

## Genesis 6:1-8

### *The Sorrow of God over Sinful Man*

Put yourselves in Satan's shoes

- You were cast out of heaven because of your desire to be like God
- You were successful in deceiving Eve to eat from the forbidden fruit
- You watched in sheer delight as Adam willingly chose to eat from the forbidden fruit
- You witnessed God cursing the serpent and the ground
- You observed Adam and Eve banished from the Garden of Eden, away from the presence of the Lord

Throughout all of this, God seemingly overlooks your involvement of introducing sin to Adam and Eve

- God gives you some odd-sounding statement that a seed from a woman would cause enmity and would **"bruise you on the head"** (Gen 3:15)
- Woman that you so easily deceived and manipulated for your own purposes

You decide to nip this in the bud early

- So you tempt Cain to murder his own brother, Abel, the righteous seed

You have been quite successful so far

- You tempted Eve to eat from the forbidden fruit
- You tempted Cain to kill his brother

*So much for the promise of this future Deliverer, right?*

Well, God raises up Seth, another son, for Adam and Eve

- It would be through the line of Seth that the Deliverer would come

But Satan wasn't done yet

- He had a devious, disastrous plan up his sleeve
- Would his plan work?
- Would he be able to thwart the promise of God?

Let's read Genesis 6:1-8

This passage shows us two (2) fundamental truths about God's character

- The judgment of God for sin (6:1-7)
- The grace of God for sinners (6:8)

### **I. The judgment of God for sin (6:1-7)**

Now it came about, when men began to multiply on the face of the land,

Chapters four and five have recorded the lineage of Cain and Seth

- Chapter four records the line of Cain, the murderer
  - o Not much good to say about this group of individuals
  - o No details of years of life, lineage, etc.

- Chapter five records the line of Seth, the righteous seed
  - o A great amount of detail regarding years of life
  - o Mention of the lineage continuing on for years

God blessed Adam and Eve in chapter one by saying, “**Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.**” (1:28, emphasis mine)

- God was being faithful to His Word
- Adam and Eve’s lineage was certainly multiplying

As mankind was multiplying, so was sin

- This account highlights the utter depravity of mankind<sup>1</sup>

and daughters were born to them,

It is interesting to note that over chapters four and five, very little mention was made of women

- Eve was mentioned (4:1, 25; 5:2)
- Cain’s wife (4:17)
- Lamech’s two wives (4:19, 20, 22, 23)
- Lamech’s daughter (4:22)
- The phrase “*other sons and daughters*” is repeated (5:4, 7, 10, 13, 16, 19, 22, 26, 30)

But as chapter six opens, mention is made of “**daughters**” being born

- This isn’t a casual oversight
- I believe this was very intentional on the part of the author, to signal something very special that was about to take place

The man would be the one who passed the seed on to the next generation

- That is why men represent the line of Seth in chapter
- Specifically, one son represents that lineage

The promise that God gave to the serpent back in chapter three mentioned the seed of a woman as the Deliverer

- It will not be the seed of man who crushes Satan
- God says very specifically that this enmity will be between the seed of Satan and “**her seed**”

So the women would definitely play a crucial part in this future Deliverer

- And Satan knew that all too well

Satan had already claimed Cain as his own

- The first seed of Satan
- He tempted Cain to kill the righteous seed, Abel
- But God raised up Seth, another child from Adam and Eve to carry on the righteous lineage

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<sup>1</sup> Allen P. Ross, *Creation & Blessing*, 181.

<sup>2</sup> that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

I have to admit up front that this passage in Genesis 6 is a very difficult one to interpret correctly

- There are many interpretational issues that need to be addressed
- I have listed some of these in your bulletin insert

Let's remind ourselves that the goal of interpreting Scripture is to allow God's Word to direct our minds

- We don't come to Scripture with a preconceived notion or bias
- We are sure to err if we do that

One principle in Bible interpretation that I hold to very strongly is the issue that Scripture interprets Scripture

- The best commentary on one passage of Scripture is the rest of Scripture
- There is a great harmony and consistency that exists within the pages of God's holy Word

So when we come to difficult passages such as this one, we must come with a heart trained in the basics of Bible interpretation

- We must observe context
- We must do word studies in the original languages
- We must see if other passages of the Bible shed light

The first exegetical issue that needs to be addressed is an important one

- Who are the "sons of God"?
- Also, who are the "daughters of men"?

