

02.09.25

## Genesis

### Chapter 6 - Finding Grace in a Corrupt World Grace for the Human Race (vs. 9-12)

**Genesis 6:9-12:** These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. Noah became the father of three sons: Shem, Ham, and Japheth. Now the earth was corrupt in the sight of God, and the earth was filled with violence. God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

2 Timothy 3, as it begins to speak about last days, says that things will proceed from bad to worse. Not very encouraging, is it? The nature of man is not to actually

make the world a better place. The nature of man is to degrade, to degenerate. Of course, this is what we're seeing actually, even before the flood. That man's tendency was to bring everything to decay.

One of the passages that Pastor James quoted was Ephesians 5:15,

“Therefore be careful how you walk, not as unwise men but as wise,”

But the next verse goes on to say,

“making the most of your time, because the days are evil.”

A very interesting phrase in that passage.

It goes on to talk about the fact that we need to be filled with the Spirit. God is calling righteous men. It's hard to believe that in the midst of such degradation that there could arise one that would be righteous. It's God's desire to demonstrate grace. Who would be the one that would work together with Him? God desires to use us, and that's a thought that seems kind of foreign. Why doesn't God just be gracious by Himself? He is. But He desires to use

us to be a part of it because of course His relationship is with us and His desire is, as Paul would say, that we would work together with Him. So, surprisingly enough, God actually looks throughout all of the earth looking for a heart that's wholly His.

One of the interesting passages, if you look with me in Ezekiel 22, shows this picture of God searching through the earth, looking for one who would minister with Him on the earth.

(Ezekiel 22:29) “The people of the land have practiced oppression and committed robbery, and they have wronged the poor and needy and have oppressed the sojourner without justice.

(Ezekiel 22:30) “I searched for a man among them who would build up the wall and stand in the gap before Me for the land, so that I would not destroy it; but I found no one.”

A sad phrase, isn't it?

(Ezekiel 22:31) “Thus I have poured out My indignation on them; I have consumed them with the fire of My wrath...”

You kind of see the same in Isaiah 59, if you look with me. You can see the heart of God desiring to rescue man; desiring to save him. Isaiah 59 reads this way as it begins to talk about the defilements of men and how he defiles the world.

(Isaiah 59:3) “For your hands are defiled with blood... Your lips have spoken falsehood...”

(Isaiah 59:4) “No one sues righteously and no one pleads honestly.

They trust in confusion and speak lies;

They conceive mischief and bring forth iniquity.”

(Isaiah 59:7) “Their feet run to evil...”

(Isaiah 59:9) “Therefore justice is far from us,

And righteousness does not overtake us;

We hope for light, but behold, darkness,

For brightness, but we walk in gloom.

(Isaiah 59:10) We grope along the wall like blind men,

We grope like those who have no eyes;

We stumble at midday as in the twilight,

Among those who are vigorous we are like dead men.”

Truth is lacking.

Read with me in verse 15,

“Yes, truth is lacking;

And he who turns aside from evil makes himself a prey...”

In other words, he makes himself a target if he does the right thing.

“... Now the LORD saw,

And it was displeasing in His sight that there was no justice.

(Isaiah 59:16) And He saw that there was no man,

And was astonished that there was no one to intercede;

Then His own arm brought salvation to Him...”

(Isaiah 59:17) “He put on righteousness like a breastplate,

And a helmet of salvation on His head;

And He put on garments of vengeance for clothing

And wrapped Himself with zeal as a mantle.”

Both of the passages make reference to the fact that God was looking for a man that would work together with Him in this reconciliation, in this desire to redeem, in the desire to save. Yet, few and far between.

Scripture will tell us in this particular passage that Noah found grace in the eyes of the Lord. At a time when things were literally at their worst, God found this one man, that in many respects gave Him a breath of fresh air as we made reference to his name “*Nōah*,” which seems to convey “to breathe in.” As Ephesians 5 would so aptly put it, “like a fragrant aroma to the Lord”; one that would display that. Paul makes mention to the Corinthians, that we are an aroma; to one, an aroma of life, to another, the aroma of death because our gospel is condemning for those that will not receive it. Nevertheless, God is looking for those that would be gracious with Him; be gracious in the work of graciousness.

