



The Sermon

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Genesis 8:1-22

"God Remembered Noah"

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TRANSCRIPT

So I want you to take your Bible and turn with me to Genesis chapter 8. And as always, I want to begin by reading the passage that we will be looking at. We're going to be looking at the entire eighth chapter today, and I want to begin by reading it. The title of this message is "God Remembered Noah."

So beginning in verse 1, this is God's Word: "But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

"Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; and he sent out a raven, and it flew here and there until the water was dried up from the earth. Then he sent out a dove from him, to see if the water was abated from the face of the land; but the dove found no resting place for the sole of her foot, so she returned to him" - meaning Noah - "into the ark, for the water was on the surface

of all the earth. Then he put out his hand and took her, and brought her into the ark to himself. So he waited yet another seven days; and again he sent out the dove from the ark. The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth. Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

"Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God spoke to Noah, saying, 'Go out of the ark, you and your wife and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.' So Noah went out, and his sons and his wife and his sons' wives with him. Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

"Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. The Lord smelled the soothing aroma; and the Lord said to Himself, 'I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'" This is the reading of God's Word. Let us pray.

[Prayer] Father, we have heard Your Word. This passage of Scripture that was written some thirty-five hundred years ago, this passage of Scripture that records for us what took place so many, many years ago; and yet we know that Your Word is living and active and sharper than any two-edged sword, that it is relevant for each one of our lives. And so as we look into this passage today, God, we pray that You would bring home to our hearts

the relevance, the practicality of this passage, and that You would use this text to encourage us.

We're in great need of encouragement. We live in such a fallen world, not unlike the days of Noah. We are surrounded by a society and a culture that is just unraveling before our very eyes. We need to be built up in our faith; we need to have an anchor for our soul; we need to have a firm place to stand. And so use this passage today to this end. And I also pray that You would challenge us from Your Word. We don't want to be passive, we don't want to be complacent, we don't want to be lukewarm; we want to be fully committed to You. And so, Lord, use this in the proper way to blow a trumpet in our ears and to rally our hearts to follow You.

So we are gathered here today as Your people. We will hear from Your Word. I pray that You would give us ears to hear, in Jesus' name we pray. Amen. [End]

Again, the title of this message is "God Remembered Noah." In these verses, as you have been able to easily see, we have come to the end of the account of the flood. And this flood has been quite a separation of the wheat from the tares, as the entire world in unbelief, perhaps billions, have drowned in a global flood, and the severity of God's wrath has been most pronounced. And yet at the same time, it was a day of mercy and a day of grace, as God found Noah to be righteous, and instructed him to build an ark which took one hundred and twenty years to construct. And he preached for that one hundred and twenty years and received nothing but hardened hearts from those who heard him until the day of the flood. And so God has preserved eight people, Noah and his family, through this flood.

And this really is even a depiction of all of world history, because it was Jesus Himself who said that, "There are the many who are on the broad path headed for destruction, and that there are the few who are on the narrow path headed to life." The "many" in this world have always been wrong. The majority has always been wrong. If you're ever standing with the majority, you may be in the wrong line. You may need to look for the shorter line,

because truth has always been held by the few. And that is what we see in the days of Noah; and quite frankly, that is what we see today in the world around us. And so as we look at this chapter, it is very easy for us to put ourself in the place of Noah, as he is but a handful of the remnant.

But God has always worked through the remnant. God has always worked not through the majority, but through the minority. Large doors swing on small hinges, and major movement of history have always swung with the few. It was that way in the day of the Reformation in the sixteenth century. The Reformers were few, the monolithic Catholic Church was gigantic, and yet it was through the few that God turned the world upside-down. It was the same way the next century with the Puritans inside the Church of England. They were but a few who tried to purify the Anglican Church, but to no avail. And August 24, 1662 they rejected from their pulpits two thousand preachers in England. They were the few. Yet that was who God chose to work through even after they were put out of their pulpits. It has been this way in every century.

And so as we are surrounded by so many who have departed from the paths that have been laid out in Scripture, let us not lose heart. Just because we are the few does not mean that God is not at work. In fact, God has always chosen to work through the few, not through the many. So let us look now at this eighth chapter of Genesis, and there is much for us to learn here.

In the first heading that I have for you is "The preserving of Noah." We see that in the first five verses. But I can't get past the first four words: "But God remembered Noah." Martyn Lloyd-Jones so rightly said years ago, "Praise God for the but's and the Bible."

