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We're ready now to resume our study in Genesis chapter 6, and we've stepped back just for a moment to see the magnitude of what God is about to do. He's going to erase, blot out with water the human race that he has created from the face of the earth, man, beast, creeping thing, birds of the air. I'm sorry that I have made them.

And there's a sense when he includes the animal creation here that he is undoing what he did at creation. How is the earth going to look here in the midst of the flood? It's going to be covered with water just like it was in Genesis chapter 1. The earth was without form and void. It's covered with the deep.

The Spirit of God is going to move on the face of the waters. The only difference, or one of the main differences between Genesis 1 and the flood period here in Genesis 6, 7, and 8 is that there's something floating on the water the second time that wasn't there the first time, and that's the ark with the seeds of the new creation in it. Now for all the proponents of the first creation, gap theory, recreation in Genesis chapter 1, I will just simply note in passing that that would be a difference.

God seems once he has created something to preserve a remnant of it in all subsequent dealings. He doesn't completely obliterate it and start from scratch. So you wonder would this be the only case if you hold to the gap theory that there was a previous creation and God obliterated it and covered it with water and then started from scratch.

All we can say is we don't have any evidence that he's ever done that since. No matter how many times he judges Israel, there's always a remnant. When he judges the earth, there's a remnant in the ark.

And why does our history in Genesis 1 not start with a remnant if there was a previous creation? Was it so bad that God couldn't save anything from it? I wouldn't say that's a clincher argument, it's just an observation. But God is going to return the earth in a sense to its uncreated state. And so when God says I'm sorry that I've made it, there is a sense in which he really does sort of reverse the whole process here.

But not completely, because there is the deliverance. And if you think about it, this is going to be the case in the future. Remember when there's going to be a new heavens and a new earth? God isn't going to wipe everything out and start over with different people, is he? He's going to preserve us through the destruction of this earth and this heavens.

And we are in a sense going to be in the ark of God's mercy that carries over into the new creation where there is no darkness, there is no night, there is no sea. If you read Revelation, very interesting in the light of what the sea represents. There is no sea in the new heavens and the new earth.

Why is that? You don't have that bitter water with the curse washed off in it anymore. It's all been done away with. So as we see the unfolding, we've been through the last part of Genesis chapter 6 where God says to Noah, the end of all flesh has come before me, build the ark, and so forth.

He gives the details of that that we have studied in some detail in the latter part of chapter 6. Then in chapter 7 you have the actual great flood. The Lord said to Noah, come into the ark, you and your household, because I have seen that you are righteous before me in this generation. Is there a reason why Noah found grace in the eyes of the Lord? Well, we spent the last two or three weeks studying the reasons why and how we can be in that same category through walking with God, through purification and so forth, seizing onto the promises of God by faith, having that relationship with Him.

So it's repeated for us in chapter 7 verse 1. God says, come into the ark. This ark was created by whom now? Who designed it? God. Who built it? Noah.

Last week we studied the concept of working out your own salvation, that obedience to God will often involve action on our part, that our deliverance is going to be the result of obedience, and that in many cases this involves us doing something. Noah didn't sit on a mountaintop and say, well God, they have this new movie out called Hope Floats. Why didn't God just make all the things He was going to preserve float? He could have said, well Noah, I've suddenly made you unsinkable, buoyant, and Noah floats now.

No matter how high the waters get, Noah just floats. Or God could have said, Noah, if you'll look to your left, you'll see this giant ark that I constructed on your behalf. And what a great picture that would be of the total grace of God.

Man's completely uninvolved and God does everything and we don't want to ever say that man cooperates in his eternal salvation. But we do, in some sense, build our own ark to be delivered out of this present evil age as believers, don't we? Because that's what Noah did. God could have popped an ark there and saved Noah an awful lot of work.

Noah had to buy the boards. Noah had to peg them together. Noah had to smear them with pitch.