I was thinking about all of the epistles that are written and as you begin to look at the different epistles, they begin with a phrase that is remarkably the same. In Romans 1:7, Paul will say, “Grace and peace be to you, and from our Lord Jesus Christ,” right? Well, it shouldn't surprise you, but 1 Corinthians 1:3 says the same thing. 2 Corinthians 1:2 says the same thing. Galatians 1:2 says the same thing. Colossians says the same thing. Philippians

says the same thing. In other words, we're agents of grace and peace. God has called us to work together with Him to be that agent. The world is in dire straits. The tendency is to go to evil. "Who will work with Me?" You almost hear the cry.

As we pick up in Genesis 6, it says this moment in verse 8 of the turning around, and if you just want to see a stark contrast, verse 5 reads this way,

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

Once again, just to emphasize the intent of his heart, the purpose of his life, he had set to be destructive. It's just hard to imagine. I mean, you look over at the war-torn areas over in Europe over in the east, and you begin to see these pictures of just total demolition of things. You begin to realize just how horrific hate and war is, and how it mars the whole earth. This is the picture that is given, and I know that sometimes we think of the earth being maybe a still fairly pleasant place only a 1000 years old, only 1600 at the time of the flood, but it's a mess.

The way it's described, if you look with me in verse 9,  
(Genesis 6:9) “These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”

(Genesis 6:10) Noah became the father of three sons...”

Then it goes into how the condition of the world was,

(Genesis 6:11) “Now the earth...”

It actually uses the word “earth” within the text. So as not to just refer to man, but what man has done to the earth.

“... the earth was corrupt...”

The best way you can put that is that the earth was literally marked and marred and spoiled to great ruin. That's the way the earth looked. Could you imagine, it was literally hell on earth at that time.

“... the earth was corrupt in the sight of God, and the earth was filled with violence.”

You might want to underline that word because that's actually a contemporary word that we say and repeat over and over again; especially as we watch the news and the things that are happening in the news. It is the



Hebrew word “*ḥāmās*” where we get the word “*Hamas*”. The transliteration of “*ḥāmās*” is actually “*Hamas*”. If the Arabs were to translate it for you, they would say that is translated “zeal,” but a Hebrew would never translate it that, and that's not what the word is at all. The word is “violent cruelty,” and if you were to translate it from the Spanish word “*jamás*,” it would actually add the perspective of never stopping. There is a sense of violence that is so inflamed that it never stops, and it seems as if its desire is to literally destroy and to eradicate.

One of the points of the passage, if you look with me, (Genesis 6:11) “Now the earth was corrupt in the sight of God, and the earth was filled with violence.”

(Genesis 6:12) “God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

In other words, it was growing. It was growing to such a degree that the few left that would be righteous were now in danger.

Scripture says in Hebrews that by faith Noah built an ark, but if you read within the passage there in Hebrews 11, it'll actually say he saved his family. The passage is making reference to the fact that the earth was so corrupt and so violent that they were looking to eradicate anyone that was righteous. In fact, they were killing each other off. Jesus says in the last days perilous times will come, and He begins to describe, "and there will be wars and rumors of wars," and not only that, but man will be fighting against man, brother against brother. Violence has a way of just getting worse. So, the passage begins to describe this insatiable desire for violence to grow, and God says, "What we need is a man that will stand up." Because humanity was close to complete annihilation at this point. It is interesting when you begin to follow the Jews, specifically in Scripture, there are times when God's people are really close to complete extermination. Whether it be in the Book of Exodus or Numbers, or whether you get into the Book of Esther, in which the whole goal was complete annihilation of God's people. You'll see it as you continue to go on that the thought is,

“We can make deals with these people. They’re going to actually love us.” You don't understand, their whole goal is to exterminate. Hamas is a desire for violence, and it never can be met. They don't want peace. It's one of the things that distinguishes God's people from the world. In fact, Isaiah says they can't be at peace. They're like the tossing sea. They cannot be quiet. So, God begins to desire one. One.