"But God." This is in total contrast with what happened in chapter 7. As God sent a flood that literally submerged and drowned the entire human race. What an encouragement this should be to us to see, "But God." "But God remembered Noah." And this means that God remembered Noah with mercy and with grace. And we need to talk about these words: "God remembered Noah." There's two ways to look at those three words, "God

remembered Noah." One is from God's perspective, the other is from Noah's perspective.

When we look at it from God's perspective, God has never remembered anything, because God has never forgotten anything. God knows everything immediately, comprehensively, perfectly, and eternally. God has never learned anything. God has never forgotten anything. God has never remembered anything. This is the truth of the omniscience of God that God is all-knowing, and God has known everything that there is to know from before the foundation of the world. And the reason that He knows it is because God has already foreordained it. It is a part of the eternal sovereign decree of God from before time began. It was God who has put everything into its place. God has never looked down the tunnel of history to look to see what anyone would do in order to gain some insight or some information that He did not already possess. No, God never has learned anything about the future, because it is God who has already sovereignly ordained the future.

So what does this mean, "God remembered Noah"? Well, it's looking at it not from God's perspective, but from Noah's perspective, because Noah has been on this ark now for months, and Noah has no idea how long this journey will require for him to be in this ark. It's a long time to be confined in this ark. And from Noah's perspective, it is reasonable to assume that there would be times when Noah would ask, "Has God forgotten us? I mean, we're just still floating, and the world has already been wiped out. Has God abandoned us?"

And what an encouragement to Noah that it was that he came to the realization that, "No, God has not forgotten me. God knows exactly where I am. It was God who told me to get onto the ark, it is God who sealed me into the ark, and at God's perfect time God will call me out of the ark," and it would be God who would cause the wind to blow and the water to subside and the fountains of the deep to be closed.

What an encouragement to know that God knows exactly where you are and exactly what you need. You may be this morning without a job, you may be in a financial hardship, and you may think, "God's forgotten me." You may be in poor health and you are not getting better, and you may think, "God has forgotten me." You may be a single without a spouse, and you may think, "Life is just passing me by. Has God forgotten me?" But that's from your perspective.

You need to be reminded of God's perspective. God knows everything that there is to know about you. He knows the number of hairs upon your head. God knows every detail about you, He knows every word that you will say before you even say it. God already has appointed the number of days that you will be here upon the earth, and God has already mapped out His perfect will for your life. You need to know that God remembers you.

So what an encouragement for Noah in the midst of this storm that, "God remembers me." And for God to remember Noah means that he realizes that, "God has everything under control, that God has a master plan, that God has a purpose, that God has a perfect timing for everything to work out in my life. Let us all draw encouragement from this today that God remembers each one of us.

And then this verse goes on to say, "and all the beasts and all the cattle that were with him in the ark." God remembered all of them as well, and it speaks of the breadth of the goodness of God. Not only does God remember Noah and his wife and his family, He even remembers the animals. It is God, the book of Job tells us, that God feeds the animals and God cares for the animals. God knows everything. There's not even a sparrow that falls from the tree, but that it is known by God.

And so we read at the end of verse 1, "God caused," – this is important – "God caused a wind to pass over the earth, and the water subsided." Please understand that all weather is under the sovereign hand of God – every tornado, every tsunami, every hurricane, every drought, every flood – it's all under the purview of the sovereignty of God. Nothing just happens, God

is in total control; and here we see just a glimpse of this, that it was God who caused a wind to pass over the earth, and the water subsided. It began to lower by process of evaporation.

Verse 2. This is a dramatic statement in verse 2: "Also the fountains of the deep and the floodgates of the sky were closed." What does that mean? Well, "the fountains of the deep" referred to the subterranean reservoirs of water that had been beneath the surface of the water, that in the previous chapter at the time of the flood, God created such pressure that the water came shooting up from below the surface of the water, took such a point that it peeled back the surface of the earth in many places and created many of the mountain ranges, and water was just pouring out of the deeps.

"And the floodgates of the sky" is really a metaphorical way of saying that this water canopy that had surrounded the globe with all of the moisture that was in the atmosphere around the earth, and it was just being held there, it had never rained before; that in the flood, all of that moisture just came cascading down in a torrential downpour for forty days and for forty nights; and it is as if now God just turns off the spigot, and God just closes the floodgates and He closes the fountains. And we need to see here that there's nothing random going on on the planet, that it all is a part of a master plan and a master purpose in perfect timing.

