



## Part 24 – De-Creation and Deliverance

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### Genesis 6:9 – 7:24

- In the mythical accounts that came out of the Ancient Near East, the flood was caused by the gods in order to combat human overpopulation. The gods are also portrayed as causing the flood because of their frustration over all the noise caused by humanity. Once the flood is unleashed it terrifies even the gods who lose control of

what they caused. Once the waters subside, the gods feed voraciously upon the sacrifices offered by their surviving human subjects. What a contrast these stories are to the biblical account which portrays God as sovereign over all events. The flood was righteous judgment for man's sins, not a capricious reaction to annoyance. At no time were the flood waters out of God's control. Noah, rather than an epic hero who must overcome the wrath of the gods, is saved by God's grace and brought through the judgment along with this family.

### 1. A Righteous Man

6:9 – “These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.”

- The Book of Noah begins with definitive statements concerning his godliness. Like Abraham, Noah's righteousness was by faith (Hebrews 11:7). He believed God and it was counted to him as righteousness. But Noah's righteousness was also a demonstrated reality. Like Enoch before him, Noah “walked with God.” Noah is a reminder to us that we do not need to be swept up in the sea of wickedness. Even if it is required, Noah proves to us that it is possible to stand alone for what is right and true.

### 2. A Sinful World

6:11 – “Now the earth was corrupt in God's sight, and the earth was filled with violence.”

- Noah was surely an outcast in such a wicked world. When the whole world is wicked, goodness looks odd. When almost everybody ignores God then someone who takes him desperately seriously seems fanatical. To those who deliberately reject the Word of God, a person committed to the Scriptures seems extreme. Noah lived in a world in which insanely evil behavior had become so commonplace that it seemed normal, but it was fearfully abnormal in God's sight. There were no exceptions in God's sight; none was righteous; all had corrupted their ways (Romans 1:18ff; Romans 3:10-18).
- Moses chooses the words “violence” and “corrupt” to describe the nature of the wickedness which characterized the world in which Noah lived. We recall Cain's act of violence in murdering his brother. We recall Lamech (a descendent of Cain) and his wicked boasts of violence and murder. Violence is a category of sins which could justly be described as “de-creation.” Violence unmakes the work of creation. Violence against God's image-bearers seeks to undo what God has done. It is an act of supreme arrogance against the Creator. Interestingly, the word translated “corrupt” carries with it the idea of “undoing” or “de-creating.” So, the violence and corruption of mankind upon the earth were characteristic of the deepest sorts of rebellion against God.

### 3. A Good God

- Biblical accounts of God's judgment often prompt unbelievers to charge God with injustice, cruelty, or worse. But of course it is not possible for the unbelieving heart to come to a proper conclusion about God (Romans 8:7; 1 Corinthians 2:14). In reading those passages of Scripture which record God's judgment being poured out, we must remember that God's acts of judgment occur within the broader revelation of who he is.

**a) God keeps his promises**

6:8

- God did not pour out his grace upon Noah because Noah was righteous. Noah was righteous because God poured out his grace upon him. This act of saving Noah and his family was an act of promise keeping on God's part. By preserving Noah, God was keeping his promise to preserve the "seed of the woman" (3:15) from destruction.
- It is significant that verse 17 is the pronouncement of devastating judgment upon all creation. "But," God says immediately after this pronouncement of judgment, "I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your son's wives with you" (vs. 18).
- This is the first use of the word "covenant" in the Bible. A divine covenant may be defined as "A formal relationship sovereignly initiated by God with man where God promises blessings if the conditions are kept and threatens curses if the conditions are broken." All that is required for God's gracious covenant to be met are fulfilled by God.

**b) God orders his world wisely***The design of the ark*

- In chapter 7 God provides Noah with exact specifications for the ark. It was no doubt the largest man-made structure at that time and for many generations to come. The Lord understood precisely the dimension and design requirements for a floating vessel with such a unique purpose. As with the creation account, we see here the orderliness of God.

*The design of all living creatures*

- Throughout chapter 7 there are repeated references to God's binary and complementary design for gender. This design makes life and health possible. When the divine wisdom of God for gender is transgressed the consequences are always detrimental.
- God has written across creation and upon the hearts of his human creatures all the confirmation they need, not only to believe in him but to distinguish between right and wrong. In ordering his world in such a wise way, with such grand displays of his power God has left all humanity without excuse. No one can truly plead ignorance for their sin and idolatry. Man's sin is always, in one form or another, an attack upon the goodness of God's design for the world in general and humanity specifically.

**c) God judges sin**

6:11-13

- When we speak about the justice of God, we have in mind the idea that God always acts in perfect conformity and harmony with his own character. Some suggest that justice is thus a synonym for righteousness. Whatever God is, says, or does, by virtue of the fact that it is God, makes it righteous. Right and wrong are simply, and respectively, what God either commands or forbids. In other words, God doesn't do or command something because it is right. It is right because it is done or commanded by God. Righteousness or rectitude or good do not exist independently of God as a law or rule or standard to which God adheres or conforms. Rather, righteousness or rectitude of good are simply God acting and speaking. Justice, therefore, is God acting and speaking in conformity with who he is. To say that God is just is to say that he acts and speaks consistently with whatever his righteous nature requires. To be unjust is to act and speak inconsistently with whatever his righteous nature requires.<sup>1</sup>

**d) God saves sinners by grace**

- God's covenant arrangement with Noah was one of grace. Noah, like every other sinner, could not be saved by his works. To have peace with God, Noah needed grace. Throughout the narrative, it is God speaking and initiating and promising. In other words, it is impossible for sinners to be saved by their good works no matter how many they may accrue. The only way for sinners to be saved is by God's grace alone. The idea of a covenant between God and Noah did not come from Noah. On the basis of grace alone God chose to preserve Noah and his family through the waters of judgment. In the same way, every sinner who repents is taken up into the ark of God's grace because, for our sake, Jesus was plunged beneath the waters of Divine judgment.

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<sup>1</sup> <https://www.samstorms.org/all-articles/post/justice-and-wrath>