As we go through the text, I hope that you and I can in some way see the relevancy of the passage to us, as you begin to see God calling out in these evil days those that would be working together with Him in the call of grace. That God has called us to give grace in this world and to really sustain humanity.

When you read in 2 Thessalonians 2, it begins to talk about the days of lawlessness that are coming. One of the statements that is made in 2 Thessalonians 2, is that we know what restrains lawlessness now, but when he is taken out, then all of lawlessness will open up. Well, we know that to be the influence of the Spirit of God in the lives of the lawful ones. That is to say that God has called

us to be, as it were, salt or light in the world as He describes, but we are preservative for a time. God has called us, and I think that in our minds, we begin to see the evil and just how powerful it is, and our initial thought is, “Yeah, but what could one person do?” And I think this is one of the reasons why we have a passage such as this. Because God is displaying sort of like what (D.L.) Moody said, it has yet to be seen what God can do through a heart that is wholly His. So, what you're going to see within the passages is that God is calling one. You're thinking, “Well, I don't know how I can get everybody?” God says, “Just one. If you'll be righteous; if you'll walk with Me; if you'll do the right thing.”

The way that it's described, if you look with me,

(Genesis 6:9) “These are the records of the generations of Noah...”

Once again, an interesting word that is being used that really describes, in fact, if you look, it's used in Genesis 2:4, and sometimes not translated the word “generations”.

(Genesis 2:4) “This is the account ...”

That's the same word, “*tôldôt*” that is used back there as far as “generations”. The point is that God has given us the proceedings of man and his descendants, or more specifically, the account of the proceedings of man. So, this is man going forward.

You can you kind of see it introducing Genesis 5:1,

“This is the book of the generations of Adam...”

Once again, there's the proceedings of his generations that God has ordained to protect this grace. We know that God has called His people, and He begins to list it. If you look in Genesis 5, as it begins to list those that He preserves and Adam, though he has other children, it is Seth that is focused on, and Seth, though he has other children, it is Enosh that He focuses on and Kenan. All the way through you begin to see specific ones that God has preserved because of grace, that they found grace in the eyes of God, and God desires to use the one as the passage will say.

(Genesis 6:9) “These are the records of the generations of Noah...”

And it begins to describe him. There are two words that are used, if you look with me. One is “righteous”, and the other is “blameless”.

“... Noah was a righteous man, blameless in his time...”

I don't think most of us could identify with that kind of description for ourselves. In other words, to perceive ourselves as righteous or to even call ourselves righteous and blameless would be quite another thing. But I think one of the reasons why is we don't completely understand what the word is dealing with. The word “righteous” is focused largely on a sense of lawfulness. “*Ṣadîq*” refers to doing what is right. So, it's not a really complicated word. You're a person that wants to do what is right. It's not just a person who does what is right, but he seeks to do what is right. This is one of the things that identifies him. “Blameless” kind of piggybacks on that, and “blameless” is a picture of one who has been tested in doing right to the limits. Peter will talk about this in 1 Peter 1, tested through fire and you'll come out like gold. Well, the gold would be a picture of blamelessness. That is to say, you've been tested, and you were found true.

So, through the time of Noah's life, he had been severely tested in his time, and he maintained the integrity of doing what was right.

Now the question, especially in the context is, we have to understand, “What exactly does right look like?” And for that, I want you to turn with me to Psalm 7. There are a lot of passages that we could turn to making reference to righteousness, but in Psalm 7 we see the heart of it.

(Psalm 7: 3) “O LORD my God, if I have done this...”

“If I have done wrong; if I've not done the right thing.”

And then he begins to describe what would be unrighteousness. Sometimes you look at the negative to understand what the positive is. So, what would it look like to be unrighteous?

Well, he describes it,

“... If there is injustice in my hands.”

So, an unjust person would be unrighteous.

(Psalm 7:4) “If I have rewarded evil to my friend,  
Or have plundered him who without cause was my  
adversary.”