Basically, there are two main interpretations in identifying these "sons of God" and "daughters of men"

- First, they are fallen angels – demons – who enter into illicit relationships with women
- Second, this is a way of identifying the intermarriage between the line of Seth and the line of Cain

Let me say upfront that there are godly men who hold to each of these viewpoints

- But we are not here to take sides
- We are here to understand what God intended

I would like to give you a few pros and cons for each view

- This should help you to understand the specifics of each position

#### 1. The "sons of God" are demonic spirits who enter into illicit relationships with women

Pros:

- Throughout the Old Testament, the phrase "sons of God" is used exclusively of angels – without exception (Job 1:6; 2:1; 38:7; Dan 3:25)<sup>2</sup>
- The New Testament seems to interpret this sin as angelic vs. human (1 Pet 3:19-20; 2 Pet 2:4-6; Jude 6)
- It is the oldest interpretation, held by many in the early Church and supported by authors outside the Scriptures<sup>3</sup>

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<sup>2</sup> Henry M. Morris, *The Genesis Record*, 165.

<sup>3</sup> John J. Davis, *Paradise to Prison*, 110.

Cons:

- The context seems to weigh in against this view. Where else in Genesis has the author mentioned angels? It seems a bit strange that the topic would be introduced in such a bizarre manner
- Jesus states very clearly that angels in heaven don't enter into marriage (cf. Matthew 22:30). In Genesis 6, the common phrase for marriage is used of these demons.
- Judgment seems to fall upon mankind exclusively. This doesn't make sense if demons were the culprit

## 2. The “sons of God” are the line of Seth who intermarry with the line of Cain

Pros:

- This view asserts that the phrase “**sons of God**” can refer to angels
  - o But it also points to the fact that God's people are referred to as His “sons”
- The context supports a clear transition for the line of Cain (chapter 4) and the line of Seth (chapter 5)
  - o According to this view, the great sin was intermarriage, a sin that plagued Israel and her leaders

Cons:

- Why limit “**men**” exclusively to the sinful line of Cain?
  - o The context of chapter five listed the righteous seed of Seth, all men!<sup>4</sup>
- Why would God send a universal judgment for intermarriage? Why didn't God do this every time Israel committed it?
- Why would the union of the line of Cain and the line of Seth produce “**mighty men**” (6:4)?

Some would point to the near context and suggest that the only logical interpretation is the second option – the intermarriage between the lines of Cain and Seth

- But I would beg to differ

I take the position that the “**sons of God**” are fallen angels who willingly overstep their boundaries

If we think back to Genesis 3, an angel is already making himself known

- Satan

Satan appears to Eve in the form of a serpent

- So you already have a fallen angel inhabiting the body of another creature for his own purposes

We know from the NT that demons inhabited unbelievers as well as swine

- So the principle of demons using the body of someone or something else is not unheard of
- We must remind ourselves that demons don't have a body – they must use the physical shell of something or someone else in order to make their presence known
- *Throughout Scripture, angels always appear as men – never as women*

**If Satan can inhabit the body of a serpent and demons can inhabit unbelievers and swine, what is so incredible about demons inhabiting men in Genesis 6?**

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<sup>4</sup> Derek Kidner, *Tyndale OT Commentaries, Genesis*, 84.

Let's also remind ourselves that the perspective of Genesis is a very earthly one

- Nowhere in Genesis 1 and 2 did the author include the creation of angels
- But we know that the angels and demons are not eternal – they were created beings

God interrogated Job for his ignorance of so many matters in chapter 38

- “Where were you when I laid the foundation of the earth? Tell *Me*, if you have understanding, <sup>5</sup> who set its measurements, since you know? Or who stretched the line on it? <sup>6</sup> On what were its bases sunk? Or who laid its cornerstone, <sup>7</sup> when the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:4-7, emphasis mine)
- Did you catch that reference to the “sons of God” shouting for joy when the foundation of the world was being laid?
  - o It seems to me that the angels were created prior to the creation and formation of the earth, mankind, and the animal kingdom

But Genesis represents an earthly perspective

- Of course it isn't going to address every single answer to every single question that we have

In reference to the statement in Matthew 22:30, “For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.”

- What class of angels was Christ speaking of?
- “angels in heaven” (emphasis mine)

Christ was not addressing the facts of what demons could not do

- Rather, He was telling what the “angels in heaven” – those angels who had not fallen – could not do<sup>5</sup>

If the fallen angels had committed the sin of rebelling against God, don't you think that they would be willing to try anything and everything that was sinful?