And at the end of verse 2, "and the rain from the sky was restrained." It was held back by God. Verse 3, "and the water receded rapidly from the earth." And so this water level that had been higher than the highest mountains on the globe now begins to subside. You say, "Do I actually believe this?" Well, of course I actually believe this. Once you get past Genesis 1:1, everything else is a cakewalk, okay. "In the beginning God created the heavens and the earth." If you can buy into that, if you can believe that, that in six consecutive days God created everything that there is out of nothing – God said, "Let there be light," and there was light; and God just put the planets in place and made the earth what it was intended to be – this is nothing compared to the awesome miracle of creation.

And so in verse 3 we read, "and at the end of one hundred and fifty days the water decreased." That means it continued to lower. Now that's a period of five months.

So, verse 4, and I want you note the detail here in verse 4. This is intentional by Moses as he wrote this: "In the seventh month, on the seventeenth day of the month," let's just stop there. Why would Moses give us all of this detail? I mean, what does it matter if it was Monday or Tuesday or Wednesday, or if it was April or February or September? What does that matter? Moses as he writes this is wanting us to know that this specific detail that he is giving us represents the fact that the flood was a real historical event. This is not an allegory. This is not a drama. This is not a figment of someone's imagination. This is not symbolic. No; this is a real flood that covered the entire globe with real water and even the specificity of this detail is for us to know. No, this really actually took place in real time and space.

And at the end of verse 4 we now have this detail: "and the ark rested upon the mountains of Ararat." You'll note "mountains" is in the plural, meaning it's a mountain range – many high mountain peaks, the highest of which is known as Mount Ararat, and it is 17,000 feet high. That gives us some idea how much water and how high the flood was, that it rose above Mount Ararat. And now as it begins to recede and subside, the ark rests upon one of these mountain peaks, Mount Ararat. Only God could be carrying this out.

And so, verse 5, "The water decreased steadily until the tenth month." That's another five months. So from the start of the flood until this point is eight months. "In the tenth month, on the first day of the month, the tops of the mountains became visible." What we see here is that God's got the whole world in His hand. He's got the whole world in the palm of His hand, and every detail, every animal, every person, everything about their individual lives is known by God. The comprehensiveness of the knowledge of God is so staggering that none of us here today could even begin to grasp what all the genius of God knows and how sovereignly in control God is of His planet.



This leads us now to verse 6. Second, I want you to see not only the preservation of Noah, but second, "The patience of Noah," because Noah had to wait and wait in that ark. And waiting is not easy for a hard-working man or hard-working woman. And so we read in verse 6, "Then it came about at the end of forty days." So there's another forty-day period that Noah opened the window of the ark which he had made. And this window is not a side door, it's like a hatch that's on top of the roof that he could with a lever just swing it back.

"So he opened the window," - and verse 7 says - "he sent out a raven, and it flew here and there until the water was dried up from the earth." He sent the raven out first because a raven flies higher than the dove that follows next, and a raven will eat far more of different things than a dove would. So he sends the raven out first, which is an unclean animal, really like Joshua sent out the spies into the land to spy out the land, for the raven to fly out. And if the raven does not come back, then it's clear that the water has receded to a certain level. It's not stated here, but what is implied is that the raven did come back, because there were only two ravens that were brought onto the ark, and it would be implied that the raven came back in order for ravens to repopulate once they leave the ark.

And then we read in verse 8, "Then he sent out a dove." Now a dove doesn't fly as high. A dove would fly in lower lands and would have a more narrow diet. And so, "He sent out a dove from him, to see if the water was abated from the face of the land." I mean, Noah's being very strategic here, he's being very, very shrewd in how he is trying to see where the level of the water is, because he actually can't actually see out.

Verse 9, "but the dove found no resting place for the sole of her feet, and so she returned to him into the ark, for the water was on the surface of all the earth." It still covered the land. The mountain peaks were exposed, and the ark is resting on top of one of the mountain peaks. But down in the valleys and down in the meadows and down in the lower lands it's still covered with water.

"Then he put out his hand and took her into the ark to himself." Why would Moses include that, that, "he put out his hand and received the dove back," which would be assumed. And it was really to show us the care with which Noah presided over the animals; that as they're on the ark, he gave them tender attention, as he would help feed them.

Verse 10, "So he waited." That's the word there: "So he waited." There is the patience of Noah waiting for God to move this whole enterprise forward. "So he waited yet another seven days; and again" – please note the specificity of even the number of the days; the Bible is recorded with absolute perfection and precision – "and again he sent out the dove from the ark."