Now, in a way, he kind of defines what he perceives to be as righteous and that would be to do the right thing. To make it even more simple, to define the right thing would be to look out for the best of your neighbor; to actually be concerned about doing good for them. You're not trying to do evil for them which would be destructive. You're not trying to cheat them. You're trying to do that which is good for them. Romans 13 says that love fulfills the Law. So, what that means is that the Law says, "Don't commit adultery." Why would you commit adultery? That would hurt somebody. Why would you steal? That would hurt somebody. So, a righteous person is somebody that thinks in terms of "Why would I hurt somebody?" And their goal is not to hurt. Their goal is to care for; their goal is to love that person.

So, his statement is, and he gives an interesting parallel here in contrast,

(Psalm 7:8) "The LORD judges the peoples;  
Vindicate me, O LORD, according to my righteousness..."

Now, he's described the fact, "If I did something wrong by taking advantage of people or by not caring for people, let



me know. But I've done what I felt was good for people. I have not tried to hurt people.”

He states this if you continue,

(Psalm 7:9) “O let the evil of the wicked come to an end, but establish the righteous;

For the righteous God tries the hearts and minds.”

Now, this is a key point. God is not looking for somebody that’s just righteous on Sundays. He's looking for somebody that will do the right thing and is thinking the best of others all the time. So, God is testing. One of the things that tests us are trials and tribulations or more specifically, people that are just really nasty. So, if your surrounded with really nasty people, who isn’t? These people come up to you and they begin to make fun of you or abuse you in some way, you know what God is doing? He's testing your righteousness. Because what will make you blameless is not retaliating.

So, the passage begins to go on, and of course, he says, “God is righteous.”

(Psalm 7:14) “Behold, he travails with wickedness,  
And he conceives mischief...”

“He sees what they're doing,” and “God is righteous.”

Now, if you look with me in Psalm 11, this ties it together, and we'll just jump on down to verse 4.

(Psalm 11:4) “The LORD is in His holy temple; the LORD'S  
throne is in heaven;  
His eyes behold...”

An interesting picture of God's penetrating gaze, which is telling us that God is not complacent about the things that are going on in the earth.

“... His eyes behold, His eyelids test the sons of men.”

The reason why it uses “eyelids” is because of your tendency when you're concentrating on something is to maybe squint a little bit. It's a picture of the eyelids in some way, as you're examining something more closely that begin to contract. It's just a natural thing that begins to happen. So, it gives this interesting picture of not only the penetrating gaze of God, but His tendency to examine

things very closely. He's not just arbitrarily picking something. He focuses in on it, and He begins to examine.

"... His eyelids test the sons of men.

(Psalm 11:5) The LORD tests the righteous and the wicked,

And the one who loves violence His soul hates."

Now, once again it's an interesting contrast. Who's the wicked? They are the ones who love violence. Who are the righteous? They are the ones who love to help, to care for people. Those are the ones that are concerned for people. So, he gives an interesting contrast and comparison.

It reads this way,

(Psalm 11:7) "For the LORD is righteous, He loves righteousness;

The upright will behold His face."

There's a passage in Proverbs 2:21. It reads this way,

"For the upright will live in the land

And the blameless will remain in it."

He's actually given you the two words, that the righteous will do what's right, and God will open up His grace and give them many things, but the blameless are the ones that remain. It gives that wonderful picture of you went through the difficulties, you went through the problems, and you literally passed the test. Scripture tells us that going after our own desires and focusing on ourselves actually causes violence. The more we pursue and desire more stuff for us, the more violent we become. I think one of the reasons why is that we see people as objects that get in our way. As we see those people as objects that get in our way, we detach ourselves from relationships and begin to love things more than people. Then, before long, you become violent and aggressive against anyone or anything that gets in your way to get what you want.

Scripture actually gives a reference to this in Ezekiel 28:15-16, where it makes reference to Lucifer, and it says by the abundance of his trade he became violent. That's one of the reasons why God says, "stop loving the things of the world" because by virtue of you loving the things of

the world, you're just going to get angrier. Sometimes you wake up and you go, "Why am I so angry?" I know why you're angry. You're angry because you're loving the wrong things and that's what's breeding violence. You say, "I can't keep it up." No, you not only can't get rid of that feeling, but it's going to grow because it has an insatiable desire. It burns, as Scripture will say, it's like fire. It just continues to burn. It's almost like Sheol. It says it never is quenched. So, the desires of these things begin to be demonstrated, and you begin to see clearly the fact that God is making revelation of this.