And I would also at this point like to correct a misstatement that I made and that is commonly made. I was aware of this and had tried to avoid saying it and then I slipped up and said it several weeks back. When talking about God making this pronouncement of judgment on the earth, in Genesis chapter 6, he says, my spirit will not always judge man or my spirits, my angels, are not going to be here administering because man is not going to be here in the flesh mixing in with him and so forth.

Nevertheless, his days will be 120 years. And so from that point, there's 120 years until

the flood. Then we talk about, well, Noah, and I think I said a few weeks back that Noah had 120 years to build the ark and so forth.

Well, actually, that's not correct. Dan caught this, which was good observation, good attention to detail on his part. If you remember, Noah was 500 when his sons were born.

At least one of them was born. It says Noah was 500 and he begot his sons Shem, Ham, and Japheth. He's 500.

Well, the flood comes in Noah's 600th year. So from the time of the birth of his sons until the time of the flood is 100 years. Well, those sons have to grow old enough to get married because when God says, I'm going to destroy the earth with a flood, you all get into the ark, you, your sons, and your sons' wives, that makes it quite a bit less than 100 years because they were born in Noah's 500th year and they go into the ark in the 600th year.

So you have to figure, well, were his sons 30, 40, 50 when they got married and so on? So the actual time of construction of the ark is several decades at most, but it has to be from the point that his sons were married. So well within that century. So if you heard me say something about Noah working on the ark for 120 years, that is a misstatement.

And it's one that you'll find quite often in commentaries and things, but it's just lack of attention to detail. Having said that, take a look now again at chapter 7. The Lord said to Noah, come into the ark, you and your household, because I have seen that you are righteous. Where does righteousness come from? We just went through this Friday night in Colossians.

What's the theme of the book of Romans? What is the theme of the book of Galatians? Righteousness comes by faith. You are righteous in God's eyes, not by what you do, but by what you think. When you remember God in your daily life, when you trust God, when you observe God's wishes in your life, you say, well, this may be an attractive thing.

I may want to go do this. I may want to go be with these people. I may want to get involved in this thing.

This is desirable in some sense, but this is not pleasing in God's eyes. This isn't God's way. This isn't how God wants me to live or think or associate, whatever it might be, act.

This is not pleasing in God's eyes. I trust God. I know that if I live my life to please Him, things are going to turn out better than if I lived to please myself.

That's faith. When you've set that priority in your life and you say, I don't care what people think. I don't care what people say.

My mind keeps telling me, well, it would be more exciting. It would be more desirable. It

would be better to go off and do this other thing.

God has said that this is the right thing. That's the priority I'm going to set. That's what I'm going to do.

You have just expressed faith. When you express faith, God says, there's a righteous person because they're trusting me. I declare them righteous.

Once you're in the righteous category, you qualify for all of the grace of God. You've walked through that portal of God's grace because you've seized it by faith. You don't deserve anything more than you did when you didn't have faith, but you've qualified for it.

Does a lottery winner deserve the seven million dollars they get in the Texas lottery? Are they more deserving than all the other thousands of people that bought tickets? No. Are they more deserving of that money than I am? No. But the difference between them and me is they went and bought a ticket.

They qualified to win that money because they bought a lottery ticket or they played pick three or whatever it is. I didn't. It isn't a matter of deserving.

It's a matter that they qualified. Their name is in the hat for the lottery. My name is not in the hat for the lottery and never will be.

I'm not saying anything pro or con on lotteries. I know that in my personal case, I am sure that good stewardship of God's resources does not involve plinking it down on a lottery ticket. I figure God wants to give me a lot of money.

He's not going to have to use the Texas lottery to do it. He'll have to find some other way. But they qualified for that.

It's not a matter that they deserve it, but they qualified because they got their name in the hat. When we trust God by faith, we're no more deserving of grace and deliverance and blessing and all of the things that God brings into our lives than any other person. But we know how to qualify.

We know that trusting God qualifies us for God's grace. There's a big difference between qualifying and being deserving. That's what the whole reformed theology camp does not understand.

