



Genesis

Part 10

The Flood

Genesis 6:5 - 22; 7:17 - 23

What G

nd life.

The Necessity of Judgment – God is Just

11 No **“Violence”** is a general term that ranges and
was from international contexts to social *rupt*
th injustice. It can be used regarding the n
earth can be either physical or psychological. aid

to Noah, “I am going to put an end to all

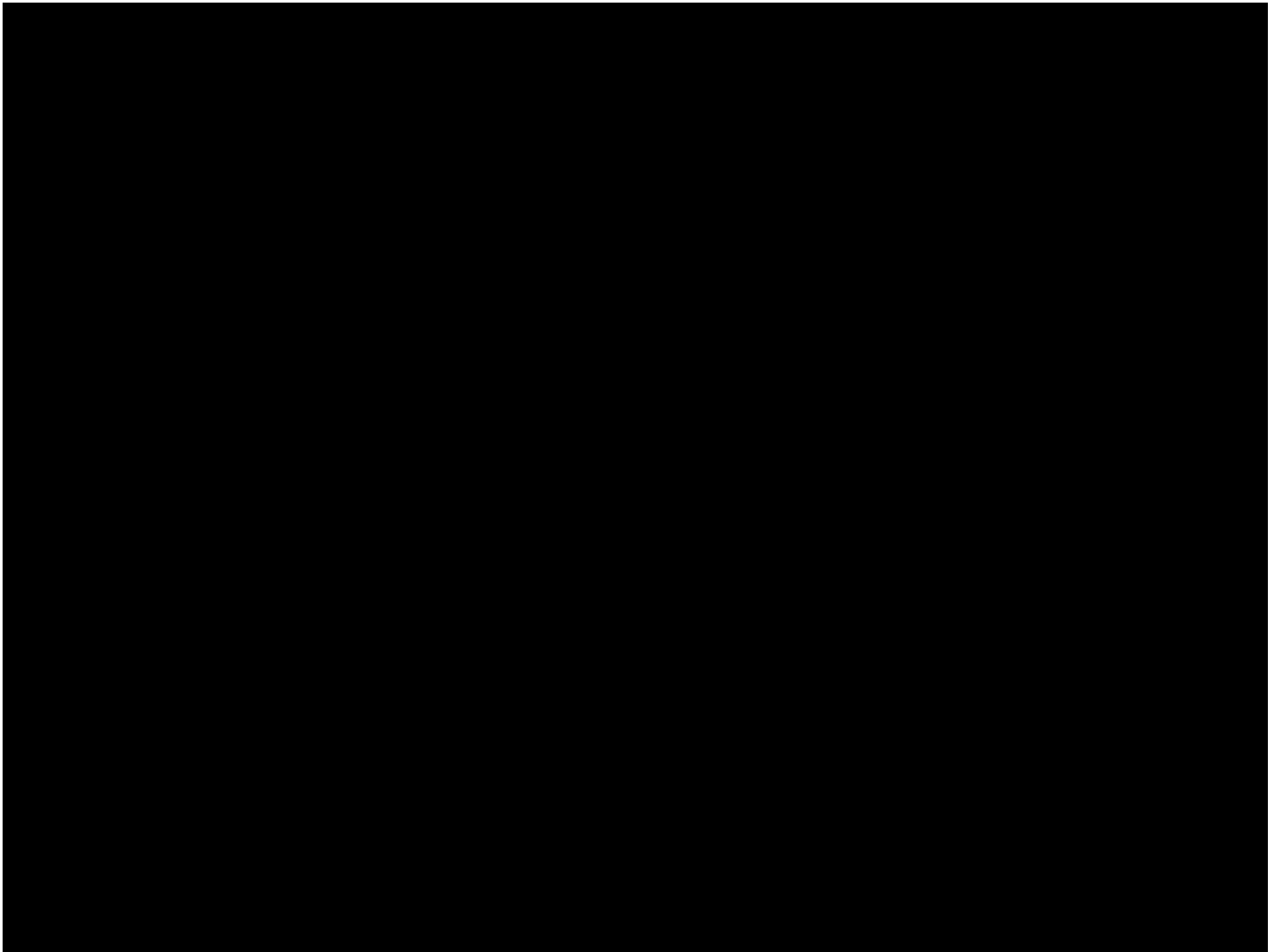
p **“Corrupt”** conveys that the e
bec advancement of sin has reached its apex, roy
permeating every corner of civilization.

(John Walton, *The NIV Application Commentary, Genesis*)

The Necessity of Judgment – God is Just

In reality, there are no such things as human rights. They are conventions we agree to abide by. All we know is we are part of nature, and there is no scientific basis whatsoever for thinking we are better than all the rest of it. That means we have no more basic rights than viruses, other than those we have created for ourselves through our intellect.