If you go back to Genesis 6, Noah was blameless. And let me just once again clarify to you, God is looking for the one. So, if you're ever at a point where you're going, "What can I do?" I know people are kind of on the gig of "I want to save the planet." You want to save the planet? I'll give you something, be righteous. Then when people begin to come after you and begin to get hateful towards you, you remain righteous, and you'll find grace in the eyes of the Lord. You will actually become an agent of grace in the world and how wonderful it is to understand

that the grace of God is far more powerful than the hatred of man. So, Noah found Grace in the eyes of the Lord because he was righteous, and he was blameless in his time.

I like the end phrase here in verse 9,

“...Noah walked with God.”

Once again, only two places that this is mentioned, here and with Enoch. Enoch walked with God, and he was taken up. Now, there are other passages that make reference to the fact that there were people that walked according to the ways of God and had fellowship with Him, but that's not what it's talking about. It actually is giving reference specifically to almost a physical presence of Christ still on the earth. The “walk” passage is making reference to in the garden, where God would walk in the cool of the day. You have this sense of His presence was in the garden. You'll see this with Enoch, still, the presence of God. Now, with Noah, still the presence of God. It's a powerful reference that is really conveying this close relationship and a sense of Noah almost conversing back and forth throughout this time with God and his

desire, which is also bizarre when you consider that the rest of the world had the same possibility in which they could have this relationship with God and still did not.

There are very strange things within the passage that begin to happen, and to go on with great detail, I don't want to focus there, but I do think it's very interesting that Noah doesn't have any children until he's 500 years old. Now, I've heard of people waiting, but that kind of gets in the realm of ridiculous. If you look through the different ones, you know 102, maybe 115, 120, they had children. Even before then, you suspect that was probably true, but Noah only has three, and it never says he had others. It just says that he has three and he has three at a time when he's 500. Which is telling us that for some reason he's waiting. Now, if you were to look in 1 Corinthians 7, Paul is talking to the church and he's saying, "It'd be best for you not to get married." A lot of people don't understand the context. You have to just read the text, but if you read the rest of it, it'll say, "In light of this present distress, it is best that you don't get married." His point is that people were dying, people

were being tormented, and this was not a really good time to get married. Now, he goes on to say, "If you're going to do it, you're going to do it, but I don't think it's a good time to do it because you're going to have a hard enough time with the sorrow that's going to come and God's going to put you in much testing." Of course, the church was going into much testing at that time. It's clear that this is the worst time to have kids in the world because, let me just read it one more time, the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was to kill, to maim, to destroy, to hate. That's not a good time to have kids, but there is something that must have spurred him on, because at age 500 he has children. Now, remember at age 600 it will flood, but there has to be some time to build that ark, and I think it's gracious of the Lord to give some hands in helping. But the interesting passage is we begin to see the sense of holding back by Noah and what's also to be noted, is Lamech that is his father, will die at age 777. Now, that's an interesting sign in and of itself, in which God is promising some sort of completion. But if you remember, it was Lamech, his father, that cried



out, "We need some rest." And it's not just the sense of resting from the labors but resting from the labors of this world in which was really oppressive at this time. That he would die so early because look at the list that is given, 930, 969; Noah will live to be 950. Why would his father die at the early age of 777? What's also to be noted is he dies 5 years before the flood. Which it seems to me that the inference is that the wickedness had become so intense that he had been attacked, and he had been taken out. So, you have this interesting picture of certain ones being taken out, Noah holding back, and finally, God's saying, "We're going to move forward." God's grace is in this. The greatest thing that you could do is be right with God. Do the right thing. Let me just say this, the greatest thing that you can do for your family is for you to be right. I know that our thoughts are, "Well, I want to save my kids. I want them to know the Lord." So, you start writing notes, you start doing things that maybe remind them of God, and I would say nothing wrong with that, but that's not where the power is. The power is you doing the right thing because the text will then go on,

(Genesis 6:10) “Noah became the father...”

And once again, at 500 years old. We know that because if you look in Genesis 5:32,

“Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.”