- If they knew something was off limits and forbidden, they would probably try it just for spite

Some would point out the fact that God's judgment falls upon mankind, not fallen angels

- They would say that if demons were the cause of sin, then why were humans punished?

This is a good observation since it is, in fact, humans who are punished

- God does not say that He was sorry for creating angels
- He said that He was “sorry that He had made man on the earth” (emphasis mine)

Once again, let's look back to Genesis 3 to see how God handled this situation

- Who was responsible for the woman sinning?
  - o Satan
- Who was punished?
  - o Adam
  - o Eve
  - o The serpent
  - o The Earth
- Who was allowed to walk away seemingly without punishment?
  - o Satan

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<sup>5</sup> Morris, 166.

Satan must have had a sly grin on his face after the dust settled

- He deceived Eve, who then led Adam to eat the fruit
- God curses the serpent and the ground and punishes Adam and Eve by banishing them from His presence
  - o *But no immediate punishment is given for Satan*

Thinking back to chapter six, why weren't the demons punished?

- Why doesn't the author of Genesis list this?

Those demons were punished

- All we have to do is turn to the NT to see that their punishment was great and severe

The apostle Peter writes his first epistle to a group of believers who were being persecuted for being faithful to the Lord

- If you were writing to such a group, what would you write?
- How would you encourage Christians to remain firm?

For Peter, he takes his readers back to Genesis – specifically, Genesis 6

- That's right, the apostle is moved by the Holy Spirit to reference Genesis 6 as an example of encouragement and comfort

Peter makes reference to “*the spirits now in prison, <sup>20</sup> who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the water.*” (1 Pet 3:19b-20)*

- This passage is clearly pointing to the same time frame as Genesis 6
  - o Patience of God
  - o Days of Noah
  - o Construction of the ark
  - o Eight people protected
- The only unknown revolves around the “*spirits*” who are “*in prison*” because they were “*disobedient*”

It makes sense that Peter is interpreting the “*sons of God*” as the “*spirits*”

- He is interpreting the demonic relationship with the “*daughters of men*” as being “*disobedient*”
- The “*prison*” is God's judgment on these demons

In his second epistle, Peter dedicates an entire section to false teachers and the judgment that they will incur

- Hinging on this judgment theme, Peter introduces the subject of demons again

“*God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; <sup>5</sup> and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly” (2:4-5)*

- Once again, the timetable and terminology that Peter uses links us to a time before the Flood
  - o Ancient world
  - o Noah – a preacher of righteousness
  - o Seven others – other members of Noah's family
  - o Flood upon the world
- This is exactly where we are in Genesis 6

Reference is made to angels who “sinned”

- The context is one of judgment and the demons certainly won't avoid their judgment for their sin

1 Peter mentioned a “prison”

- 2 Peter mentions “hell” and “pits of darkness”
- This is the same punishment alluded to in both passages

If this isn't clear enough, Jude records some strong words about these demons who disobeyed

- “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.” (6)
- Notice a reference is made to “angels” who “did not keep their own domain, but abandoned their proper abode”
  - o They stepped out of their God-ordained territory
  - o This would make sense if we interpret this as their illicit relationships with human women
- Their punishment is listed as “eternal bonds under darkness for the judgment of the great day”

Also notice in Jude that he links the sin of the angels with the sin of Sodom and Gomorrah

- “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.” (7)

What is the connection between demons and Sodom and Gomorrah?

- According to Jude, it was indulging in “gross immorality”

I believe that 1 Peter, 2 Peter, and Jude all help us to interpret and understand Genesis 6

- Demons somehow took over the bodies of human men, married human women, and tried to multiply the seed of Satan

Not all demons were involved

- Only a small number
- For their sin and disobedience, God immediately sentenced these particular demons to “eternal bonds” (Jude 6)

The rest of the fallen angels – including Satan – are allowed to go free for the time being

- That is, until their day of judgment
- But the angels involved with the sin of Genesis 6 were immediately banished to “prison”

But there is a great purpose for Satan leading these demons to cohabit with these women

- Satan had already tried to foil the promise of God for a future Deliverer by having Cain kill Abel
- When God raised up Seth to continue the chosen lineage, Satan's plan reached epic proportions

