

But Noah  
Genesis 6:5-22  
6-8-2025

We may not notice but at first glance, some things just don't seem to make sense. Language can be a good example as someone has pointed out when they wrote,

**Let's face it: English is a stupid language.**

**There is no egg in the eggplant, no ham in the hamburger and neither pine nor apple in the pineapple. English muffins were not invented in England. French fries were not invented in France.**

**We sometimes take English for granted. But if we examine its paradoxes, we find that quicksand takes you down slowly, boxing rings are square, and guinea pigs are neither from Guinea nor are they pigs. If writers write, how come fingers don't fing. If the plural of tooth is teeth, shouldn't the plural of phone booth be phone beeth. If the teacher taught, why didn't the preacher praught. If a vegetarian eats vegetables, what on earth does a humanitarian eat?**

**Why do people recite a play yet play at a recital? Park on driveways and drive on parkways?**

**You have to marvel at the unique lunacy of a language where a house can burn up as it burns down and in which you fill in a form by filling it out. and a bell is only heard once it goes!**

**And why is the man who invests all your money called a broker? Why is a person who plays the piano called a pianist, but a person who drives a race car is not called a racist? Why are a wise man and a wise guy opposites? Why do overlook and oversee mean opposite things? If horrific means to make horrible, does terrific mean to make terrible? And why is the number 11 not pronounced onety one? If lawyers are disbarred and clergymen are defrocked, doesn't it follow that electricians can be delighted, musicians denoted, cowboys deranged, models deposed, tree surgeons debarked, and dry cleaners depressed? Why is it that if someone tells you that there are 1 billion stars in the universe you will believe them, but if they tell you a wall has wet paint you will have to touch it to be sure?**

English was invented by people, not computers, and it reflects the creativity of the human race, which of course is not a race at all. That is why when stars come out they are visible, but when the lights go out they are invisible. And why is it that when I wind up my watch it starts, but when I wind up this story it ends?

It's not just language.

There are all types of things we may take no notice of which but can seem contradictory.

Take another example, the story of Noah beginning in Genesis 6.

the ark and all the animals makes for a nice cover on children's bibles as well as posters and decorations for our children's rooms.

- I. But doesn't it strike you as a little strange that one of the most popular bible stories for our children is about judgement?

The downwards spiral of sin which began in the garden with the forbidden fruit in Genesis 3, grew into Cain's murder of his brother Abel in chapter 4, and by chapter 6 reaches full bloom as Genesis 6 :5 states,

***"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. The LORD was grieved that he had made man on the earth, and his heart was filled with pain. So the LORD said, 'I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them.' But Noah found favor in the eyes of the LORD. This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God. Noah had three sons: Shem, Ham and Japheth. Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks. I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons'***

***wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. You are to take every kind of food that is to be eaten and store it away as food for you and for them.” Noah did everything just as God commanded him.” (Genesis 6:5–22)***

In the course of just a few chapters, the creation God had declared very good is now described as having become extremely wicked, every inclination of our hearts had become only evil all the time, corrupt and full of violence.

it wasn't a one off or accident or mistake or something mankind just fell into  
It says every inclination of man's heart, every thought and intent and action, had become affected by sin such that he says it was only evil all the time.  
Sin permeates every part of life, both inside and out

That which God created and 7 times declared as good, even very good, he now says has been corrupted – spoiled, perverted from its original state

Not your typical fare for a children's story

The writer of Genesis is not being overdramatic but simply describing the world and the way things had become

And lest we be tempted to think well, that was then and this is now, things are different now  
**It wasn't just Adam and Eve and Cain, all have sinned and fallen short of the glory of God**

Paul reminds us in Romans 3:10-12,

***“There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.” “Their throats are open graves; their tongues practice deceit.” “The poison of vipers is on their lips.” “Their mouths are full of cursing and bitterness.” “Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.” “There is no fear of God before their eyes.”” (Romans 3:10–18)***

We not only live in a fallen world, we ourselves are now part of a fallen creation

We don't just do bad things, we all have a fallen nature which has been corrupted by sin

We are all sinners in need of grace which is why Paul cried out in Romans 7:24,

***"What a wretched man I am! Who will rescue me from this body of death?"***

He then immediately answers that question with, Thanks be to God through Jesus Christ

**If the story of Noah was only about judgement, it would indeed make a very disturbing children's story, on par with so many of the original, not the Disney versions, of Grimms fairy tales**

- II. the story of the flood is about so much more than judgement, it is also a story of God's enduring love

God is not distant and removed, aloof and untouched by creation and all too ready to punish those who get out of line.

The flood story paints a very different picture of Him

In verse 6 it says when the Lord looked and saw all the wickedness and evil, the violence and corruption and lostness which permeated his good creation, he was grieved and his heart was filled with pain.