Scripture wants us to know that, and the fact that it now, once again repeats that he has these three sons. Now, this would be repeated over and over again and the reason it will be repeated over and over again is because God is saying, “I'm saving humanity.” You say, “Why's God saving humanity? Why doesn't He just save Noah?”

Because if He saved Noah, He wouldn't save humanity. If it's just Noah in the ark, humanity isn't saved because it doesn't continue; it ends with Noah. But God is literally saving humanity.

So, if you look with me, you begin to see the repetition of this,

(Genesis 7:1) “Then the LORD said to Noah, “Enter the ark, you and all your household...”

Why? Because everybody in his household was righteous before God? No.

“... for you alone I have seen to be righteous before Me in this time.”

I wonder why God saves certain ones? The greatest thing you can do for your family is for you to be right with God. God works on behalf of those that are righteous.

So, it says,

(Genesis 7:7) “Then Noah and his sons and his wife and his sons’ wives with him entered the ark because of the water of the flood.”

If you go on a little bit further,

(Genesis 7:13) “On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with them, entered the ark.”

If you drop on down,

(Genesis 7:23) “... only Noah was left, together with those that were with him in the ark.”

Go a little bit further,

(Genesis 8:16) “Go out of the ark, you and your wife and your sons and your sons’ wives with you.”

(Genesis 8:18) “So Noah went out, and his sons and his wife and his sons’ wives with him.”

(Genesis 9:1) “And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.”

(Genesis 9:8) “Then God spoke to Noah and to his sons with him...”

Now, this is a key passage, if you look with me,

(Genesis 9:18) “Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

(Genesis 9:19) These three were the sons of Noah, and from these the whole earth was populated.”

Ah, that's the reason we see them repeated over and over again. Japheth, one of the things we know is his name actually means “to spread out”, and what we know of his genealogy is that they go west, and they go north. So, European, much of that comes from Japheth. From Ham,

it means “hot”, and they head south. In fact, really throughout the Psalms it will actually be used as a word that describes the Egyptians, the sons of Ham, the Egyptians. It actually says it in the text several times, and the Book of Psalms make reference to this. Then, of course, you have Shem, which gives preference or more specific to a name. “Šēm” is the name itself that is described, and it means “the one that will carry on the name”, so to speak. We know that the Jewish nation, God's people, of course other nations came from this particular lineage, but the spreading out of their name. So, all the earth was populated from these 3. The point of the passage is that God is gracious in His desire to see the perpetuation or the continuation of humanity, and in this particular text, we do this through progeny. We do this through our children. But we know as Scripture then goes into the New Testament, we do this through discipleship. Because as Paul will actually refer to Timothy as “My son in the faith.”

How is it that we help God, work together with God in this gracious act of redeeming humanity? What is it we're to

do? Well, keep yourself righteous and blameless. The second thing is, multiply yourself. One of the greatest things that you and I can do is go into the world and make disciples; to proclaim those things that are right. In fact, as a family, what a family man should do, is he should train his children to carry on the name of Christ; carry on the name of Noah, which is that breath that is pleasing to God. That's what our hope is, that you fathers are pulling your kids around. It kind of reminds us of Deuteronomy 6, which says when you teach your children, you do it when you rise up, when you sit down, no matter everything you do, you're talking to them about God. You need to remember because let me tell you something, there's a lot of things that your kids are going to learn that none of is going to make any difference in the future. But the one thing that will carry on will be, did they proclaim the name of salvation? Were they those that walked by grace? Did they walk righteously in seeking to please God? Were they able to maintain this? That's really the key, and that's one of the reasons why discipleship is so important. Because you sit down with somebody, and they might make a decision in a flash of a moment, but if

you've ever read the Book of Hebrews, the reality of that decision is not based on whether or not they made the decision. It's based on whether they continue in the decision. That would be the blameless.

I was thinking through the different epistles, and fathers, if you're going to train your kids, one of the greatest ones, and I would say one of the first books that I'd want to start in as a father is the Book of Colossians. The reason why is that you're sitting down with your kids and you're saying, "Let me tell you what the most important thing is above everything else" and obviously in the Book of Colossians it says, "Jesus Christ." He's above every name, and more specifically, the focus of the book is there's nobody else. He's the only One. You don't have to worry about religion. You don't have to worry about all these other things. It's all about Jesus Christ, and in Him the fullness of deity dwells in bodily form.