ON
THE ORIGIN OF SPECIES

BY MEANS OF NATURAL SELECTION,

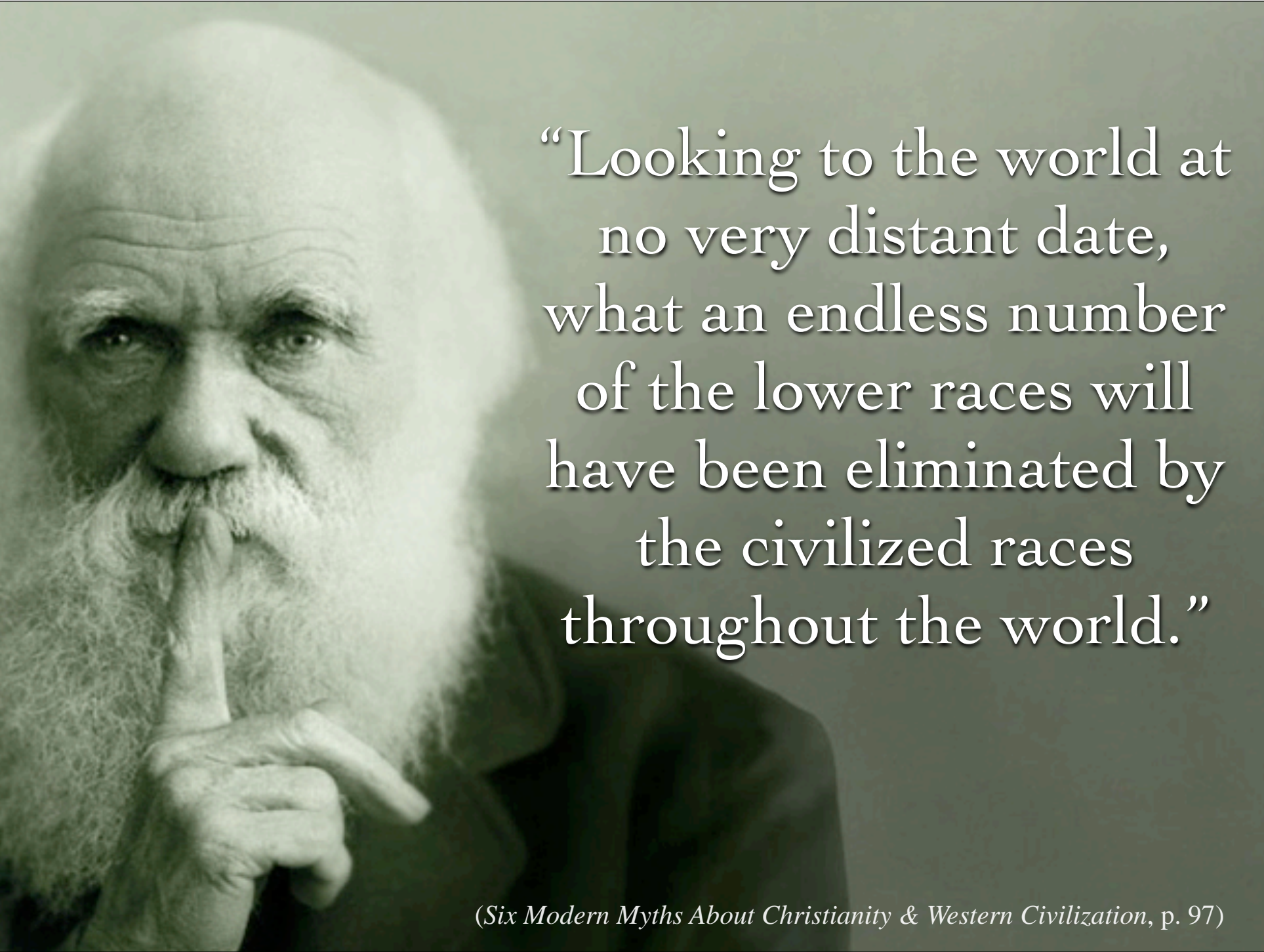
OR THE
PRESERVATION OF FAVOURED RACES IN THE STRUGGLE
FOR LIFE.

By CHARLES DARWIN, M.A.,

FELLOW OF THE ROYAL, GEOLOGICAL, LINNEAN, ETC., SOCIETIES;
AUTHOR OF 'JOURNAL OF RESEARCHES DURING H. M. S. BEAGLE'S VOYAGE
ROUND THE WORLD.'

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1859.