That you can qualify for salvation by placing your faith in Jesus Christ and it doesn't add any merit. Why they can't just read Ephesians 2, 8 and 9 and understand it, that faith is not a work. The whole reformed system, the mounds and mountains of books and the hundreds of thousands and millions of people that have all gone down the reformed road, all have failed the simple observation that faith is not a work.

They say, faith is a work and it's a righteous work and therefore a depraved person cannot exercise it. Because if you trust Christ in your own steam, you're contributing something to your salvation. Well, scripture says, faith is not a work.

So you can have all the faith you want and you can be just as depraved as anybody and you can still exercise faith because faith is not a righteous work. If it was a righteous work, then if you did it, you would be contributing something to your salvation and in order for that not to be the case, God would have to give you that righteous faith. It's amazing, it's the little pebble that diverts the stream that sends it down the other side of a mountain into a different ocean, theologically.

It's just a very simple observation. Faith is not a work. You can't claim credit for faith.

Therefore, anybody can have it because having it doesn't make you deserving. So, Noah qualifies for God's grace. Noah isn't necessarily deserving any more than anybody else in his generation, but he qualifies himself.

He lays hold of God's grace and through God's grace he is blameless. Through God's grace he walks with God. Through God's grace he is righteous because all he does is trust.

God says, because I have seen that you are righteous. There's a big emphasis here on what God sees in the early chapters of Genesis. God creates things and he looks at them.

He sees that they're good. Man falls, leaves the garden, proliferates, God looks and he sees that the thoughts of his heart are only evil continually. But Noah finds grace in the eyes of the Lord.

Why does he find grace? It tells us right here, because he is righteous before God in this generation. Noah knows that trusting God, he's gone and built the ark and this wasn't a new thing. It's not the first time he ever trusted God.

What is faith? Faith is, you go to Hebrews, the substance of things hoped for, the evidence of things not seen. Nobody had ever seen a flood. God says, build a boat where there is no water to float it and Noah does that.

His generation no doubt mocked him for it, but what God said was more real to Noah than what people said or what experience told him. Experience said, what are you talking about rain? Who's ever heard of rain? There's no such thing as rain. Our ground gets watered by a mist that comes up.

You think this mist is going to float this big boat you've just built? Experience, science of the day, all these other things would have told him he was nuts. But the word of God was real to him and he trusted it and he obeyed it. So because of that, he goes into the ark

which he built with his hands through obedience.

There's a principle there for us. Your deliverance, my deliverance in the plan of God depends on our obedience and our obedience requires action. People always say, you're so interested in Bible study, you just sit, soak and sour.

No, you don't. If you hear the word of God, the word of God is going to wreak change in your heart and you are going to as a result of that word and its transforming power in your life, you're going to do things differently. You're going to obey in areas that you didn't obey before because you know something, you trust something and it changes your actions.

If what you learn from the word of God isn't changing your actions, you're not Noah and you're not righteous. Go read James. Faith is going to out.

Faith is going to reveal itself in what you do. The big problem is we get so caught up in the actions that faith should produce that we just jump straight to the actions. We say, well I'll skip the faith step, I'll just go do the actions and it will work backward and give me faith.

This is what the church does today. They get people in, they say, well let's get them involved in ministry. Let's get them out here and get them busy and that will help them grow as believers.

Instead of saying, let's teach the word of God, let's encourage love, let's encourage the fruit of the spirit in these people and when the time is right and when they have grown and when they're ready, they will know from the inside how and where to act. We're pushing a rope. We're trying to work backward from works into faith.

But there is a legitimate expression of faith and love in works. That's why the ark is there for Noah to walk into because Noah acted on his faith. God says, I have seen that you are righteous before me in this generation.

Take with you seven each of every clean animal, male and female, two each of the animals that are unclean, a male and a female. Of course, you realize that that's an odd number, seven of the clean animals. So when he says male and female, you say male, female, male, female, male, female, and then you've got one left over.