You take them into the Book of Romans, and what you're telling them is, "And this is how you walk. This is how you live." Now, here again, we train our kids to make a living, but we don't teach them how to live. So, they might

become really smart and have the ability to make money, but now they have all these emotional problems, and they end up committing suicide. The problem is that we haven't taught them how to live. What is the way that we live? Why do we do the things that we do? How do you become righteous? Well, Romans will tell you, you become righteous by walking by faith. That is to say, you walk in such a way that you actually believe like God is next to you. Do you ever just start talking to God? Have you ever trained your kids to just start talking to God? I mean, devotions are a wonderful thing. I'm not trying to tear down devotions, but I think what we've done is we've pigeonholed relationship that wasn't meant to be. Enoch walked with God. Noah walked with God and you have this sense of this familiar friend that you're just talking with as time is going and you want to teach that mentality, walking by faith. Because it's only by fully trusting in God and fully believing that He is, that you'll do what's right. You won't do what's right because somebody told you to what's right. Though, as a parent, you'll tell your kids to do what's right, and for a while, they'll do what's right because they're trying to please



you and not get in trouble, but that won't sustain them. The only thing that will sustain them is walking by faith. So, Romans will tell you how to go into this righteousness, how you maintain this righteousness, and what it is that really encourages you or strengthens you in this.

When you go into the Book of Philippians, it's telling you fundamentally how to get along with people. Do you want to know the great problem with people that just don't seem to be able to get along with one another? They seem to fight over the most, well the dumbest things? What would cause you to get along with one another? Well, let's see if you hold others in higher esteem than yourself, that might be a good beginning. But Philippians will give that wonderful picture.

Of course, 1 Peter will tell you how to deal with hardship and injustice. Your kids are going to deal with hardship and injustice. The point is that as a father, you have an inheritance and you're trying to train this progeny so that they will continue this walk with God so that they will in some way permeate the world with this grace that will

preserve where they are and actually be preservative.  
That's God's grace in the continuation within the passage.  
So, let me just kind of end with this thought as it comes to  
the end of verses 11 and 12,

(Genesis 6:11) “Now the earth was corrupt in the sight of  
God, and the earth was filled with violence.

(Genesis 6:12) God looked on the earth, and behold, it  
was corrupt; for all flesh had corrupted their way upon  
the earth.”

You look at something like that, and you go, “Who is fit?  
Who can deal with this?” And what we're going to see as  
the passage goes on is God says, “That's My job.” And I'm  
so glad that it's God's job because I couldn't handle it.

There is a passage in the Old Testament here in the Book  
of Habakkuk. If you turn there with me, Habakkuk 1, and  
many of you remember how this kind of starts off  
because Habakkuk the prophet is very angry at his people.  
They're just being very unrighteous, very unholy, very  
hurtful and destructive. So, he turns to God, and he goes,  
“How long do I have to look at this? We need to do

something.” I'm sure you felt that way before. “You need to do something about these people living next door to me,” or something.

So, Habakkuk cries out, he says,

(Habakkuk 1:2) “... I cry out to You, “Violence!” ...”

“Everything is violent. Yet You haven't done anything about it.”

(Habakkuk 1:3) “Why do You make me see iniquity,  
And cause me to look on wickedness?”

Yes, destruction and violence are before me;

Strife exists and contention arises.

(Habakkuk 1:4) Therefore the law is ignored

And justice is never upheld.

For the wicked surround the righteous;

Therefore justice comes out perverted.”

“You need to do something about this.”

God says in verse 5, “Look, they're coming. I got the guys coming. They're going to clean house.” Of course, Habakkuk had no idea that it was the Chaldeans that was going to clean house. The way that God deals with

violence is He takes violence that is greater than the violence that's there, and He says, "We'll wipe them out. We'll take care of your violence for you." So, let me just describe them for you.

(Habakkuk 1:6) "For behold, I am raising up the Chaldeans,  
That fierce and impetuous people  
Who march throughout the earth  
To seize dwelling places which are not theirs.