In my opinion, Satan was very intentional about having a select group of demons – “the sons of God” – cohabit with the “daughters of men”

- Satan was trying to mar and distort the image of God in mankind so much that there would be no hope for the Deliverer

Satan's first plan was for one individual to affect another individual

- Cain killed Abel

Satan's second plan was a level of global contamination and distortion of the human race that humanity had never seen before

- He tried to pass along the seed of Satan to these women
- Since the Deliverer would come through the seed of a woman (3:15), Satan hoped to overrule God's promise
- Satan literally thought that he could overpopulate the Earth with his seed – the women would then be the carriers of his ungodly race

But once again, God displayed His sovereignty over Satan

- God knew that Satan would attempt this
- He showed Himself faithful to His promise

Did you notice how similar Genesis 6:2 is with Eve's temptation in the Garden?<sup>6</sup>

- Eve saw the fruit, it was a delight to the eyes, and she took
- The "sons of God" saw "the daughters of men", took delight in their beauty, and took them as wives

<sup>3</sup> Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh;

Whatever position you take on verse two, the principle of the passage is still the same

- The sin of man demanded a judgment from God

The result was that God's patience was running low

- Yes, God is longsuffering
- But there comes a point where God will bring down judgment

Allow the apostle Peter to bring these two points into clear focus, "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

<sup>10</sup> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up." (2 Pet 3:9-10)

- Yes, the Lord is patient, wanting people to come to repentance
- But the day of the Lord will come

Specifically, God says that He will not allow His Spirit to "strive with man forever"

- God would not put up or allow this type of sinful activity forever
- There would be an end to God's patience

nevertheless his days shall be one hundred and twenty years."

Another interpretational issue comes to the forefront

- Is this 120 year period of time a shortening of man's lifespan?
- Or, is this 120 year period of time a warning of how much time is left before judgment will fall?

The problem with the first choice is that mankind continued to live long periods of time after the Fall

The best solution is to see this announcement as a warning that Divine judgment would fall in 120 years

- God was turning the hourglass upside-down and giving mankind 120 years of grace before judgment – time to repent

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<sup>6</sup> Gordon J. Wenham, *Word Biblical Commentary, Genesis 1-15*, 141.



- As the apostle Peter would say many years after Genesis 6, “the patience of God kept waiting in the days of Noah, during the construction of the ark” (1 Pet 3:20)

<sup>4</sup> The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them.

We are now introduced to another category of individuals, “the Nephilim”

- Who are these people?

The word “Nephilim” is a transliteration of a Hebrew verb meaning “to fall”

- The “im” at the end of a Hebrew word signifies a plurality
- Elohim – God is a plurality
- Nephilim – there is a plurality of these individuals

Some would say that the Nephilim were the by-product of the illicit relationships between the demons and the women

- But that doesn’t agree with the Text, “The Nephilim were on the earth in those days, and also afterward...”

The author makes it clear that these individuals were on the earth before and after this interaction between demons and women

- So they cannot refer to the offspring of these illicit relationships
- It must refer to something else

The only other time in Scripture that reference is made to the Nephilim is Numbers 13

- When the spies go into the Promised Land, the report is given that, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. <sup>33</sup> There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.” (13:32-33)
- The Nephilim are described by their physical size, making these adult Israelites feel like “grasshoppers”

Granted, there is a touch of exaggeration in the minds of these spies

- However, the point is that they feel inferior to the size and stature of this class of men

So as we come back to Genesis 6, the Nephilim were most likely a group of giants who happened to live on the earth at that time

- Remember, they were not the by-product or offspring of the relationship between demons and human women
- The author has made it clear that these Nephilim were already in existence before this demonic invasion

Reference was made to the fact that offspring were produced when “the sons of God” went into the “daughters of men”

- Somehow, in some way, these demons were able to reproduce with these women

If we pause for a second, we must confess that much of this sounds like a legend or myth

- It conjures up stories of great mythological writings that we have read or heard of
- Stories of Zeus, and Scylla, and Charybdis come to mind

But friends, this is no myth or legend

- This is the God-inspired account of real events with real people at a real time in our history

Something so horrible takes place around this time that brings the wrath and judgment of God upon the earth

- No myth or fiction would cause God to take such action

Those were the mighty men who were of old, men of renown.