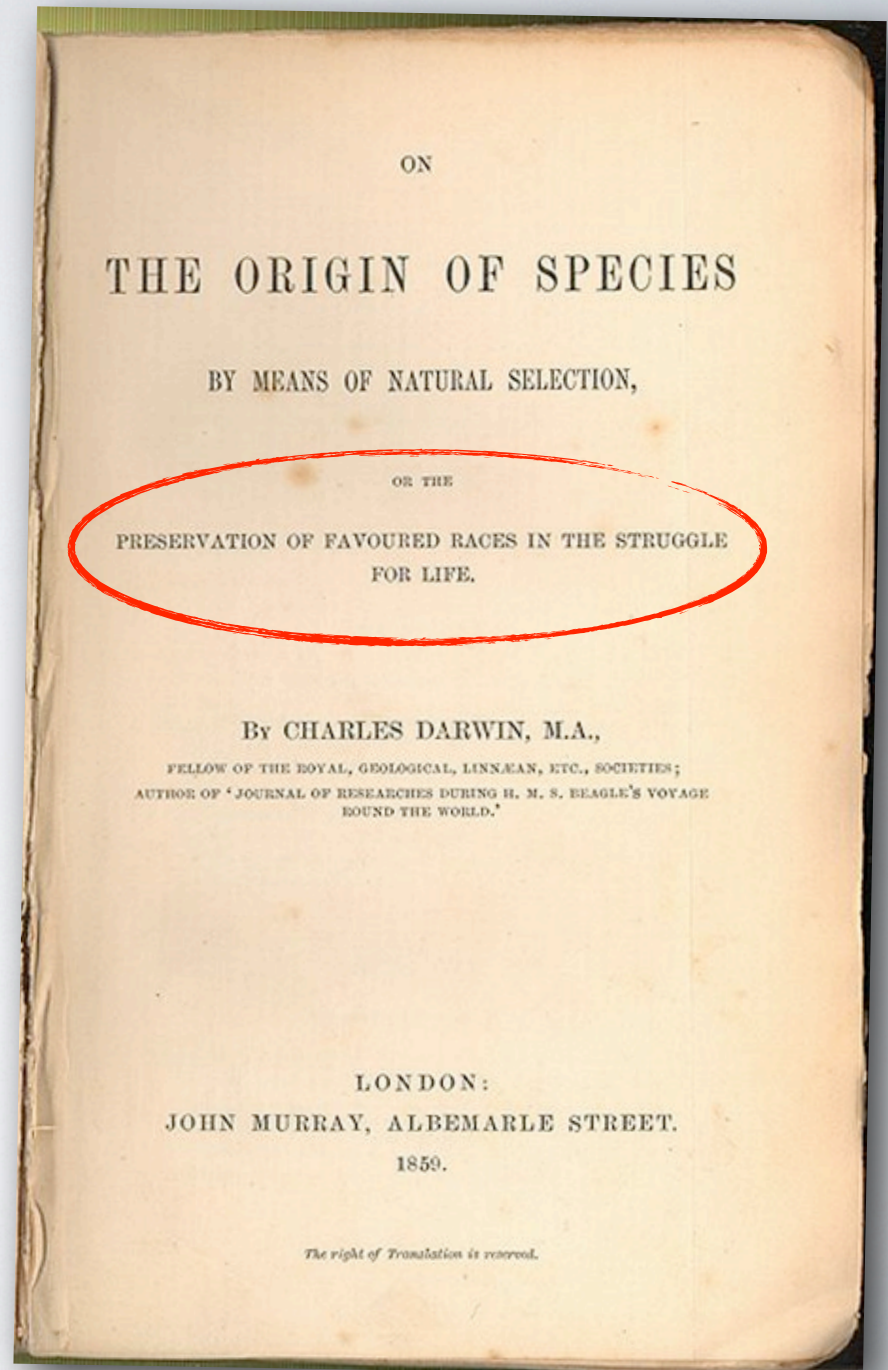
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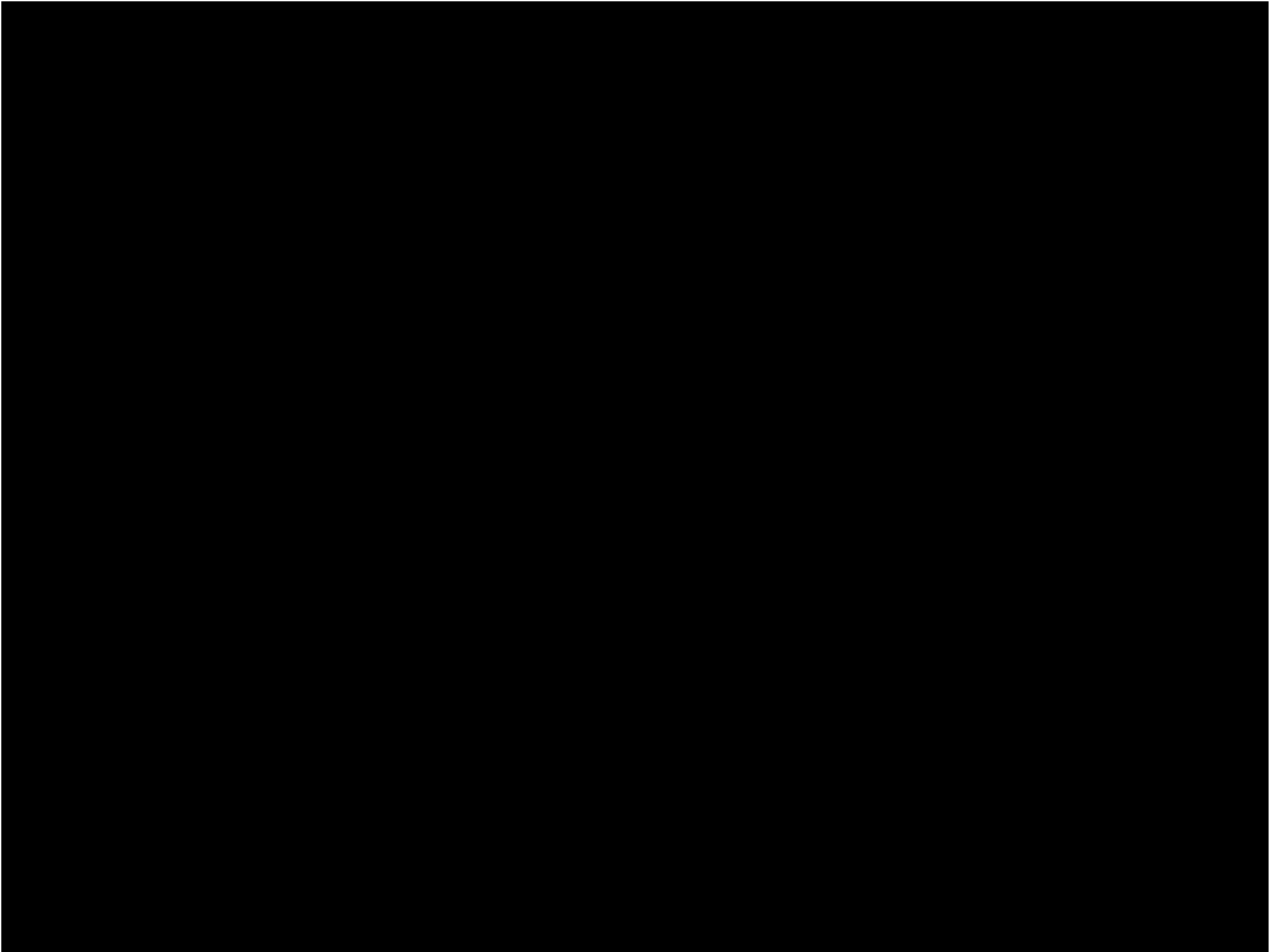
“Looking to the world at
no very distant date,
what an endless number
of the lower races will
have been eliminated by
the civilized races
throughout the world.”

(Six Modern Myths About Christianity & Western Civilization, p. 97)

“Evolutionary ideas of progress mixed with Greek ideas of the inherent superiority of civilized peoples and became a powerful ideology for colonists and traders. Just as animals evolve, so do ‘the varieties of man . . . with the stronger always exterminating the weaker.’”