(Habakkuk 1:7) "They are dreaded and feared;  
Their justice and authority originate with themselves."  
So, you can't say, "You know this is wrong?" They'd go, "Who cares?"

(Habakkuk 1:8) "Their horses are swifter than leopards  
And keener than wolves in the evening.  
Their horsemen come galloping,  
Their horsemen come from afar..."

I don't know if you can imagine literally millions of soldiers and the dust that comes up from that vision and seeing that come at you.

“... They fly like an eagle swooping down to devour.

(Habakkuk 1:9) “All of them come for violence...”

In other words, they just have one thing on their mind, violence.

“... Their horde of faces moves forward.

They collect captives like sand.

(Habakkuk 1:10) “They mock at kings

And rulers are a laughing matter to them.

They laugh at every fortress...”

“Hey, we have a wall.” “No problem to us.”

“... And heap up rubble to capture it.

(Habakkuk 1:11) “Then they will sweep through like the

wind and pass on.

But they will be held guilty,

They whose strength is their god.””

In other words, they've made war their focus.

It's a very interesting thing that evil starts off with greed and all the trappings of the world. It seems kind of innocent. The picture in Revelation 18 is the harlot which is Babylon, and this city allures with all kinds of trapping,

whether it's "*pharmakeia*", the drugs, or whether it's just the trappings of the immorality, but it's a shiny city and it draws you, but little do you know that it's this city that will then cause violence to begin to breed. I mean, why do people not get along in cities? Why is it that the more people have and the more they grab after, the more they desire, the more hurtful they become? Why is that? So, you begin to see violence.

The key, as you look at the Book of Revelation, what's going to happen is violence then will take over the person's desire for greed. I don't know if you've ever wondered why is it these organizations or even countries become violent? What's in it for them? After a while, nothing but violence. They just love violence. Scripture tells us in Revelation that in the end time the beast will come and will literally destroy the cities of the earth, the harlot, the Babylon. I think we think, "God's going to destroy Babylon." No, no. Its violence will destroy the city. The violence will become so intense by the beast that he'll just swallow them up. What the passage is telling us is that violence has a mind of its own, and it takes over.

Before long, it's ruling and reigning, and it will take over lives. The question is, how do I defeat this? The answer is you don't. You be right with God. You walk in that grace. You begin to work in propagating and proclaiming that message to other people, and God will, as I read it, take care of it. "Vengeance is Mine. I will repay."

This is very clearly seen in Psalm 94 but specifically seen in Romans 12. God says, "Never take your own vengeance." Never is a long time. Leave room for the wrath of God. "I will avenge you." And you realize that's a place that God has given us rest. I'm going to tell you why, because once you start avenging yourself, you're going to start getting angry. Once you start getting angry, then you become evil; you become destructive. Nowhere is it seen any clearer than Psalm 139. In Psalm 139, it starts off in which the psalmist says, "Nobody knows Me like You. You can see me woven in my mother's womb. You know me better than anybody." He's actually setting us up for a point because as he comes to the end of that Psalm 139, he says, "The wicked are just horrible. I mean, I hate the wicked. I hate them. I hate them with the most hatred." I

mean, he actually says that several times. You go, “I think this guy's mad.” And you know, we can get so full of our righteous indignation. I mean, we're right, but before long, the hatred takes you. So, you know how he ends it? “Try me and search me and see if there be any evil and destructive way in me.” God is virtually saying, “Let Me handle this. You concentrate on doing the right thing and demonstrating the grace that I've given you.”

### **Closing Prayer:**

Father, we come before You today and our desire is to follow You in all these areas. The fact that You would even choose one, and that one could make a difference is almost unfathomable to us. Nevertheless, it's a clear message, “Noah found grace in the eyes of the Lord.” And as You look upon us, may we find grace in Your eyes. In the midst of all the harm and the hurt and the destructive behavior of people, may You see the one that doesn't desire to retaliate, doesn't desire to hurt, but desires to save just like You.



Your head's bowed and your eyes closed. We're calling upon you to follow Him, to walk with Him. Don't be unwise in you're walking, but realize that the days are evil, and you and I need to make the most of these days.