Reference to these “mighty men” is made immediately after the mention of the offspring of the demonic relationships with women

- I believe that these “mighty men” – not the Nephilim – were the byproduct of these illicit relationships

The word here for “mighty” is frequently used of a warrior in battle

- It is used of human warriors
- It is also used of God being compared to a Warrior (Ps 24:8; 45:4)

In Genesis 10, a man named Nimrod “became a mighty one on the earth. <sup>9</sup> He was a mighty hunter before the LORD” (10:8-9)

- He must have been an extremely powerful individual

Apparently, the children of these relationships were intimidating warriors

- They were “men of renown”
- They had a reputation
- People remembered the stories about these men

But notice that the result of these illicit relationships were classified as “mighty men”

- Not a half-breed of demons and humans
- No, they were still “men” – still humans

<sup>5</sup> 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.

Notice the perspective of God in this passage

- 6:3 – He speaks about His limited patience
- 6:5 – He sees the sinful state of humanity
- 6:6 – He expresses sorrow over humanity
- 6:7 – He speaks of His intent to destroy all flesh from the earth
- 6:8 – He seeks out those to whom He shows favor and grace

The author is seeking to portray God in terms that we can understand, “the LORD saw”

- Of course, God does not have eyes; however, it is a figure of speech that allows us to know that God is aware of the situation

The LORD’s evaluation of the situation is grim to say the least, “the wickedness of man was great on the earth...every intent of the thoughts of his heart was only evil continually”

- What a sad commentary on the condition of mankind!
- Every intent...was only evil continually!

What a striking contrast to the end of chapter one when the Text mentions that “**And God saw all that He had made, and behold, it was very good**” (1:31)<sup>7</sup>

- Perfection has come imperfect
- Creation has become distorted
- Mankind has been driven from the Garden
- Sin has increased
- Man knows both good and evil

God looked at the state of affairs for humanity here in Genesis 6 and could assess the real condition of the human heart

- Wicked actions
- Constant sin
- Evil thoughts

“**The heart is more deceitful than all else and is desperately sick; who can understand it?**” (Jer 17:9)

We know that only God can truly assess a person’s heart

- No one can fool God
- Just ask Cain who attempted to bring an offering to God with a very evil heart

God comments on the most intimate level of our being

- Our heart
- Our thoughts
- Our motives

Upon close examination, God gives a failing grade

- Even as a born-again believer, the apostle Paul would confess in Romans 7, “**For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.**” (7:18)
- Earlier in Romans 3, the apostle Paul spoke of the condition of humanity, “**There is none who understands, there is none who seeks for God; <sup>12</sup> all have turned aside, together they have become useless; there is none who does good, there is not even one.**” (3:10-11)

In theology, we refer to the state of mankind as total depravity<sup>8</sup>

- It implies that every part of man has been affected by the Fall
  - o Mind
  - o Body
  - o Affections
  - o Emotions
- It does not imply that man is as sinful as he could be, however
  - o No man or woman has ever expressed his/her sin as badly as possible
  - o This should remind us that God restrains us from being as wicked as we could be

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<sup>7</sup> Kidner, 85.

<sup>8</sup> Davis, 115.

<sup>6</sup> And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

In trying to capture God's attitude toward this, the author mentions that "the LORD was sorry that He had made man on the earth"

- What graphic words to describe God!

Back in chapter five, Noah's father said, "This one shall give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed" (5:29)

- Rather than bringing comfort, the generation of Noah brought the judgment of God

God's love bleeds through this passage, "He was grieved in His heart"

- What He originally intended as a blessing, mankind turned into an opportunity for sin
- If God did not care for humanity, He would have not been "grieved"

<sup>7</sup> And 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."

God reaches a point to where He decrees judgment

- As we know from the next few chapters, God will send a universal Flood upon the Earth
- In doing so, He will "blot out" life on the Earth

Since sin had contaminated all flesh, all flesh had to die

God says "I am sorry that I have made them"

- This was not an admission of a mistake or defect on God's part<sup>9</sup>
- It is the hatred of God over what sin had done

Satan's plan was to distort the line of humans so badly that the promise of a Deliverer would be eliminated

Imagine the joy that Satan must have experienced when he heard that God was going to "blot out man"

- Satan must have been ecstatic!
- His plan had worked!

Satan would no longer have to concern himself with this empty promise

- God Himself would blot out mankind the Earth
- God would do Satan's work for him!

