



Our Society does not see “religion” as a safe place, or Christianity as a place .  
Discuss



Genesis 6-7



By understanding the violence of man and the judgement of God, we begin to grasp the solution to our problems.



## THE VIOLENCE OF MAN

Read Genesis 1:10b, 18b, 21b, 25b, 31

1. What is the recurring thought in these verses?

### Read Genesis 6: 1-8

2. Describe sin and its consequences in Genesis 6: 1-8.

What evidence is there in today’s culture of the same pervasive nature of sin and its consequences  
(see the side bar for an explanation of Genesis 6: 1-4 )

## THE PAIN OF GOD

Read Genesis 6: 6-9

3. What do we learn about God from verse 6?

What is God’s response in verse 7. (See Isaiah 54: 6,49:15)

What are the implications of verses 6-7.

4. What is different about Noah? 6:8-9

What does ‘walked with God’ tell us about Noah’s relationship with God?

What does it mean for us to walk with God in practical ways?



DIG DEEPER

*Genesis.*  
*The beginning of*  
*God’s plan of*  
*Salvation*

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**P 88-89**

Another view of the son’s of God is that they are earthly kings or dynastic ruler, who continue the progress of sin by producing a state of tyranny, violence, and corruption. The sin is the sin of polygamy and the development of harems. The offspring of these marriages are mighty tyrants who continue the violence and tyranny of their fathers. Yet there are questions that arise with this view as well. Although the term God/gods (Elohim) can refer to rulers or judges (Ps. 82:1; Exod 22:8-9), and the phrase ‘the sons of God’ can refer to individual kings, the term ‘sons’ is not ever used for a group of kings. Plus, the larger context of Genesis does not speak of kingship, and the phrase ‘any they chose’ (v.2) does not explicitly speak of choosing many wives.

**P 89-90**

The children born to these marriages are called ‘mighty men’ and ‘men of renown’ (literally ‘men of the name’ 6:4). In light of the description of wickedness that follows, these men are best described as warriors who were known for their violence and who sought to develop a reputation, or a name for themselves, by their wicked exploits. The relationship of these warriors to the Nephilim is debated. Some argue that the Nephilim are also the offspring of the marriages, but the way they are described, as being ‘on the earth in those days, and also afterwards’ (6:4), leads to the conclusion that they were contemporaries of the mighty warriors and thus were already on the scene. The mention of the Nephilim adds to the atmosphere of violence described in the chapter as they too were known for their fierceness.

THINK &  
APPLY

## THE FLOOD—A PATTERN FOR THE SOLUTION—NOT THE SOLUTION

### Read Genesis 6: 9—7:24



5. God saves Noah. How does the flood relate to salvation and judgement?

(See also 1 Peter 3:20, Hebrew 11: 7)

6. What do you think sustained Noah for over 100 years as he built the ark? (Genesis 3:15, 5:32, 6:17-21, 7:11)

What do we have to sustain us?

### Read Genesis 6:22 and 7:5, 9, 16

7. What do we learn about Noah?

What do we learn about what it means to be 'righteous' from Noah?

What is the person God saves like?

8. What do we learn here about life after the flood?  
Chapter 7: 1-4 and 16

**P 90-91** The effect of the wickedness on God Himself is stated in two ways. First, 'it grieved him to his heart'. The wickedness of humanity brings distress and pain to Yahweh (the LORD). He is not pleased with human wickedness and the consequences of such wickedness on His good creation. And then twice it states that God was 'sorry that he had made man on earth'. The word translated 'sorry' is *nāham*, which has a variety of meanings depending on the context in which it is used. It is used twice in 1 Samuel 15 with different meanings. Early in the chapter it is used in a way that is similar to Genesis 6 where God tells Samuel that he regrets (*nāham*) that he has made Saul king (1 Sam. 15:11). Then, later in the chapter (1 Sam. 15:29) Samuel states that God is not like man that he should have 'regret', perhaps better translated 'relent' because the context stresses that the kingdom is going to be taken away from Saul. God does not lie (1 Sam. 15: 29) and the decision to take the kingdom from Saul will not be changed. So there are some situations where God does not relent from a decision, but there may be other situations where God does decide to change direction based on the response of human beings. The former situations are in line with God's sovereign decree and the later situations describe how a sovereign God, who transcends time, interacts meaningfully within time with His creatures.

**PRAISE GOD** he provides the ultimate safe place in Christ.

**CONFESS** we try to find the ultimate safe place in things other than Christ.

**ASK GOD** that our ministry would be a safe place to find honest answers to honest questions.



Praise God for the challenges raised by God's word through this study

Praying for others in your group:

PRAYER

Pray for others in your group



FAMILY  
DISCUSSION

How do we apply this passage in our daily life?



READ AHEAD

Next week's topic is:  
Lord of the Earth

Read: Genesis 8—9