

All right. This evening, if you want to get out your Bibles, we're going to be in Genesis chapter 7. And as you make your way to Genesis chapter 7. Let me remind you that if you can't see the notes up on the screen and you want to follow along, you can go to our Parkland Chapel app. And under Wednesday nights, the teaching slides are all there. And as you guys are making your way to Genesis seven, just let me remind you that in Genesis chapter 6, we are introduced to a world in verses 5 through seven that is so saturated with sin that the Lord determines to destroy it. And so the backdrop is as bleak as it can get. And yet then there is chapter 6, verse 8. As we mentioned, one of the biggest butts in all of the Bible, but Noah found grace in the eyes of the Lord. And God tells Noah, who found grace in his eyes, to make yourself an ark. In verse 14 of chapter 6, because Noah is told God is going to bring flood on the earth, and the ark is to be the ship of salvation for Noah and his family. Now, we mentioned at the end of last week's study how from stem to stern, the ark is a symbol of salvation. The ark is made of wood, just as Jesus died on a cross of wood. The ark is pitched within and without to be waterproof to survive the judgment. And the Hebrew word for pitch we mentioned is atonement. So just as the ark is pitched, we survive God's judgment by the atonement provided by Jesus Christ on the cross. And then we have at one moment you might say with him, the ark had three decks, lower, middle, and upper. Just as First John chapter 2, verses 12 through 14, alludes to three stages in the Christian life children, young men or women, you might say, and fathers and or mothers. And then the ark had many rooms. Jesus said, in my father's house. John chapter 14, verse 2. There are many or lots and lots of rooms. There's room for everybody who wants in to the father's house. The ark had only one door. In fact, that door was placed right in its side. We're told, just as Jesus is the one door of our salvation and Jesus side was opened on the cross by the soldier's spear. And from his side gushed forth, birthing fluids, water and blood for our salvation. And yet the Ark, contrary to the picture, actually had only one window. Now the door could not be opened. We're going to find out tonight. Once it was shut, but the window could be opened and closed to let light in. Just as we open the window of the word. And when we do, it illuminates our life. And the ark was inhabited by only one family, just as everyone in Christ is of one family. That is the family of God. And so the ark is a symbol of salvation. That said, then chapter 7, verse 1, then the Lord said to Noah, come into the ark, you and all your household, because I have seen that you are righteous before me in this generation. The Lord said to Noah, come into the ark, you might note, as I have here for you, that this is the first use of the word come in the Bible, and yet it is not the last. From this point, really from the beginning of the Bible, you might say from cover to cover, we find the Lord using the word come a few instances. Isaiah chapter 1 verse 18, Isaiah wrote, come now, let us reason together, says the Lord, though your sins are like scarlet, they shall be white as

snow. And though they are red like crimson, they shall be as wool. In Matthew chapter 11, verse 28, Jesus said, there famously, come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me. For my yoke is easy, and my burden is light. And then at the very end of the book, in revelation chapter 22, in the very last chapter of the Bible, is the whole thing is being wrapped up. Verse 17 of revelation 22 says, and the spirit and the bride say, come, and let him who hears say, come, and let him who thirsts, come. Whoever desires, let him take of the water of life freely. And so the invitation is to come into the ark, this ark that you prepared come into the ark. He's told Noah, you and all your household, you might remember, as Noah makes the hall of faith in Hebrews chapter 11, we reference this last week, verse 7 of Hebrews 11 says, by faith, Noah being divinely warned of things not yet seen, that is, the flood moved with godly fear, prepared an ark. Notice for the saving of his household, by which he condemned the world, and became heir of righteousness, which is according to faith. And so Noah's faith and preparation of this ark, that he is told to come into would save his household. Now notice the Lord said to Noah, come into the ark, you and all your household, because I have seen that you are righteous before me in this generation. So here kind of the two sides of salvation, you might say, we're told in chapter 6, verse 9 that Noah found grace in the eyes of the Lord. Noah. He didn't earn it, he didn't merit it, but he found it. And yet at the end of chapter 6, we mentioned the capstone statement about Noah's life is found in verse 22 that Noah did all that God commanded him. And so in chapter 6 and seven that phrase is used four times of Noah's life. And so while Noah found God's unearned favor or his grace, the invitation to load up into the ark and be saved is actually connected to his obedience. Just like God's sovereignty chooses us and calls us, and we respond. And by obedience we experience the salvation of God. So verse 1, he's told to come into the ark. Verse two, you shall take with you. Seven each of every clean animal, a male and his female. Two each of animals that are unclean, a male and his female, and also seven each of birds of the air, male and female. To keep the species alive on the face of the earth. For after seven more days I will cause it to rain on the earth. 40 days and 40 nights, and I will destroy from the face of the earth all living things that I have made. And Noah did according. Here's the second use of this. All that the Lord commanded him. So Noah's told to take seven each of every clean animal, male and female. Previously, Noah had been instructed to take two of every unclean sort of animal onto the ark. We saw in chapter 6. And these animals, both clean and unclean, are to repopulate the earth after the flood. By the way, speaking of animals what kinds of birds are always sticking to each other? They'll crows. Why did the cow cross the road? To get to the other side. And then finally. This is the best one. This going to bring the house down. Why wouldn't the lobster share his treasure? He was shellfish. okay, well, look. The Kleenex are the

clean animals, which are extra are for a couple of reasons, as I have here for you. They're not just for repopulation, but they're also for sacrifice. And then food. When we get to chapter 9, in the third verse, when man leaves the ark, he'll no longer be a herbivore. He can eat meat, and so they'll need some food for barbecues to get started and whatnot. So the animals now the rain, seven days from God's command to get into the ark. The rain's going to begin. And notice it will rain for 40 days and 40 nights. You probably know this if you've been coming to Parkland Chapel any length of time but 40 in the Bible is a number of judgment. So here's the first mention of 40. But then Israel is 40 years in the wilderness. Goliath taunted Israel for 40 days before David put a stop to it. Jesus was 40 days in the desert. So 40 is always connected to judgment or temptation or struggle. The rain for 40 days and 40 nights will result in flood waters, which will destroy the whole creation that God had made from the face of the earth, except that which was in the ark. And again, I'll point out that Noah is going to be spared. He and his household because he did everything the Lord commanded him to do. Now verse 6, Noah was 600 years old when the flood waters were on the earth. So here Noah's 600 years old when God finally comes true on his word and floods the earth. At 480 years of age, 120 years before the flood, according to Genesis chapter 6 verse 3, God told Noah to build the ark and prepare for the flood. Now, according to chapter 5, verse 32, Noah began having sons at 500 years old. And this means that Noah and his wife worked on the ark for 20 years for the saving of their household before they ever had a full household. That's what you call expectant, faith. Hebrews chapter 11, verse 1. Faith is the substance of things hoped for. It's the evidence of things, not some of your Bibles will say. Yet seen. And so Noah did all that God commanded him to do through expectant faith. God is a reasonable God. Come, let us reason together. Our our faith is reasonable. But at some point, faith has to hope in what's not yet seen. It has to be expectant. That's biblical faith, or it wouldn't be faith at all. And so verse 7, Noah with his sons, his wife and his sons wives went into the ark, because the waters of the flood of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth two by two they went into the ark to Noah. Notice he didn't have to herd them. They came to him, male and female, as God had commanded. Noah. And he came to pass after seven days, that the waters of the flood were on the earth. And in the 600th year of Noah's life, in the second month, the 17th day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain was on the earth. 40 days and 40 nights, and on the very same day Noah, Noah's son, Shem, Ham and Japheth, Noah's wife, and the three wives of his sons with them entered the ark. They and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind. And every bird after its kind. Every bird of every sort. And they went into the ark again.

