

Gen. 6:1-8 (LD 3) “Who Poisoned the Well?”

For the Children: I really do not like chilli. So if you were eating at our house, and found chilli in your dish, you could be sure that I did not put it there. Well, God hates sin far more than you and I may hate certain foods. When we consider that sin is found in the whole human race, you can be very certain that God did not put it there. The Bible teaches that Satan encouraged it, but Adam and Eve went along with it willingly. From them, it entered the whole human race. God hates sin so much that He warns against it, forbids it, punishes it, destroys it, and saves many people from it. **Questions:** Does God get upset like we do? Does God ever make mistakes? Why might He have allowed sin to enter the world?

Introduction:

First Point: The Lord's Sorrow

- 1) Grief in His Heart: The Lord's reaction to the spread of sin in the world is described as “sorrow and grief (vss. 6,7). This does not mean that the Lord has emotions like ours, or that He is unhappy with His own decisions, makes mistakes or changes His mind. His reaction is put in human terms, so we understand how opposed He is to sin. He reacts to sin according to His unchanging character.
- 2) God's “Regret”: The Lord is “sorry” that He had made man and threatens to blot him out. See also 1 Sam. 15:11, Jer. 26:3. But God's “repentance” is not due to sin or error on His part. He simply “turns” (“repents”) from one course of action to another, in response to man's behaviour. This, too, is always according to His unchanging character - including His holy hatred of sin. God is not a man that He should “repent” in the way we do (Num. 23:19; 1 Sam. 15:29).
- 3) Not the Author of Sin: The Lord does not put the idea of sin into man's heart, or in any way encourage or force man to sin. His reaction in Gen. 6 shows how totally He hates sin, with His whole Being (“in His heart”). See Jam. 1:13.

Second Point: The World's Wickedness

- 1) The Source of Evil: Gen. 3 makes it clear that Satan is the tempter, but Adam and Eve went along with his suggestions willingly. See Jam. 1:14. In Rom. 5:12f, we see that Adam's sin has been imputed to the whole human race, because he was acting as our head and representative. Sin is also inherited – parents pass on their sinful nature to their children. This is why LD 3 can say that man's corrupt nature comes from the fall of Adam and Eve. It explains why nothing the natural man does is good in God's sight, and why he is “inclined to all evil.” It also explains why wickedness spread so quickly and totally in the world, at the time described in Gen. 6. See especially v. 6.
- 2) The Problem of Mixed Marriage: The spread of sin was accelerated here by the decision of the “sons of God” – believing men – to marry unbelieving women (“the daughters of men”). The believing men cared more about appearance than godliness (v. 2). The children born to them were often “Nephilim” – tough men who became warlords or heroes, because they gloried in human strength above godliness. The weakness of the fathers and unbelief of the mothers quickly broke down the society, leading to the spread of evil. See 2 Cor. 6:14 on the evil of mixed marriage.

Third Point: The Lord's Grace

- 1) Noah Not an Afterthought: One man and his family was rescued from the flood that God sent to destroy the wicked. This was not an “afterthought” – verses 7 and 8 go together: God's plan was that the world would be destroyed, but Noah would be saved. The Lord was following His plan, to bring the Seed of the woman, Christ, through the line of Seth and Noah – to bring about a new humanity.
- 2) A Matter of Grace: Noah did not deserve this rescue. He was a “blameless” man because he was a man of faith (Heb. 1:7), made blameless in Christ. We see his sinfulness in Gen. 9. The word “favour” in v. 8 means that God was showing grace to one who had no claim for gracious treatment. The Lord responds to the spread of sin not only by removing the wicked, but also by showing grace to His people for Christ's sake. LD 3 can therefore promise that man is corrupt – “UNLESS we are born again by the Spirit of God.” The Spirit enables us to turn to Christ and find salvation.

Conclusion: