

## THE FLOOD: Gen. 6-8

- *The meaning:* The flood event speaks of the judgment of God upon sinful men and the deliverance of men from judgment through Christ. God hates sin because He is holy and morally perfect (Ps. 5:4-6; 11:4-7). Although God also is patient with man, He eventually judges sin in His wrath. God also desires to save men from His righteous judgment upon sin and provides for them a way of salvation from judgment.
- *The flood was a real catastrophic event.* There are a number of stories from various ancient peoples which also tell of a great flood on the earth. The tremendous upheavals and great water movements from the flood, occurring over many months, led to significant geological changes to the earth. This event has been studied by Christian scientists in light of Scriptural statements. A unique Hebrew word (*mabbul*) is used for the flood in Gen. 6-8, showing it to be a singular catastrophic event in history.
- *Why did God bring the flood?* The flood came because the evil upon the earth was very great and was ripe for God's judgment. One awful source for the influence of evil was the activity of fallen angels. Scriptures considered together show that some angels left their previous place, came to earth, took on human form, and had sex with human women, thus producing offspring who were giants and evil (Gen. 6:2, 4, Jude 1:6). The "sons of God" in Gen. 6:2 is a reference to angels (Job 1:6; 2:1). These rebellious angels boldly attempted to thoroughly corrupt the human race, perhaps especially so that the promised "seed" to crush Satan's head (Gen. 3:15) could not appear. Later, God imprisoned these evil fallen angels in a special pit until the coming Day of Judgment (2 Pet. 2:4; Jude 1:6). The result of the evil activity of these fallen angels upon the pre-flood society was to influence men to be thoroughly evil and violent (Gen. 6:5, 11-12).
- *Noah.* Noah (along with his family) was an exception to the evil generation. Why? Gen. 3:8 tells us that "Noah found grace in the eyes of the Lord." This grace here means God's gracious favor and acceptance of Noah. We can guess that this happened because Noah had learned some valuable things from his forefathers. Noah no doubt learned these things directly from the descendants of Seth, Adam's son. Noah placed his faith in the promise given in Gen. 3:15 that God would bring a "seed," a Savior for mankind. Also, after the flood, the first thing Noah did was to offer blood sacrifices to God, showing his understanding that only a blood sacrifice could satisfy God's anger against sin (Gen. 8:20-21). He had gained this understanding through the history of his ancestor, Abel (Gen. 4:1-5). Noah, realizing his own sinfulness, offered this blood sacrifice, looking forward in faith to God's perfect sacrifice, "the lamb of God," Jesus Christ (Jn. 1:29; Eph. 1:7; Heb. 10:12). Gen. 6:9 records that Noah was righteous and blameless, and that he walked with God. Here Noah being described as righteous refers to his standing or position (not his living) before God because of his faith in God's promise of a coming Savior (Rom. 4:3-5; Gal. 3:6-9, 16). The word "blameless" does not mean sinless perfection, but means spiritual maturity and integrity. Noah learned to walk in fellowship with God and in obedience, and thus was blameless.
- *The ark.* God determined to destroy all of evil mankind, except Noah's family (6:13-18). In 6:3 God stated that He would not continue to strive with man. His Spirit had been striving with man, trying to convict man of his sinfulness for some time, most probably through the preaching of the godly descendants of Adam. But, the great masses of people were hardened by sin. God announced a final period of 120 years before judgment would fall (6:3). During that period God was patient, waiting for the ark to be finished to protect the remnant (1 Pet. 3:20). Noah preached righteousness during that time (2 Pet. 2:5). The ark is the vessel of salvation, which experienced the judgment waters but protected those inside. Christ bore our sins on the cross to protect us from God's judgment (Is. 53:4-6, 11; 1 Cor. 15:3). Only those people "in Christ" will be protected from the penalty of eternal death as the judgment of God upon a world of sinful men (Jn. 3:17-18; 5:24; Rom. 6:23). God's final Day of Judgment is approaching (2 Pet. 3:7). When Christ comes, it will be a time of universal judgment upon the world (Ps. 98:9).