Verse 11, "The dove came to him toward evening," – here's another detail. No, it wasn't morning, it wasn't high noon, it wasn't in the afternoon; no, the dove returned back in the evening, and the implication is she's been flying everywhere – "and behold, in her beak was a freshly picked olive leaf." Now an olive leaf is not going to be growing up on top of the mountain; an olive leaf must have a different climate, and it would be growing down near the base of the mountain. "And so Noah" – we read here – "knew that the water was abated from the earth," by the mere fact of the olive leaf that is brought back. This is all very ingenious on Noah's part.

Verse 12, "Then he waited." Here's the second time we see the word "waited." He wasn't getting ahead of God, he was waiting on God. "He waited another seven days, and sent out the dove; but she did not return to him again." We understand what that means, that now the water has receded to such a point that there are many resting places for the dove. And Noah now knows that, "We finally are coming to the point when God will call us out of the ark."

So verse 13, "Now it came about in the six hundred and first year," and that's referring to the age of Noah. And if you haven't been with us the last several week, because there was a water canopy around the globe, it filtered

out the UV rays such that people would live to be nine hundred years old. And Noah here is six hundred and one years old, and he'll live for another three hundred years. You may be thinking you're a little old, but you're nothing compared to Noah.

It says, "The water was dried up from the earth. Then Noah removed the covering of the ark." So a part of the roof, because he had to be sealed in such that no water could come into the ark. Even the surface of ark was sealed shut. He now removes the covering of the ark and looked. He's able to position himself almost like a telescope and look out, "and behold," - this is what he saw - "the surface of the ground was dried up." Can you imagine how excited Noah must have been to actually now see dry land for the first time after months of being on this ark?

Verse 14, "In the second month, on the twenty-seventh day" - we're down to the day - "of the month, the earth was dry." So how long has Noah been on the ark? Well, it's somewhere between 375 days to 378 days, depending upon some of the chronology; but longer than an entire year Noah has been on this ark and he's been waiting.

I wonder what patience you need. Maybe you don't have time for patience. But a virtue of Christlikeness is patience. Galatians 5:22 says, "The fruit of the Spirit is love, joy, peace, patience." And "patience" there refers to bearing up under pressure. Our tendency is to want to get ahead of God, our tendency is to want to move to the other side of the fence, our tendency is to not want to remain where we are under the pressure to try to escape; and yet the Bible tells us repeatedly to wait on the Lord. And I wonder what application that has for your life right now.

I remember one time many years ago I was in church listening to John MacArthur preach, and I was in the process of making a major decision and move for my life. And we were singing a hymn about waiting on the Lord, and the man seated next to me handed me his hymnal and pointed to that word "wait," and he said, "Here is a word for you: wait." And as it turned out in the sovereign providence of God, that was a part of keeping me from

going in a different direction for my life to serve the Lord, to remain where I was until further indication through open doors and the counsel of many people would make clear God's will.

I wonder what you need to wait for. You know, it's hard for us to wait. But God has a perfect time. There's a perfect season for everything under heaven, and it is a mark of a maturing believer that you're able to wait on the Lord.

Well, I want you to note next in verse 15, "The parting of Noah." The time of the departure has now come, verse 15: "The Lord spoke to Noah, saying." Now please note He spoke to Noah, because Noah is the spiritual leader of his house, because Noah is the point man for his family. God does not speak to Mrs. Noah; He could have easily. He did not speak to the sons or to their wives. No, God went to the head of the order of how a house is to be run and He spoke directly to Noah.

"And the Lord spoke to Noah, saying, 'Go out of the ark, you and your wife, your sons and your sons' wives with you.'" Noah was to be the spiritual leader who would lead them out of the ark. He led them onto the ark, he kept them sustained during the ark's journey, and now he is to lead them out of the ark. And the God who commanded Noah to enter the ark is now commanding Noah to leave the ark.

And in verse 17, "Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth," - nothing was to be left behind on the ark - "that they may breed abundantly on the earth, and be fruitful and multiply on the earth." This is all part of God's inscrutable plan to repopulate the planet after the flood, that there had to be two of every kind of animal, as well as male and female humans, in order to repopulate; and everything now will be going according to God's plan.

Verse 18, "So Noah went out, and his sons and his wife and his sons' wives with him." This is a dramatic moment. And they could have been gun-shy, they could have been hesitant, they could have decided, "No, we're going to stay on the ark a little bit longer and just see how things work out. Are the clouds darkening out there? We may just stay on the ark a while." No, they obeyed God.

And verse 19, "Every beast, every creeping thing, every bird, everything that moves on the earth, went out by their families from the ark." This is like a grand precession. This is like a grand marching parade as the animals now family by family by family by family, they come marching out of the ark. And I think what we need to draw from this is the obedience of Noah.

How important obedience is to the Word of God. God will bless obedience; and true faith is always active. True faith always obeys. True faith always moves out. True faith moves forward into the will of God, and so it must be for each and every one of us. And I wonder in what part of your life do you need to be actively obedient right now, and no longer drag your feet, and no longer be slow to respond to the Lord. In what area of your life should you be practicing obedience?

Well, this brings us finally to the last heading that I have for you: "The priority of Noah." It begins in verse 20; and this is a point that needs our consideration. Verse 20, "Then Noah built an altar to the Lord." The word "then" just leaps off the page to me and it underscores right then, immediately that there's no delay here. The first thing that Noah does when he steps off the ark is he immediately builds an altar to the Lord. Why? Because he knows the priority of worshiping God. He knows the priority of giving glory to God, that nothing must crowd out this place of preeminence of worship in the life of Noah and with his family; and he now leads them, in essence, to church. He now leads them to this altar that he builds. And before he begins to build a business, he builds an altar.

"Seek first the kingdom of God and His righteousness, and all these other things shall be added unto you." And I'm so grateful to God that you're her

this morning, because this is a priority for you to be in the house of the Lord and, in essence, to be coming to an altar and an altar that is built within your own heart, upon which you give the sacrifice of your own life and the sacrifice of your praise to God.

What a glorious thing this is, that as soon as Noah stepped out onto dry land, Job Number One is, "We will worship God. We will give glory to God that He has delivered us through this flood. We will glory to God that He has spared us what everyone else has suffered. We will give glory to God that He has a purpose for us moving into the future. We will glory to God for His sovereign control over this entire planet. We will glory to God that everything is working out according to His masterplan. Let us give glory to God."

And this too is instruction for our lives, that first and foremost we are worshipers of the living God. This is why we were created, *Soli Deo gloria*, for the glory of God alone. This is the highest aim and apex of your life is to be a worshiper of God; and not just on Sunday morning, but on Monday morning, and on Tuesday night, and every moment of every day we are to be giving glory to God. In reality, it is to be a lifestyle of worship. We are to be ascribing honor to our great God throughout the day knowing that it is God who is at work in the affairs of our lives.

"Then Noah built an altar to the Lord." By the way, this word "altar" in the Hebrew means literally the place of slaughter. And so there were animal sacrifices that were made on this altar. It was not a barren altar, and that is why of the clean animals Noah was told to bring not just a male and a female, but to bring seven pairs, so that there would be six that can be put on the altar and given as expression of our adoration for God. And so there is even an animal sacrifice that is being made on this altar, and ultimately it would look ahead to the Lamb of God who takes away the sin of the world, the Lord Jesus Christ Himself.

"Noah built an altar to the Lord, and took of every clean animal and of every clean bird, offered burnt offerings on the altar." And because it was a

burnt offering, there was the rising of the scent and the aroma, as the smoke would ascend upwards. And verse 21 says, "The Lord smelled the soothing aroma." It was pleasing to the Lord it is the Lord Himself who had prescribed this. And this again is an act of obedience by Noah to worship God in the manner by which God has prescribed. And as it ascends upward, as it were metaphorically, God breathes in this aroma, and it is pleasing to God.

"And the Lord said to Himself," - literally the Lord said to His heart - "I will never again curse the ground on account of man." There is no remorse on the part of God. God is perfect. Everything that God does is holy. God is holy, and all of His judgments are holy, His will is holy; and so for God to say this in no way is there second thoughts by God about what He has done. No, God has done the right thing by judging the entire human race. Instead, this is really an expression of the undeserved grace and mercy of God toward the human race that has no basis really to continue to live, because it has been living in cosmic treason against God Himself. But God in compassion now chooses to not curse the ground again.

God says, "I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion." And where God has previously judged the entire human race with the flood, God now chooses to have mercy and compassion, not because of anything good in man, but because this love self-originates within God Himself, and that we would know this; the end of verse 21 makes it very clear, as it is recorded, "for the intent of man's heart is evil from his youth."

