of Cain. Some say it refers to angels who came in the form of men and took wives. They say it can be linked to statements in 2 Peter 2:4 and Jude 6 which speak of fallen angels who are kept in chains until the time of judgment for a certain sin they committed.

When you take this with verse 5, it's clear that sin ran wild.

MacArthur sums it up like this: "This was an act of degradation that revealed the end-point of God's patience." We speak of the good ole days, but these were the bad ole days.

2. The Delay of God's Judgment (vs. 3)

The delay of God's judgment was His patience (*1 Peter 3:20*, "the longsuffering of God waited in the days of Noah"). He began a countdown of 120 years in which Noah preached

and built the ark. All the while God was striving with men. He was working in the hearts of men to call them to repentance. This striving came through the preaching of Enoch and Noah, who is called a preacher of righteousness.

God is delaying judgment today for the same reason...He is patient.

2 Peter 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.*

Ecclesiastes 8:11 *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

We must not confuse God's patience for lenience or forgetfulness or a change of mind about sin. The Bible warns us that if we presume upon God's patience we are just storing up more of His wrath against us on judgment day.

Romans 2:4-5 ⁴ *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?* ⁵ *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.*

2 Corinthians 6:2 *behold, now is the accepted time; behold, now is the day of salvation.)*

There is a time when God hears to the prayers of sinners who repent, and now is that time. There will be an end to the time of God's patience and then judgment will come. Again I want to quote what Matthew Henry said: "The time of God's patience and forbearance towards provoking sinners is sometimes long, but always limited. Reprieves are not pardons. Though God bears (with sinners) a great while, he will not bear always."

3. The Tragedy of God's Judgment (vs. 6, 7b)

The tragedy of God's judgment is the sadness and sorrow over the world He made and the people He made. What a contrast to Genesis 1:31, "God saw everything that he had made, and behold, it was very good." Man's sin led to God's sorrow. The Bible says that God is glorified in both the salvation and condemnation of sinners, but the Bible also says He rejoices in their salvation and takes no pleasure in their judgment.

4. The Certainty of God's Judgment (vs. 7a)

When we begin Genesis 1 we don't expect to read this by the time we get to Genesis 6:7, "I will destroy man whom I have created." This is what God promised to do, and this is what He in fact did. This is another example of God's sovereign will. God chose to create and He chose to destroy His creation. God's judgment was not only an act of His sovereign control, as Matthew Henry said, "The destroying (of the world) was an act, not of absolute sovereignty, but of necessary justice, for the maintaining of the honor of God's government."

Acts 17:30-31 ³⁰ *now God commands all men every where to repent:* ³¹ *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he*

hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Hebrews 9:27 *And as it is appointed unto men once to die, but after this the judgment.*

2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom.*

5. The Exception to God's Judgment (vs. 8)

The exception to God's judgment was His grace upon Noah. This is the first mention of the word "grace" in the Bible, but it's not the last. The word is also translated "mercy" and it comes from the Hebrew word *khane* meaning "to stoop or bend in kindness toward an inferior."

By grace Noah was separated from the rest of all the people in the world. This was special, distinguishing grace from God; it was saving grace. Grace is God's undeserved favor. Grace is God's unexplained favor. The only reason Noah found grace in the eyes of the Lord was because he chose to give Him grace. It wasn't that Noah was such a good man. It wasn't that Noah earned God's favor. In that case it wouldn't be grace, it would be a reward.

Grace is not a reward for the righteous; it's a gift for the guilty. For a reason known only to God, Noah was rescued from the judgment that would destroy all people on earth. This is the sovereign grace of God.

Exodus 33:19 *And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.*

Romans 9:15-16 ¹⁵ *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* ¹⁶ *So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

Salvation is not by human desire or by human effort. It is only by God's mercy.

What does this mean for us today? We live under the constant threat of God's judgment, but there is also the free gift of His grace in Christ.

Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*