(*Six Modern Myths About Christianity & Western Civilization*, p. 97)



IN CONGRESS, JULY 4, 1776.

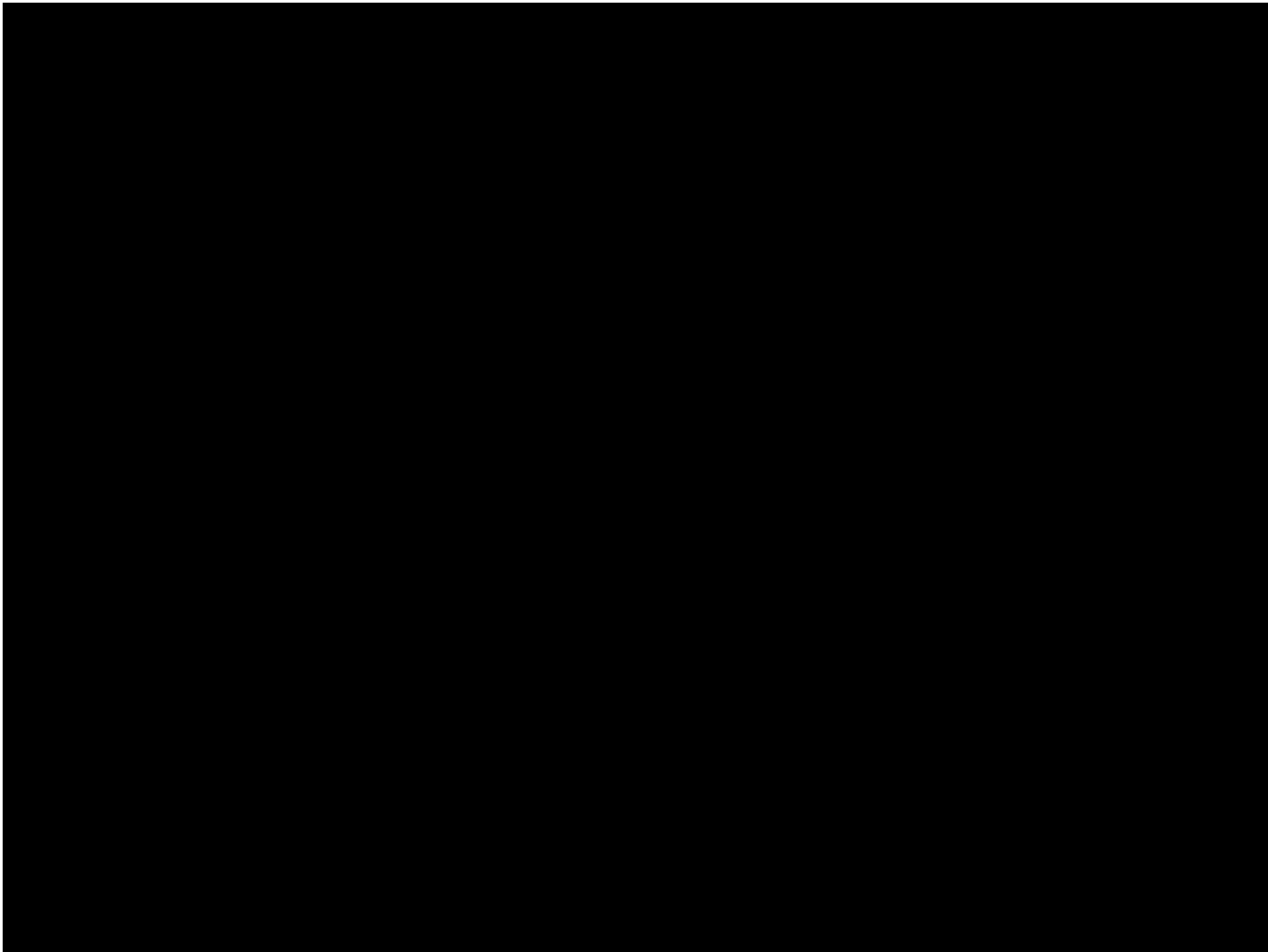
The unanimous Declaration of the thirteen united States of America.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them - a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

John Hancock
Samuel Adams
John Adams
John Jay
Francis Pickens
George Wythe
Richard Henry Lee
Thomas Jefferson
James Osgood
James Wilson
George Mason
George Meade
George Washington
George Wythe
Richard Henry Lee
Thomas Jefferson
James Osgood
James Wilson
George Mason
George Meade
George Washington

Franklin
Mifflin
Adams
Jay
Pickens
Wythe
Lee
Jefferson
Osgood
Wilson
Mason
Meade
Washington