It's mentioned two Noah, two by two of all flesh in which is in the breath of life. So verse 16, those that entered male and female of all flesh went as God had commanded him. That's Noah. And notice the Lord shut him in. So let's start with the rain. The rain was cataclysmic. It's the fountains of the deep opening up or being broken up. Subterranean reservoirs violently erupt, and at the same time the windows of heaven are opened. And we talked about the likelihood that there was a vapor canopy around the earth, which kept it from raining up to this point and kept it very temperate. There was a mist that went up from the ground, we are told, in the Garden of Eden. And so there was the windows of heavens opening up as the geysers from the great deep gushed forth. So tumultuous again, cataclysmic of those that entered the Ark to escape this event, the animals and Noah's family, they enter again. I'll point out to you, because this is the capstone statement of Noah's life. All of these people, the other seven plus the animals, enter because Noah did all that God had commanded him. And I point that out to say that Noah's expectant faith 120 years before, as he labored daily and consistently and presumably against opposition and mocking, and never had a convert for 120 years. This expectant faith that God was going to do what he said he was going to do led to an exemplary faith in the sense that his own household, at the very least, was saved. They followed him in as well as the animals, and that's how it always works. Noah's expectant faith led to exemplary faith, or faith that can be modeled for an example. And that's how it works. You can't have any life worth modeling if you don't have expectant faith. And yet, if you do have expectant faith and you continue steadfastly, then eventually you can say or others will just come to the conclusion, you can imitate that person as they imitate Christ. They've been doing something expectantly, which leads others to salvation. And that's the vehicle that God primarily uses to save. He uses our expectant faith as exemplary faith to lead others to Christ. Now they get in these eight souls and the animals and notice it says, the Lord shut him in. It doesn't say, the Lord shut them in, but it does say he shut him in. So interesting enough they are all shut in. Once the ark is loaded, the door is supernaturally sealed by God. So once in the boat. Nobody can jump ship. It makes me think of John chapter 10, verse 28, where Jesus says, I'll start in verse 27, my sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish, neither shall anyone take them out of my hand. So once they're in the boat, they can't get out. But then once the door is shut, neither could Noah let anyone else in. As the rain waters flood the earth as the picture portrays. Maybe there's people pounding on the door. Noah might have had a soft heart. He might have said, man, I can't let these people perish. He might have let people in. That shouldn't have been in. But God shut the door. So Noah couldn't let anyone in. Just as what we're told about Jesus is true in revelation chapter 3, verse 7, it says this. These things says he who is holy, he who is true, he who has the key of

David, that is the key of salvation. He Jesus who opens, and no one shuts, and shuts, and no one opens Jesus alone opens and shuts the door to salvation. And so once they were in the ship, this is going to guarantee safe passage to their destination. They're going to survive the flood, just as those of us in Christ are sealed by the Holy Spirit. The guarantee of our salvation. Now, having said all that, then let me prepare you, because I'm going to pull a grenade pin and just roll it out into the crowd for a few minutes. That would be great if that was the only part of the biblical narrative as it pertains to salvation. These passages, in fact, that I just read to you are used as proof text for eternal security and and rightly so. In one sense. But as I mentioned, that's only one side of the biblical narrative, because here the Lord shuts them in and they all survive the flood judgment. But when they get off the boat, we shall see. Once they leave the ark. In Genesis chapter 9, Noah's son Ham does not walk with the Lord after surviving the flood on the ark, he is shut into salvation. He survives the flood of judgment, and then he gets off the ark and immediately starts to walk away from the Lord. Not only does he, but the rest of his line are ungodly. So in one sense we understand when we look at this story that no man can pluck us from Jesus hand. But when you read the new Testament, the other side of the equation is it does not appear that Jesus will squeeze us in his hand against our will. As unsettling as this is, there's a few instances I want to bring to mind in first Timothy chapter 1, verses 19 and 22. Guys Hymenaeus and Alexander, who were leaders in the church, suffered shipwreck of their faith. And then they were given over to Satan, most famously, and maybe most unsettlingly for some is Hebrews chapter 6, verses 4 through six, where the author writes, for it is impossible for those who were once enlightened. That means they they've had the eyes of their heart opened, enlightened, and have tasted the heavenly gift. That word tasted the Greek is not. I nibbled on it, but I ate it, and I swallowed it down and have become partakers of the Holy Spirit. That means the Holy Spirit is in them, and have tasted. Here's that word again the good Word of God and the powers of the age to come. If they fall away to renew themselves again, to repentance, since they crucify again for themselves the Son of God, and put him to an open shame. And so that leaves us with quite a conundrum. Additionally, you go to Colossians chapter 1 and here's what Paul wrote to the Colossians in verse 21. He said, in you who were once alienated and enemies in your mind by wicked works, yet now he that's Jesus has reconciled in the body of his flesh through death to present you holy and blameless and above reproach in his sight. And then verse 23, if, if indeed you continue, or you abide in the faith, grounded and steadfast, and you're not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. And so what we find is the Bible presents a picture that I'm actually saved as I abide. You say, well, what if I don't abide? You're probably not saved. Well, what if I

