



## Genesis 6:5-13

(5) 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. (6) The LORD was grieved that he had made man on the earth, and his heart was filled with pain. (7) 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." (8) But Noah found favor in the eyes of the LORD. (9) This is the account of Noah.

Noah was a righteous man, blameless among the people of his time, and he walked with God. (10) Noah had three sons: Shem, Ham and Japheth. (11) Now the earth was corrupt in God's sight and was full of violence. (12) God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. (13) 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.

*New International Version*

At this forbidding juncture, God reveals a spiritual doctrine that is supremely vital to our daily lives and ultimately to our salvation. If we do not grasp this doctrine and set its seriousness firmly in mind, it will throw off our understanding of who God's elect are, and we will greatly undervalue the degree of accountability and appreciation we owe to God for His mercy.

It is appropriate to dig into this doctrine at any time, but it is especially appropriate now because of the nature of the period we are living through. The Bible itself, combined with the daily news reports, indicates the time of Jesus' return is drawing near. Many believe that we are in the beginning stages of what has been called "the crisis at the close." Consider how similar those pre-Flood times are to our own. As God tells the story in His Word, we are only into the sixth chapter of the first book, and the end of mankind, except for the few who would be spared, was near at hand!

This similarity brings up a critical question for all of us to consider soberly: Who was

The Berean: Daily Verse and Commentary for Genesis 6:5-13 (<http://www.theberean.org>)

saved from the devastation of the Flood? Every person did not die in the Flood. We need to think this through because the Flood most definitely came, just as the Tribulation and the Day of the Lord, as prophesied by the same unchanging God for our time, will also surely come.

The answer to the critical question is that *only those God specifically spared were saved*. He specifically names them. God's "grace" is the overall general reason, but the specific aspect of His grace that preserved their lives is that they were *sanctified*—set apart—for salvation from the Flood.

In both the Hebrew and Greek languages, the root words underlying "salvation" mean the same thing. Both terms mean "given deliverance," implying prosperity despite impending disaster. In this specific instance, the impending disaster is the prophesied Flood. God's first step in delivering some was to sanctify those He chose, Noah and his family.

Sanctification is of major importance to those of us called into God's church, as [I Thessalonians 4:3-5](#) points out: "For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like Gentiles who do not know God." *Sanctification* (Greek *hagiasmos*) is the noun form of the verb *sanctify*, which means "to set apart for God's use, to make distinct from what is common." Thus, those called into the church are set apart by God, as were Noah and his family, for His glory, for salvation from prophesied disasters, and for becoming like Him.

[II Peter 2:5](#) carries the Flood record further: "[For God] did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing the flood on [the world](#) of the ungodly." Noah and his family faithfully responded, doing what God sanctified them to do. Noah not only built the ark, which became the physical means of their salvation, but its construction gave them the time and opportunity to explain to the world why it needed to be built. Noah preached to mankind of God, of their sins, and of the prophesied certainty of the Flood if the people chose not to repent.

From this example, we must grasp God's intention in His sanctification of us. Noah and his family did not save themselves. Like Noah and his family, we are required to respond faithfully to what God has ordained us to do. We must understand that we are God's workmanship ([Ephesians 2:10](#)), and the responsibilities He assigns are part of His creation of us in His image.

— John W. Ritenbaugh

The Berean: Daily Verse and Commentary for Genesis 6:5-13 (<http://www.theberean.org>)

**To learn more, see:**

[\*\*Leadership and Covenants \(Part Eight\)\*\*](#)

**Related Topics:**

[God's Mercy](#)

[Leadership and Covenants](#)

[Sanctification](#)

[Setting Apart](#)

[Tribulation](#)

Commentary copyright © 1992-2019 [Church of the Great God](#)  
New International Version copyright © 1973, 1978, 1984 by [International Bible Society](#)