And in verse 7 it says again he was grieved by man's sin and what it was doing to His creation

These are strong words indeed indicating a God who remains fully engaged and involved. They express how God feels about mankind's sin and the effect it has on creation at large.

**For according to both the Strong's Lexicon and the Theological Wordbook of the Old Testament, the words used for both grief and filled with pain, carry the idea of both a deep emotional and physical pain.**

Because He cares about his creation, all creation and what we do to it, how we care for it. Like the pain of a parent for their wayward child, he hurts for us. He hurts with us!

**Old Testament Scholar John Walton wrote, That God grieved reveals something striking about God's character. God isn't remote or indifferent to creation's pain. His**

love for the creation he proclaimed as good and his dismay over the evil generated by sin were so great that his heart was broken... God couldn't tolerate the beauty and joy of creation continuing to be defiled by sin. To spare creation from ever increasing suffering he opted to start over.

All because he does care, because he grieves for and with us  
it is this pain which ultimately led Jesus to the cross, to die for us in order to restore that which was broken and bring us back into fellowship with our loving Father

**For God loved the world so much that he gave his one and only son as a sacrifice for us, to suffer for us**

*Isaiah 53 refers to Jesus "despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. 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. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all." (Isaiah 53:3–6)*

This passage, perhaps better than anything else describes the pain of God and how far he will go to redeem and restore his good creation which in our sin has been subjected to frustration

And while we may easily miss it, the story of Noah is not just about judgement  
It is also about the love of a God who grieves for his creation, our sin and separation from him

it is more than this as well

III. The story of the flood is also the story of hope and salvation

Two words in verse 8 of Genesis 6 are especially relevant here.

In the midst of the evil and violence and corruption, it states simply, **BUT NOAH found favor in the eyes of the Lord**

Creation had been corrupted, **but Noah** stood out because he was different

**Verse 9 describes him as “a righteous man, blameless among the people of his time, and he walked faithfully with God.” (Genesis 6:9)**

He didn't fit or go along with all the evil and corruption

And so it says:

**But Noah** found favor in the eyes of the Lord

**But Noah** found grace in the eyes of the Lord – favor and grace are the same word

Grace to save

grace to sustain

grace to restore

grace to forgive

**“But Noah,”** means God didn't give up

there is hope which perhaps one of the reasons why we like the story so much

For no matter how bad things look or get, how difficult the storm we may face, God has not given up on us

He is a God of grace

And by his grace, out of the judgement of the flood, came hope and salvation

For if God had stopped caring when mankind fell, he wouldn't have grieved for creation

If he had stopped caring, there would have been no, **“BUT NOAH” and no ark**

if he didn't grieve, Jesus would never have come

if he didn't grieve, we would all be lost and dead in our sin

**And if he didn't grieve, there would have been no cause for celebration each time as we repeat the words, this is my body which is broken for you. Do this in remembrance of me. This is the blood of the new covenant in my blood. Do this to remember me.**

But praise be to God who gives us the victory in Christ Jesus

It is a popular children's story which starts off painting a very bleak picture but doesn't end there.

**But Noah** is really about a new beginning as hope returns to a broken world

**But Noah** means no matter how dark it seems. No matter how hopeless you may feel.

God's grace is greater and his light can break through.

Before I ask the deacons to come, let me read a creative retelling of God's command to Noah to build the ark, as imagined by Kenneth Gangel and Stephen Bramer in their commentary on the book of Genesis.

It begins,

**And the Lord said unto Noah: "Where is the ark which I have commanded thee to build?"**

**And Noah said unto the Lord, "Verily, I have had three carpenters off ill. The cypress wood supplier hath let me down—yea, even though the cypress wood hath been on order for nigh upon twelve months. What can I do, O Lord?"**

**And God said unto Noah: "I want that ark finished even after seven days and seven nights."**

**And Noah said: "It will be so." And it was not so.**

**And the Lord said unto Noah: "What seemeth to be the trouble this time?"**

**And Noah said unto the Lord: "Mine subcontractor hath gone bankrupt. The pitch which Thou commandest me to put on the outside of the ark hath not arrived. The plumber hath gone on strike. Shem, my son who helpeth me on the ark side of the business, hath formed a pop group with his brothers Ham and Japheth. Lord, I am undone."**

**And the Lord grew angry and said: "And what about the animals, the male and female of every sort that I ordered to come unto thee to keep their seed upon the face of the earth?"**

**And Noah said: "They have been delivered unto the wrong address but should arrive on Friday."**

**And the Lord said: "How about the unicorns, and the fowls of the air by seven?"  
And Noah wrung his hands and wept, saying: "Lord, unicorns are a discontinued line; thou canst not get them for love or money. And fowls of the air are sold only in half-dozens. Lord, Lord, Thou knowest how it is."**

**And the Lord in his wisdom said: "Noah, my son, I knowest. Why else dost thou think I have caused a flood to descend upon the earth?"**