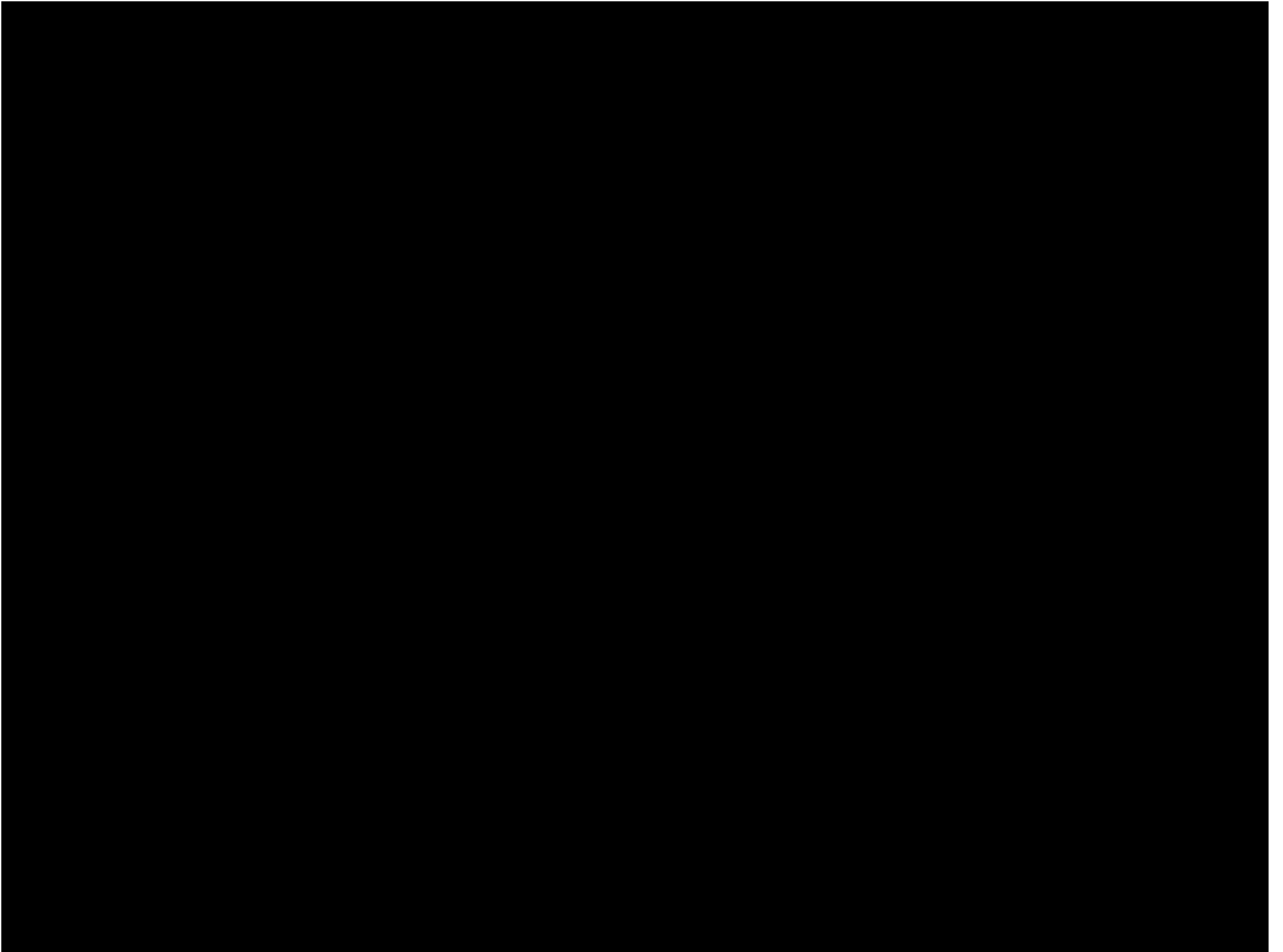




In the beginning God . . .

“Is the final reality the product of a Supreme, Intelligent Designer or is the final reality merely impersonal matter (or energy) shaped into its present form by impersonal chance?”

(A Christian Manifesto, Francis Schaeffer, p. 27; 38)





In a free society the state's authority rests on the people's confidence that it speaks for them and that it gives formal, institutional expression to their own values and customs.



In the West since the Christianizing of Europe in the Middle Ages, those values have derived from the Bible.

The American founders were steeped in works such as *Lex Rex*, written by seventeenth-century Scottish pastor Samuel Rutherford, who argued that a nation's laws must be based not on the whim of men but on the decrees of God.



Those decrees were believed to be embedded in creation, in the very nature of things hence the term natural law, which formed the basis of positive, or man-made, law.



A nation's laws
must be based
not on the whim
of men but on the
decrees of God.

When followed, this provides a stable and fair
system of justice and standards of morality and
ethics that apply equally to all and by which
all will be judged.



Today, tragically, this entire tradition has been tossed aside. If a lawyer or judge even hints that he believes in natural law,

as Justice Clarence Thomas did in his confirmation hearings, he is viewed as dangerous. The reigning philosophy today is legal positivism, which says that positive law is all that exists, that there is no divine law beyond the laws passed by Congress.



Why such a drastic change? Quite simply, because our dominant culture no longer believes in God.

As Phillip Johnson explains in his book *Reason in the Balance*, the academic establishment endorses the philosophy of naturalism that *nature is all that exists*.



Ever since Darwin offered an account of life's origin based on natural causes alone,

God has been ruled out of bounds in science. And since science was given authority . . . to define ultimate reality for us soon every other field followed suit.

