

DEVELOPING A LIFE OF PRAYER

EDGEMONT BIBLE CHURCH

2021-2022 (November 03, 2021)

“REBOOTING CREATION”

GENESIS 6:1-9:29

I. FINDING THE PERFECT ONE

A. The gross intermarriage of the Sons of God and the daughters of men and the genetically modified creatures it spawned

B. God’s stated declaration of their condition:

Ge 6:5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. (NKJV)

Ge 6:11 The earth also was corrupt before God, and the earth was filled with violence. (NKJV)

Ge 6:12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. (NKJV)

1. God was seeing a wholesale, across-the-board wickedness created by this gulf dividing men from God and the encroachment of the angelic realm into the kingdom of earth (humans). There does not appear to be many who are “calling upon the LORD” as we saw last week but there were some.

2. When violence exists even those who are not the source of it will respond to it with more violence. Clearly the Nephilim were wicked and it is likely that those upon whom they preyed were also becoming violent and wicked.

3. It is a huge statement on God’s part to say that the intent of the thoughts of heart was only evil continually. This is a total loss in the way people were thinking AND behaving. Without interaction with God and humanity, humanity is lost, violent, wicked and destructive.

4. From verse 11 we can see that even the earth (the land itself) was being destroyed by the violence. It too was being destroyed or corrupted. This could be from violence being performed on the land; could be the reaction of the

land to not being cared for; could be human abuse of the land

- 5. He is seeing that all flesh has obliterated the right path. It is unrecognizable, destroyed and perverted. They had turned from the way of knowing God and had gone to perverted ways of doing things.*
- 6. This estimation is revealing also that the genetics of humanity was being corrupted by the injection of the genes of the Nephilim into humanity. Humanity may have been willingly entering into sexual relationships with the sons of God and destroying the genetic makeup of humanity. The law of God has everything bringing forth after its own kind. There appear to be less humans to bring forth humans and more Nephilim to bring forth this demigod hybrid. Humanity is being lost. If God does not stop this genetic corruption there will be no humanity left to bring Messiah into the world.*

C. God's judgment on this condition

Ge 6:6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

(NKJV)

Ge 6:13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. (NKJV)

- 1. God's judgment destruction is going to wipe out humanity AND beasts, creeping things and birds of the air. This may indicate that violence had found its way into the animal world as well. Perhaps the animals now had started killing humans and/or one another.*
- 2. This complete alteration of the animal world into violence is cause enough for God to destroy all of it from the earth. He was going to spare some of them to have enough to start the whole earth over again but otherwise every kind of flesh that was on earth was going to be destroyed completely. These should be solemn words to us all!*
- 3. As you can see from God's covenant with Noah after the flood, the relationship of people and humans was*

dramatically altered after this violent time before the flood.

D. God's grace finds a man

Ge 6:8 But Noah found grace in the eyes of the LORD.

9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. (NKJV)

1. Prayer, worship and serving the LORD were at an all time low. It looks like the majority of people just did not care if God was honored or not.

2. But we do know there were some, like those of the time of Enosh's birth who were calling on the name of the LORD. We may not know what that looked like but the author of this account thought it important for us to know. We know there were those like Enoch who walked with the LORD. Enoch must have had many personal conversations (prayers) with God. We know that on one occasion God took him and he was not on earth anymore.

3. Now the account of the days before the flood introduces us to Noah, one of those who walked with God. Though none of his prayers or conversations or offerings are listed for us, God does have recorded for us what He said to Noah. He told Noah to build an ark, explained its construction and what it would accomplish. The author does not record what Noah said, if he said anything at all. But we do know he understood God and responded obediently and efficiently by doing exactly what God told him to do.

4. As a description of Noah, it says he was "perfect in his generations." This could mean blameless as not doing anything that would cause him to be charged with any wrong doing at all or it could mean that Noah and his family had never entered any sexual relationships with the sons of God and were therefore without blemish or defect in their genetic line.

II. NOAH AND THE RECOVERY OF RELATIONSHIP

A. No conversations (prayers) are recorded during the entire flood period. But then no conversations of Noah and his family are recorded. It would be an error, one might think, to believe from that that the man who walked with God during the pre-

flood period had no prayer times with God during the flood as would be to assume that Noah and his family did not talk to one another during the time on the ark. One could assume, from the silence, that God did not disclose to the writer of the Genesis flood account what His conversations, if any, with Noah were.

- B. We can observe that Noah's response to God in his walk with Him was OBEDIENCE and SUBMISSION. Noah responded in what appears to be an immediate obedient response to anything God tells him to do. If it is to build, he builds. If it is to enter the ark, he enters the ark. Nothing is recorded of Noah asking God anything, requesting anything, or even just talking with God.*
- C. Even while alone with his family and the animals, God does not reveal that He spoke with Noah and his family again until the flood has ended and the waters have subsided. No doubt their schedule was heavy with that many animals to be cared for and fed. Noah does not cry out to God for anything or at least that is what the author of the account has shared with us. From the account, he and his family floated in silence while outside the ark the world was being annihilated. It seems as if while God is carrying out this sad judgment that even He is silenced by the tragedy of it all and does not speak to the survivors. That may be saying too much. We just have no account of it at all.*
- D. Then, as if it was an afterthought, God remembers Noah as well as all the living things. He starts the process of removing the waters, but He does not tell Noah so. Instead of talking, God just stops the rain, stops the fountains of the deep and the waters receded slowly. Noah had not asked how long it would be to get off the ark. Instead of seeking such information from God in prayer, he devises his own system of discovery by sending out two birds to find out for him. Noah does not open the ark up until he is relatively sure that the flood waters are gone; even then, he did not exit the ark. In all of this, Noah did not seek the answers from God in prayer.*
- E. God initiates the communication between Himself and Noah by telling him it is time to get off and to release all who are on the ark with him. They do as they have been told to do. That is Noah's normal response.*

- F. But here is where Noah initiates communication with God and it is non-verbal. He builds an altar and takes from every clean animal, one or more of them. He then offers them (had to have killed them to burn them) on that altar. We are not told the specific reason that Noah is doing this. For example, is this offered as a sin offering, a thank offering, a worship offering, a reconciliation offering, a renewal offering, a peace offering, or some combination of these offering models? The concept of clean animals must predate the Sinaitic Covenant for it is not until Leviticus that clean animals are designated as good for offering. One would think that if Noah already knew what was and was not clean that could be offered to the LORD it would already be a known fact by the time God shares with Moses and Israel what kind of animals are clean and what are not. Perhaps the command in Leviticus is stated so there would be no confusion and violations would be easily noted.*
- G. God is pleased with this offering Noah makes to the LORD and it triggers with the LORD pre-covenant promise spoken in His heart: He...
...“will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.
22 "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."
(NKJV)*
- H. With everyone off the ark and the acceptable offering given, God initiates communication again with an extensive blessing. In it, He lays down to the new requirements of the rebooted creation. It is universal to all men who would be born after the flood and has not been annulled to this day. It is the standing law for Jew and Gentile alike. It is found in Genesis 9:1-17.*
- I. We do not read of any response from Noah. He apparently followed the same pattern of OBEY and SUBMIT to the all-wise counsel of God. This is the essence of FAITH. Hebrews 11:7 tells us that Noah predated Abram in believing God and was counted righteous for it.*
- J. But Noah is not given a speaking part until he curses his grandson and tells of his servanthood to Shem with Japheth living in Shem's tent. Is this a heads up for the Tower of Babel?*