don't know if I can abide? Or anybody who gets in the ship is going to be saved? Well, how do I know I can get in the ship? Well, God Romans says give to each a measure of faith that if we respond to it, then we can stay in the ship. Well, what if I want to be in his hand? He'll keep you there. What if I start struggling? I don't know for sure that he won't just let me walk away, you say. Well, that scares me to death. Well, that's why Philippians chapter 2 verse 12 says, we work out our salvation with fear and trembling. This is no small thing. Eternity is at stake. And for anybody who wants to survive the judgment, God's going to give us the ability to do it. But he's not going to make people against their will cross the line into heaven. Aren't you glad you showed up tonight? Verse 17. Now the flood was on the earth 40 days, and the waters increased and lifted up the ark, and it rose high above the earth. And the waters prevailed and greatly increased on the earth. And the ark moved about on the surface of the waters. And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. The waters prevailed. 15 cubits upward, and the mountains were covered, and all flesh died that moved on the earth, birds and cattle and beasts, and every creeping thing that creeps on the earth, and every man all in whose nostrils was the breath of the spirit of life. All that was on the dry land died. And so he destroyed all living things which were on the face of the ground, both man and cattle, creeping thing and bird of the air. And they were destroyed from the earth, and only Noah and those who were with him in the ark remained alive. And the waters prevailed on the earth. 150 days. The ark bobs around on the surface of the waters as the flood covers the earth. In fact, eventually the water was 15 cubits or 22.5ft above the highest mountain peak. Now, I should note, we'll talk about some of this later. in our studies in Genesis. But the earth changed geographically, radically after the flood. And so the highest mountain peaks before the flood were likely not as high as we see them today. And so Post-flood mountains are higher than Pre-flood or antediluvian. diluvian mountains. And that's as a result of the flood. So Mount Ararat, if it is today what it was before, might have likely been the highest mountain in the world. About 17,000ft high. As opposed to Mount Everest and others, which are much, much higher. Nevertheless, the biblical record is a global flood, higher than all the mountains, and so every man, every land animal, every bird not on the ark dies because it rains for 40 days and 40 nights, and then the flood waters prevail or continue on the earth for 150 days. So the flood waters are on the earth for quite some time. And so that's where we end this chapter. We really would do better to teach chapter 7 and eight together, but we lack time. So just let me conclude with some some thoughts from our study tonight. The Lord, by his righteousness, must judge sin. We've talked about this because the Lord is righteous. He has to judge sin. And yet because the Lord is righteous, he must then also make a way of escape from his judgment. And so God's business is always

that of salvation. And reconciliation. And from Genesis to Revelation, as we mentioned, the Lord invites us to come to come to him. And then to come back to him. In fact, I've shared this with you many, many times that if you read your Old Testament, specifically, the word turn is outdone many, many, many times over by the word return for the backslider. He's saying, come, come back to me just as he does the one who's never known him. And when we think about the invitation to come, as we read in the very last chapter of revelation, whosoever will may come, God's not willing that any should perish, and he takes no delight in the death of the wicked. And so he invites people to come. But by God's design, his word, his sovereignty, and man's obedience work hand in hand to accomplish his will, both in the salvation of the individual and in that individual, leading others to Christ. God does the saving. He is the author and the finisher of our salvation. He is the initiator. He's the one who gives the measure of faith to any who would believe. But we must then respond as many as believe become children of God. And then he uses us to bring others onto the good ship of salvation. As we mentioned, through our exemplary faith. And yet, when you think about God, his sovereignty and man's responsibility, when you think about God saving those in the ark and keeping those sheep in his hand, who are his, and no one being able to pluck them out, and then you contrast that with him being able to walk away after experiencing such great salvation. And the warnings that we read in the New Testament, we are left with Isaiah 55, verses 8 and nine, which read, for my thoughts are not your thoughts, nor my ways, your ways, says the Lord. For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts. Which, by the way, when we can't figure it out, that makes me all the more impressed with God, because we can figure out everything about God. he's not God. So, Heavenly Father, we thank you for a chapter that's so full of grace and mercy. And the miraculous. And then a chapter which also, by implication, warns us to walk faithfully and to respond to the Holy Spirit who calls us to come to Jesus and experience salvation, and then to continue with him. And so, Lord, we we thank you for the mysterious that that makes you all the more God. And we also thank you for the things that we can find out and that we dig into for the glory of kings to search out a matter. We thank you and praise you, and in Jesus name, Amen. Would you guys stand?