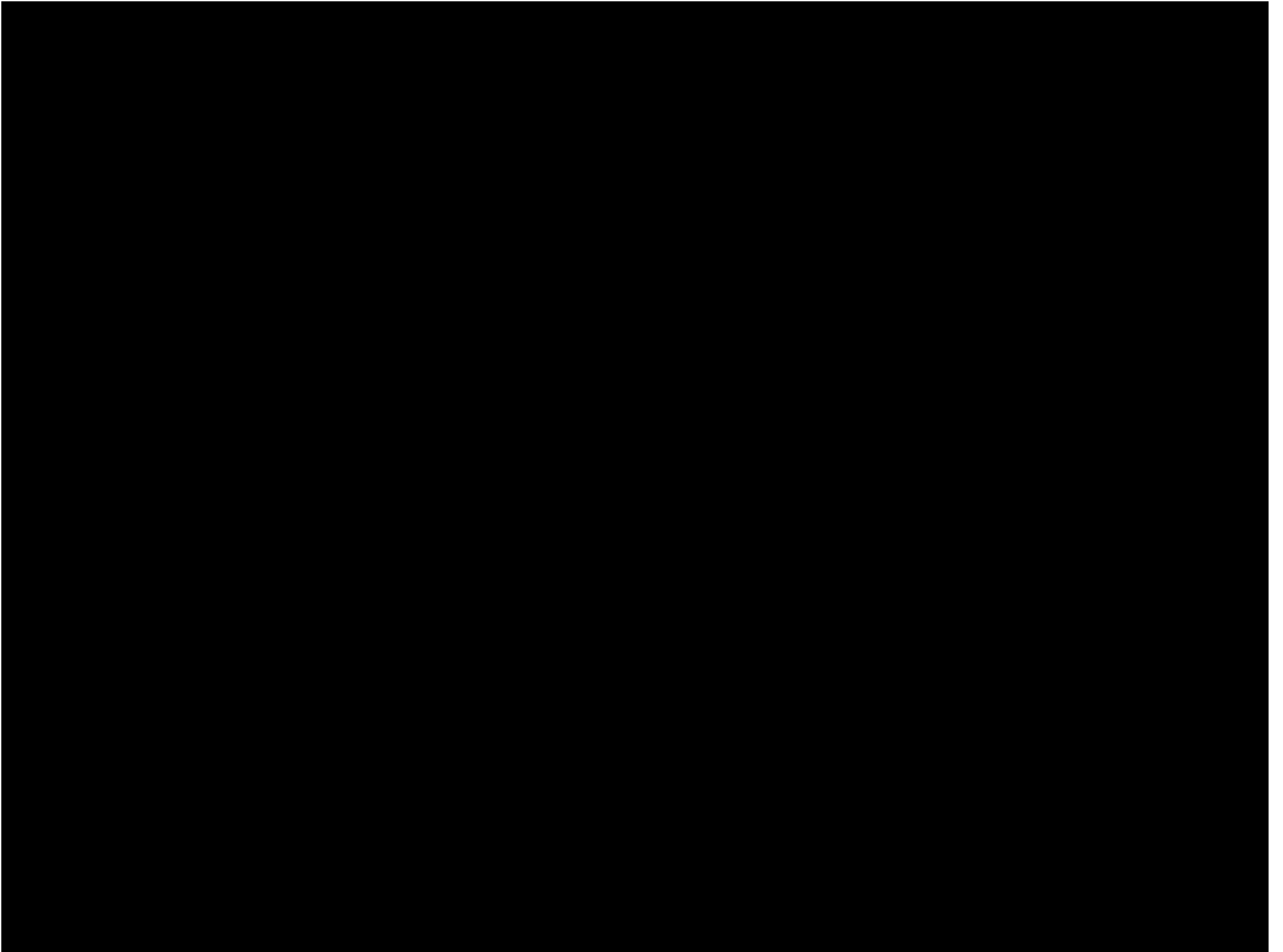


For example, the late Justice Oliver Wendell Holmes was a convinced Darwinist who grasped clearly what the theory meant for law.

In Darwinism there is no divine law: Justice and morality are merely ideas the human mind invents as it evolves to a certain level. The upshot is that there is no final authority for law, no answer to what Yale law professor Arthur Leff calls “The Grand Sez Who?”



“Our laws do not come from God.
They come from man.”



The Problem of Judgment – God is Gracious

Verse 5 **necessity of judgment**

The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.

