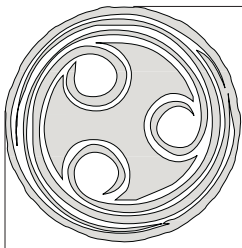


Genesis 6:8-22

Faith and Obedience

“Since all these things are to be destroyed in this way, what sort of people ought you to be? You ought to live holy and godly lives.”
2 Peter 3:10



sermonnotes

Introduction

From The Head...

We saw last week that the exceeding evil of humanity grieves God deeply because the sin of mankind causes every form of evil known to befall on him. This is in stark contrast with both ancient near eastern (ANE) literature as well as the popular evolutionary belief that early concepts of the gods showed that they (the gods) were angry, capricious, and uncaring towards those that they destroy. “God does not take pleasure in the death of the wicked,” but desires that they “turn to him and live” (**Ezekiel 18:32; 33:11**). God’s punishment of sin is an act of grace and a call to repentance, showing us His mercy and great love for His people.

It is by Grace That We Are Saved (Genesis 6:8)

Ephesians 2:8-9 reminds us of the fact that we are saved by the grace of God. The Hebrew word for grace is “chen,” and like its Greek counterpart “charin,” it means “unmerited favor. The hero of this story is God, not Noah (although Noah is an archetype of a future Messiah, **1 Peter 3:20-21**). Without God’s grace and Christ’s atonement of our sin we would be wallowing in our sins, and awaiting a righteous judgment for our lives of corruption.

It is by Grace That We Are Made Righteous (Genesis 6:9-10)

Biblically speaking, all found in Christ are made anew by God and given His righteousness (**2 Corinthians 5:17-20**). Although Noah was righteous (in contrast with those in his context) and blameless (carries the idea of wholeness/completeness), he wasn’t without sin, but was just and devoted to God. Therefore his progeny would be continued in his three sons. It is important to note that even a just man like Noah did not produce completely righteous sons.

Grace is Most Apparent in the Midst of Evil (Genesis 6:11-13)

Like a diamond on a dark background, so is grace in the midst of evil. We live in a fallen world—we can choose to see this world as the hopeless place it appears to be, or we can choose to see this world in the hands of God’s grace. Grace is evident in the midst of chaos (**Romans 5: 19-21**). The earth was excessively evil, corrupt, and violent. Our sin corrupts goodness, and it is by the grace of God that he performs the operation to assuage the damage. His destruction is motivated by His love, not His anger. He is grieved (**v. 6**), not capricious and bitter like the ANE literature and popular theory makes Him out to be.

Obedience is the Work of Repentance (Genesis 6:14-16; 22)

Too often we get the picture that we are saved by grace, and not called to obedience; this is simply not the case. The person that is called by God is called to live life radically different with a new set of values (**Acts 26:20; Romans 6:1-2**). The NASB includes the phrase “and it was so,” reminiscent of earlier verses during creation, when creation did as God commanded.

God Renews His Covenant in the Midst of Judgment (Genesis 6:17-18)

Even in God’s righteous judgment, God provides the shelter of His covenant with His people (see **Ezekiel 18:32; 33:11**). God expands this covenant to all flesh in chapters nine and 12.

God Provides For Our Needs (Genesis 6:19-21)

There is way too much noise about how God could pull this off since there are over 20,000 known species in the world, but Genesis is not written as a biology book. God told Noah to take every “kind” (species) of animal, which means that Noah could have taken enough ancestors to act as foundations for future speciation and adaptation. The fact is He wanted to provide for Noah, and

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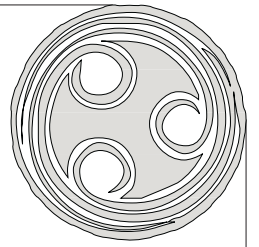
taking the animals was more of a provision and an act of obedience for Noah than a biology lesson.

God has and will act against sin. God will not be mocked, but He will act out in grace, love, and mercy at the same time He is acting out in righteousness and justice. This is in stark contrast to the petty gods of the other flood accounts and a reminder that we are called to the same mercy in the midst of judgment. So what do we do? We are called to:

1. Repent of our sin that grieves God.
2. Be obedient to the new call on our lives. This obedience is not found in the form of moral legislature, but in an obedient heart in unison with the Spirit of God.
3. Show God's love and mercy to those that may not deserve it.

sermonnotes

... To The Heart



pastors

mikegunn ::
mike@harambeechurch.com

bradsessler ::
brad@harambeechurch.com

marksteeds ::
mark@harambeechurch.com

deacons

bryannelson :: administrator
bryan@harambeechurch.com

aaronyoungren :: music
aaron@harambeechurch.com

prayerrequests ::
prayer@harambeechurch.com