But oh how Satan must have been infuriated to see what would happen next

- Noah would soon become Satan's primary target
- And for good reason

God could not sit idly by and watch sin ravage humanity like this

- He put the wheels of justice into motion
- But He didn't destroy everyone

We have studied the judgment of God for sin

- Now we look at...

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<sup>9</sup> Kenneth A. Mathews, *NAC, Genesis 1-11:26*, 343.

## II. The grace of God for sinners (6:8)

### <sup>8</sup> But Noah found favor in the eyes of the LORD.

After giving a detailed analysis of the sinful state of mankind in verses 1-7, God gives a very brief overview of Noah

- “But Noah found favor in the eyes of the LORD”

This is the first mention of “grace” in Scripture

- Unmerited favor

This isn’t to say that Noah *deserved* to find favor with God

- Rather, it means that God gave Noah something that he didn’t deserve

Let’s keep in mind that Noah and his family deserved to die as well

- They had a sin nature that naturally drove them away from God

But God showed grace to Noah

- This is how he is said to have “walked with God” (6:9)

The reality is that the only way to escape judgment is through the grace of God<sup>10</sup>

- We all deserve to be punished

In chapter five, the ten generations of Adam were given

- Much of the chapter was routine and repetitious
- However, the one major exception was Enoch who “walked with God”

Here in chapter six, Noah’s life is set against the background of mankind

- Sin is increasing in the lives of many
- But there is an exception
- There is a ray of hope

While the rest of humanity awaits God’s judgment, Noah experiences God’s grace

- We find a reference to “the eyes of the LORD”
  - o God saw the wickedness of the earth
  - o His eyes looked upon Noah with favor

The psalmist mentions “The eyes of the LORD are toward the righteous, and His ears are open to their cry.” (34:15)

The apostle Peter wrote a similar statement, “For the eyes of the Lord are upon the righteous, and His ears attend to their prayer, but the face of the Lord is against those who do evil.” (3:12)

The promise of redemption was still alive

- God had not forgotten His promise for a Deliverer who would crush the head of Satan

Noah is described in verse nine, “Noah was a righteous man, blameless in his time; Noah walked with God”

- He wasn’t sinless
- But God showed “favor” to him and to his family

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<sup>10</sup> Ross, 185.

“By faith Noah, being warned *by 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.” (Heb 11:7)

Satan thought that his plan had succeeded

- Instead, his plan was thwarted

Noah was hand-picked by the Lord for a special purpose

- The entire planet would be drowned in water
- But He would save Noah and his family as a remnant

For Satan, this was a replay of Genesis 4

- With only one family, Satan could narrow his scope of attack
- If he could have them kill one another or distort this chosen family, he would succeed

But God protected Noah throughout this time

- While God was judging the entire earth, He was also showing grace to Noah

We see these twin themes of God’s judgment and grace in chapter six

- We see the same principle today

While there is so much sin and wickedness around us, we can be assured that God’s grace is available

When the apostle Peter wrote his second epistle, he wrote his closing chapter for those who thought that God would never judge the world because of sin

- Mockers were saying, “**Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation.**” (3:4)
- Peter reminds these mockers of God’s judgment in the past through the Flood (3:5-6)
- Peter instructs them that God will judge the world with fire, not water, in the future (3:7)

Peter then makes this statement, “**The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.**” (3:9)

- Just because God was delaying His judgment did not imply that He would never judge

God was exhibiting tremendous patience and long-suffering in allowing sinful humanity time to repent

- But sinful mankind took His patience as a sign that He would not judge sin
- What a distorted image of God’s character!

In the midst of a very sinful society, God promised to judge sin

- Although judgment was delayed, it would still come

But even in the midst of judgment, God promises to rescue those who look to Him

- Noah found favor in the eyes of the LORD

“**Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,** <sup>31</sup> **because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead**” (Acts 17:30-31)

- Like Noah’s generation, ours is a very sinful society
- Evil is rampant and increasing
- But God is still showing favor on those who repent of their sins

Yes, God will bring judgment in the future

- But He is ready to show grace right now

Sinner friend, now is the time to repent of your sins

- The wages of your sin is spiritual death – separation from God forever

There is hope because the Deliverer is alive

- Jesus Christ lived a sinless life
- He died a substitutionary death for sinners
- He was raised on the third day to signify His victory over death

While God stands ready to judge, He also stands ready to extend grace

- I would encourage you to call out to Him today
- Ask Him to change your life