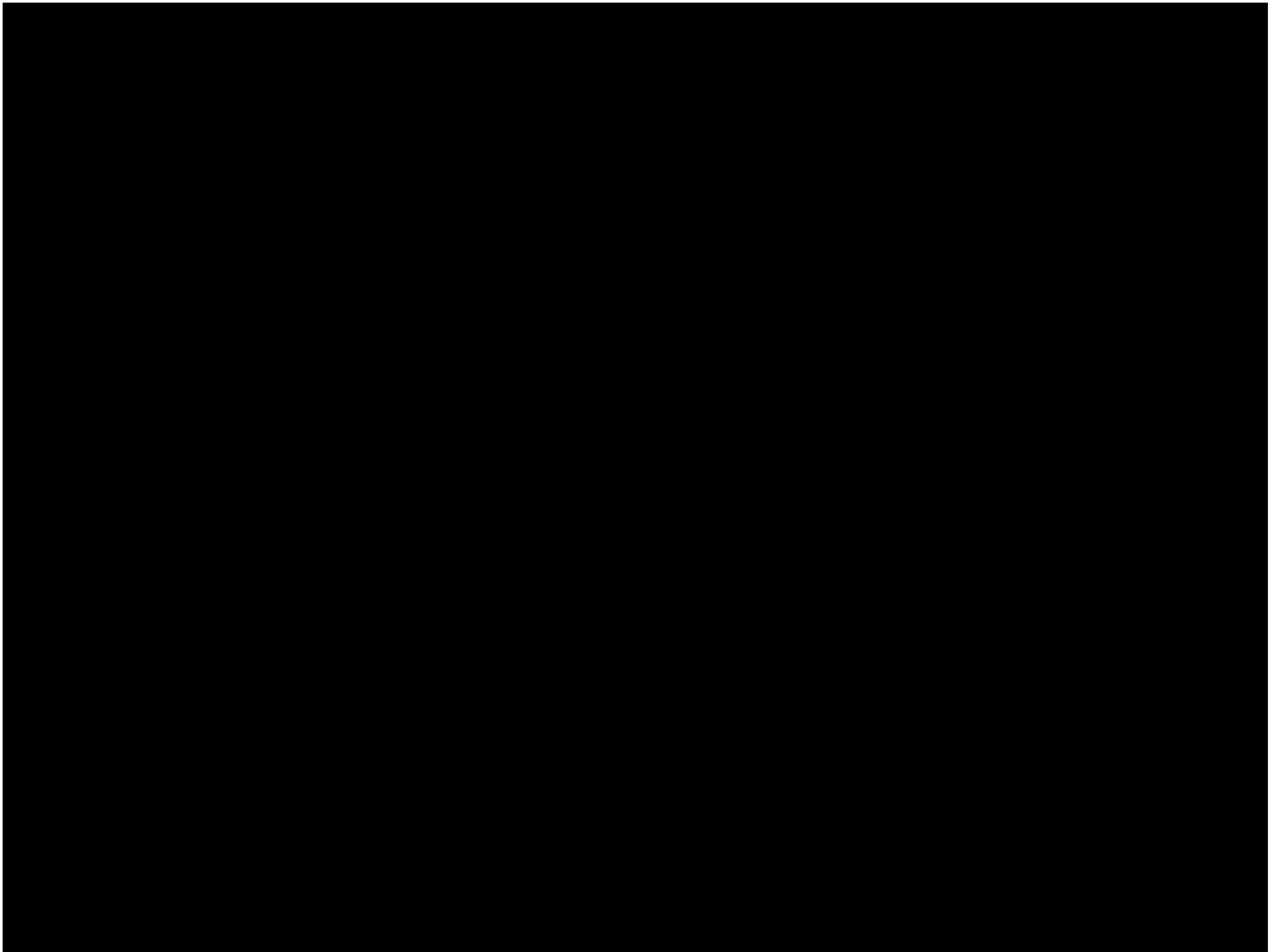
Verse 6 **problem of judgment**

The LORD was grieved that he had made man on the earth, and his heart was filled with pain.



God was sorry that He had made humankind because people generally did not want a relationship with God. They insisted on living life independent of God and consequently destroying themselves in sin. He was grieved over what His special creation had become.

Because Adam and Eve sinned, their life would be filled with pain; but sin in the human race also brought pain to God.



Isaiah 49:15

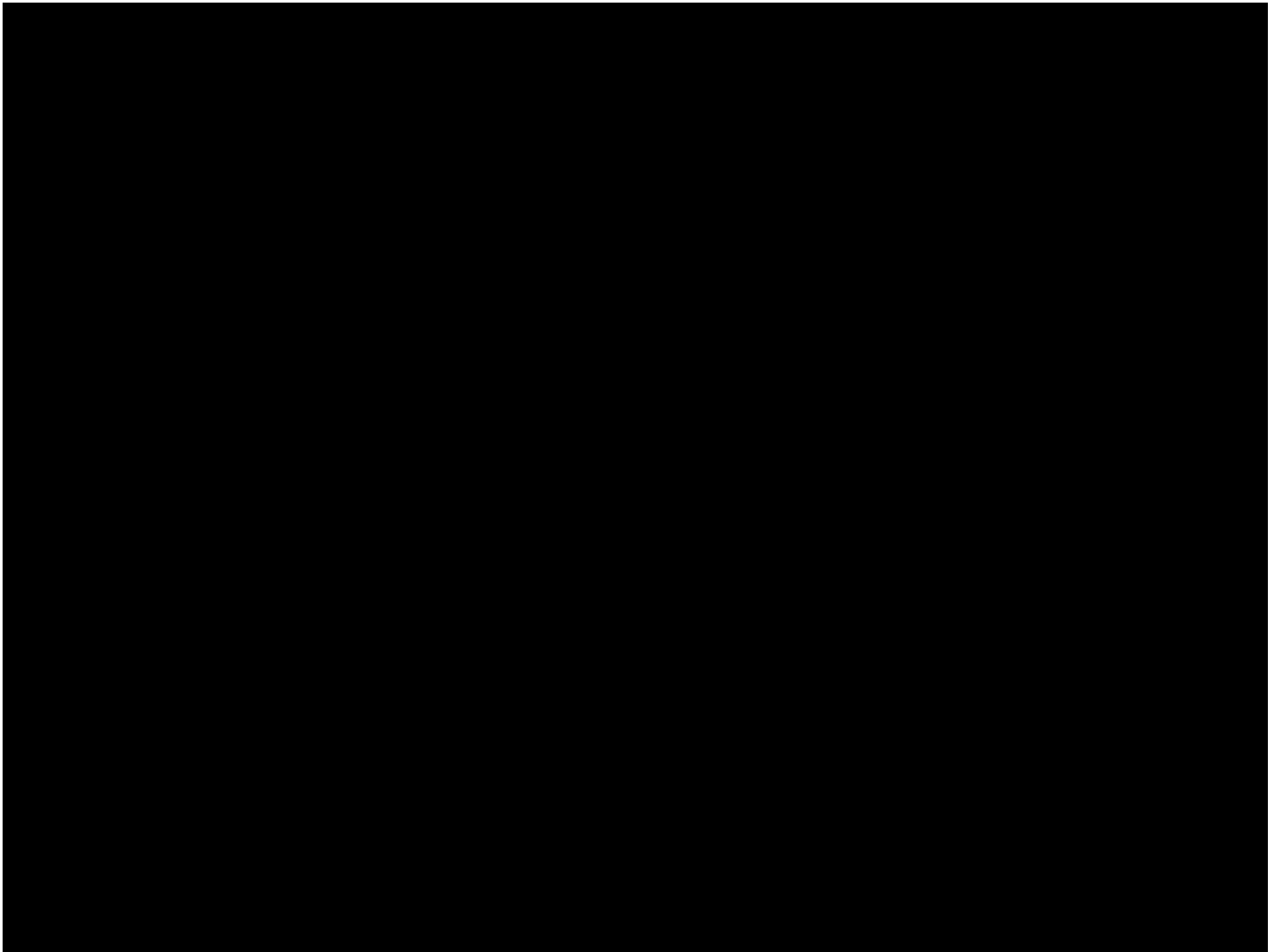
“Can a woman forget the
baby nursing at her breast?
Yea, she may forget, but I
will not forget you.”





“The tears of God are the meaning of history. If you don’t see God suffering for our sins, you don’t know what history is all about.”

First, the history of the world is the history of our suffering together. Every act of evil pulls tears from God. Second, the history of the world is also the history of our deliverance.”



