

Week 2 - Fallen Humanity

What We Believe

1. Read Genesis 6:5-22. What did God observe about humanity?
2. What does “regretted” and “grieved” in verse 6 mean? Does God change his mind? Why or why not?
3. Read verse 11 and compare it to Genesis 1. How does God view creation in Genesis 1?

How does God view creation in Genesis 6?

4. What promises does the Lord make in our text? How does he keep them?

Relevant Cross References for Genesis 6:5-22

Genesis 6:5 - Psalm 14:2-3

Genesis 6:6 - Isaiah 63:10

Genesis 6:9 - Hebrews 11:7

Genesis 6:17 - 2 Peter 2:5

Reformed Theologians - Jan Hus

Jan Hus (c. 1370–1415), was a Czech priest and reformer. Inspired by John Wycliffe, Hus criticized the Catholic Church’s corruption, indulgences, and clerical abuses, advocating for Scripture’s authority and preaching in the vernacular. His teachings, centered in Prague, emphasized Christ’s headship over the Church and salvation by faith. Condemned as a heretic, Hus was burned at the stake in 1415, but his martyrdom galvanized the Hussite movement. His ideas on ecclesiastical reform, sola scriptura, and lay participation prefigured Protestant principles, inspiring later Reformers like Martin Luther and shaping the theological foundations of the Reformation.

Creeds and Confessions - Canons of Dort

The Canons of Dort (1618–1619), drafted at the Synod of Dort in the Netherlands, addressed Arminianism’s challenge to Reformed theology. Convened to settle disputes, the synod produced this confession, affirming five key doctrines: total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints (TULIP). Written to clarify God’s sovereignty in salvation, it countered Arminian views on free will. The Canons, structured as articles with rejections of errors, became a doctrinal standard for Reformed churches. In the Christian Reformed Church in North America (CRCNA), they serve as a confessional standard alongside the Heidelberg Catechism and Belgic Confession, guiding theology and teaching.

What Is “Sola Gratia”

“Sola Gratia” is Latin for “Grace Alone”.

In the Christian Reformed tradition, salvation by grace alone—*sola gratia*—affirms that humanity's redemption is wholly the unmerited favor of God, without any human merit or cooperation. Rooted in the Reformation's Five Solas, this doctrine counters works-righteousness, emphasizing that sinners, dead in sin due to total depravity, cannot contribute to their justification.

Biblical warrant shines in Ephesians 2:8–9: “For by grace you have been saved through faith... not a result of works.”

In the Christian Reformed Church in North America (CRCNA), *sola gratia* permeates the Three Forms of Unity. The Heidelberg Catechism (Q&A 60–61) declares justification as God's free gift through Christ's atonement, while the Canons of Dort (Third/Fourth Head) underscore irresistible grace regenerating the elect.

This fosters assurance: believers rest in sovereign mercy, spurring gratitude and obedience as fruit, not root, of salvation—all to God's glory alone.

Catechism Corner - Canons of Dort 3rd and 4th Articles 1-3

Article 1: *The Effect of the Fall on Human Nature*

Human beings were originally created in the image of God and were furnished in mind with a true and sound knowledge of the Creator and things spiritual, in will and heart with righteousness, and in all emotions with purity; indeed, the whole human being was holy. However, rebelling against God at the devil's instigation and by their own free will, they deprived themselves of these outstanding gifts. Rather, in their place they brought upon themselves blindness, terrible darkness, futility, and distortion of judgment in their minds; perversity, defiance, and hardness in their hearts and wills; and finally impurity in all their emotions.

Article 2: *The Spread of Corruption*

Human beings brought forth children of the same nature as themselves after the fall. That is to say, being corrupt they brought forth corrupt children. The corruption spread, by God's just judgment, from Adam and Eve to all their descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of their perverted nature.

Article 3: *Total Inability*

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin. Without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

God Speaks to Us

1. How are you similar to those who God destroyed in the flood? How are you different?

2. Does God's description of his creation and humanity in Genesis 6 still apply today? If so, why did God need to flood the earth? If not, why not?

God Speaks to Our Family

1. What did Noah do in our text? How did he fulfill his role as father and husband?
2. God chose Noah, Abraham and their descendants for their good and his glory. How has the Lord worked through your family for your good and God's glory?

God Speaks in Worship

1. How does scripture tie our text to baptism? How is the flood similar to baptism?
2. How do we acknowledge sin in worship? What hope does worship give us in the face of our sinful flesh?

The Gospel Call

1. Our text shows us God's justice in destroying sinful creation, and his mercy as he saves Noah, his family, and life on earth. Yet, we don't have any evidence that God sent Noah out to evangelize the world and call it to repentance before the flood. Was God unjust in punishing humanity without giving them a chance to repent? Why or why not?
2. The Canons of Dort Article 3: Total Inability, tells us that humanity is incapable of coming to God on their own. So, why evangelize?