That's an important statement for Moses to record here, that as God holds back His judgment from judging the planet again with a flood, it is not because man is any better, it is not because man is evolving upward and becoming better and better. No, man is still man; man is still plagued by the fatal disease of sin. And so He says, "for the intent of man's heart is evil from his youth," and that statement only underscores the undeserved grace of God upon the human race to allow it to continue to live and function. And He underscores, "and I will never again destroy every living thing, as I have done." I would remind us all that God said to Adam, "In the day that

you eat of that fruit you will die." One sin brought the death penalty to the entire human race. We should be amazed at how longsuffering God has been even to the point of the days of Noah.

Finally, verse 22 speaks really to the ongoing seasons of life that God will preserve as human history will move forward, that there will be seasons of the years and seasons of life, and life will move forward uninterrupted until the time of the second coming of Jesus Christ. So verse 22 says, "While the earth remains," in other words, as long as this earth is being held in mid-air on its axis at an angle, spinning around 24 hours a day, a certain distance from the earth, all established by Sovereign God, by the way. If we were any closer we would burn up, any further away we would freeze. All of this exactly as God has pinpointed the earth and the sun.

"While the earth remains," - meaning until the end of the age - "seedtime" - that's spring - "and harvest," - that's fall - "and cold" - that's winter - "and heat," - that's summer - "and summer and winter," - which explains cold and heat - "and day and night" - refers to the revolving of the sphere of the globe of the earth in its 24-hour circumference - "shall not cease." And God will continue to keep it.

You know, there's much talk today about the ecology, global warming. There's much talk today about the destruction of the planet. Let me assure you, nothing is going to happen to this planet until God says so. And in fact, this planet will continue as God has established it, until the time of the second coming; and there will come a time when God will create a new heaven and a new earth and a new Jerusalem that will come down as a bride out of heaven. But until then, this earth will remain as it is, because it is sovereign God who is holding His earth in the palm of His hand; and nothing will stop the seasons, the day, and the night, and the earth, as Almighty God Himself has established it.

So as we bring this to a final conclusion, let me just say this. The most obvious thing for us to end with is this. When we read the New Testament we are told that the ark is a picture of the Lord Jesus Christ, that the ark of



deliverance and the ark of rescue and the ark of salvation for Noah has a far greater meaning in that it is a picture of the only Savior of sinners, the Lord Jesus Christ who has come into this world. And there is coming a judgment at the end of this age. "Every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father." Some will make that confession with saving faith and be admitted into heaven. Others will choke out that confession in unbelief, and they will suffer under the judgment of a holy God and be consigned to eternal hell forever and ever and ever. And there is only one way to escape this final judgment, and that is for you to have a Savior, the Lord Jesus Christ.

And you must have a Savior now in this lifetime, because on the other side of the grave it'll be too late. You will spend all eternity as you are now in this life, and those who are believers in Jesus Christ will be saved from the coming day of the fury of God's wrath. God will settle His accounts on the last day. We don't hear very much of this at all, do we; but it's cover to cover in the Bible. But God is full of mercy and full of grace and full of compassion, and God demonstrated His own love toward us, in that while we were yet sinners Christ died for us. God so loved the world, that He gave His only begotten Son, that whosoever believes in Him might not perish, but have everlasting life. You must come to Christ by faith. You must deny yourself, take up a cross and become a follower of the Lord Jesus Christ.

So the kindest question that I could ever ask you is very simply this: "Are you a believer in Jesus Christ? Have you committed your life to Christ? Have you entrusted your soul to Him who was born of a virgin, who lived a sinless and perfect life, who died upon a cross bearing the sins of His people, who was buried, who was raised on the third day, who has ascended to heaven, who is seated at the right hand of God the Father?" And whosoever shall call upon the name of the Lord shall be saved. There is salvation in no other name, for there is no other name under heaven given among men whereby we must be saved.

So have you believed in this Christ? Have you entrusted your soul to Him? Have you repented of your sin? Have you turned away from all self-efforts

to save yourself? Have you thrown yourself upon the mercy of the Lord Jesus Christ and said to Him, "Lord Jesus, save me; I'm the chief of sinners?" If you've never done that, I more than urge you; I really plead with you to do this before it's too late, because as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. And we may well just be at the end of the age and at a time in history when there may be no tomorrow. Come to Christ; He will receive you, and He will save you. Let us pray.

[Prayer] Father, this is a big chapter. This is a big event that has taken place. Father, give us the understanding of what has been recorded. Show us the action steps that we must take from this. How must we alter our lives? What steps of obedience must we take? What alertness should we have as the end of the age is approaching? Father, awaken our hearts to You. Seal now to our soul the word that has been brought to us this day, in Jesus' name.