The image is a composite of two scenes. The left side shows a wooden ark floating on a dark, stormy sea with a bright lightning bolt striking the water in the background. The right side shows a silhouette of a person standing next to a large cross against a golden sunset sky.

Isaiah 53:5

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Judgment and Grace

The Flood is not just a story of *indescribable judgment* but one of *indescribable grace*.

Verse 17

For forty days the flood kept coming on the earth, and as the waters increased they *lifted the ark* high above the earth.

2 Peter 2:9

“If this is so, then the Lord knows how to *rescue* godly men from trials and to hold the unrighteous for *the day of judgment*.”

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2 Peter 3:9

“The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance”

Judgment and Grace

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Verse 17

For forty days the flood kept coming on the earth,
and as the waters increased they *lifted the ark*
high above the earth.

2 Peter 3:13

“But in keeping with his promise we are
looking forward to a new heaven and a new
earth, the home of righteousness”

Judgment and Grace

The Flood is not just a story of *indescribable judgment* but one of *indescribable grace*.

Verse 17

For forty days the flood kept coming on the earth,
and as the waters increased they *lifted the ark*
high above the earth.

2 Peter 3:11

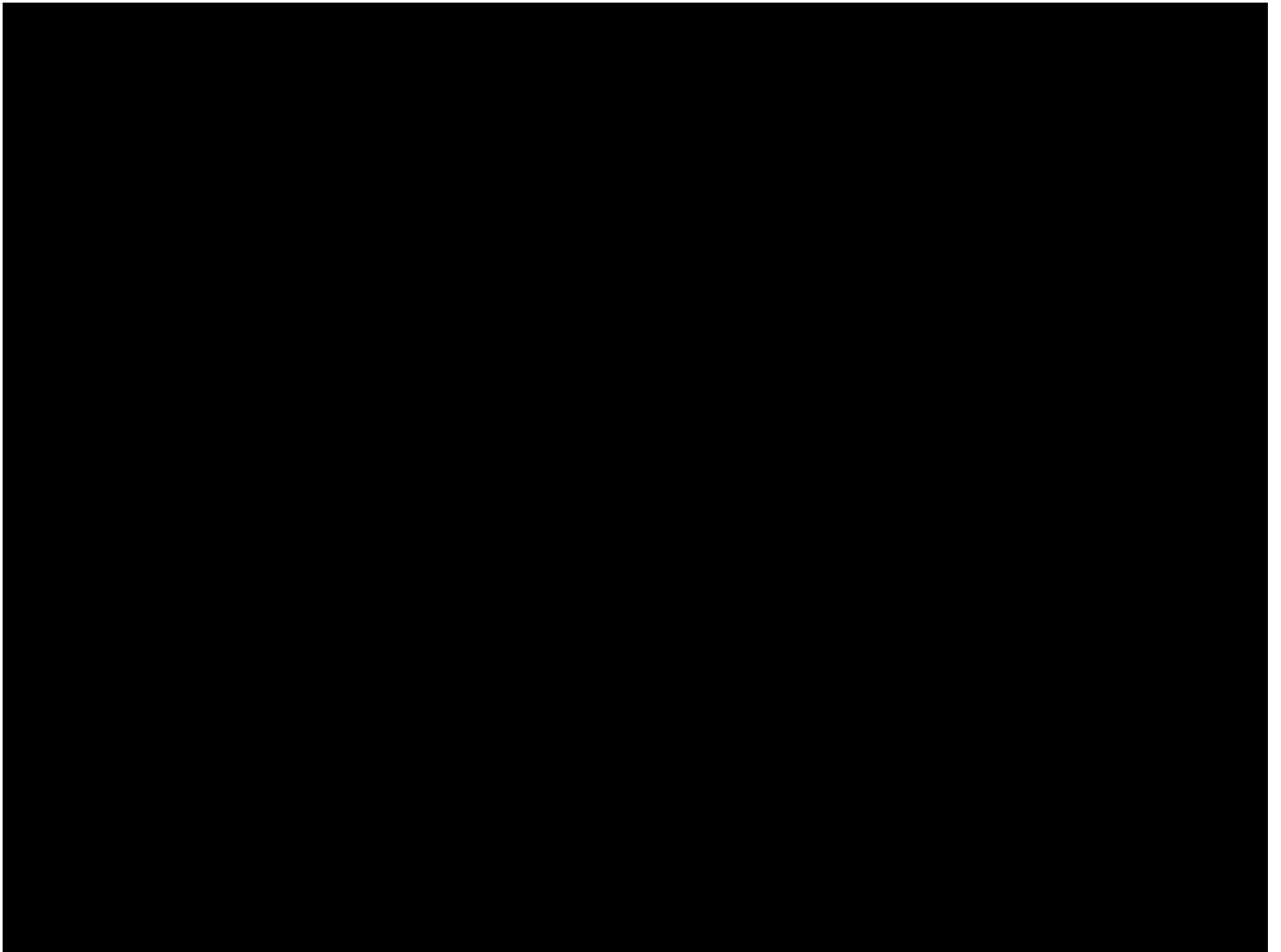
“Since everything will be destroyed in this way,
what kind of people ought you to be? You
ought to live holy and godly lives.”

Judgment and Grace

The Flood is not just a story of *indescribable judgment* but one of *indescribable grace*.

God's grace is most strikingly evident when set in contrast to the darkness and gloom of a sinful world racing toward its perilous doom.

(The NIV Application Commentary, Genesis)



Hebrews 10:26 - 31

²⁶ If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, ²⁷ but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.

Hebrews 10:26 - 31

²⁸ Anyone who rejected the Law of Moses died without mercy on the testimony of two or three witnesses. ²⁹ How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace?

Hebrews 10:26 - 31

³⁰ For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” ³¹ It is a dreadful thing to fall into the hands of the living God.