What's it going to be, a male or a female? I'll leave that to your speculations. Seven each of the birds of the air, male and female, to keep the species alive on the face of the earth. By the way, I personally think that the seventh one was a male.

I won't go into why. But look at verse four. For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.

Now, I find this fascinating, and I put this to you for your consideration. God says to Noah, I've seen that you're righteous. Come into the ark.

You've built the ark, did a good job. It's all there. It's got this gopher wood pitch all over it and everything.

Go on in. A week from now, the flood is going to come. Why a week? Why seven whole days? Why didn't God say, Noah, you know, in about three hours, the rain's going to hit, so jump on in.

Noah lives in the ark for an entire week, and people see him go in, and he's going in. All the animals go in and so forth. Quite an extraordinary sight.

People probably saw these animals streaming in from all these places. Birds are flying down, swooping into the ark. Probably drew a crowd, and people are looking.

Well, I wonder if Noah was right. They start looking in the sky to see if there's any rain that might be coming down. I personally think their sky looked far different than ours.

I don't think they were looking for clouds to gather on the horizon, because they had the waters above that God put there at creation. But they said, rain? What is this rain? Noah says water's going to fall from the sky. They looked up, and they didn't see any water falling from the sky.

Noah went in, and a couple of hours went by, and everybody's looking. The press is there, and they're reporting, and, you know, crying through the streets. Noah went into the ark, and nothing happened.

All the rest of that day goes by, and nothing happens. The next day, the next day, a whole week goes by, and Noah and his family are all in there, and Shem, Ham, and Japheth, their wives are all looking at him like, you sure God said, you know, you really think we're supposed to be in here, and so forth. This week goes by.

What sort of an exercise is this on these people's part, as they sit in the ark, and nothing's happening outside? The greater light by day is still shining, and people are going about their business. All these gawkers are outside, ringed around the ark, and so forth, and they're sitting there, and they don't hear anything. They don't feel anything.

Day after day after day, an entire week. Why did God do that? Why didn't God just say, hop in there, you know, the first drops of water already pelting you as you get in. If you watch it on movies and things, a lot of times that's how it's shown.

People get in, the door shuts just as the thing's lifting off, and people are hanging on, oh save me, save me, and so forth. They sit there on dry ground for an entire week. I find this extremely curious.

But what do you think the people are thinking inside the ark? What do you think the people are thinking outside the ark? It really makes an issue of what they believe, doesn't it? Because they sit there with the substance of things hoped for, and the evidence of things not seen, for seven days. And it is a week later. God says, after seven more days I will cause it to rain.

So even after all of this construction and everything else, they get in, and then they've got to wait and believe that the flood is coming and that their deliverance is secure. But in verse 5, Noah did according to all that the Lord commanded him. Noah was 600 years old when the floodwaters were on the earth.

I discussed that just a bit ago. So Noah with his sons, his wife and his sons' wives, went into the ark because of the waters of the flood. Now, read that carefully.

They went in because of the waters of the flood. When did they go in? A week before the waters of the flood. So what was real to them? The waters of the flood were real, and that's why they went in.

God said there are going to be waters of the flood, and that was real enough to them that they went in. It says they entered the ark because of the waters of the flood. Well, the only knowledge they had of the waters of the flood was what God told them.

Nobody had ever seen a flood and so forth. Clean animals, animals that are unclean, birds, everything that creeps on the earth, two by two, they went into the ark to Noah. Notice that they come in after Noah.

Noah goes in first, and then they come in to Noah. So Noah had to enter and had to trust that all these animals were going to show up like God said they would, as God had commanded. And it came to pass, and you'll notice that here is God's part of the fulfillment of the command, because God commanded Noah to take the animals in.

God commanded Noah to go in, and then here come the animals. Did Noah fulfill the command to take the animals into the ark? He did, but how did he do it? Did he go out and do it by his own effort? Did he get a cane and a stick and cages and his sons and go out there and try to herd them all in? Noah fulfilled God's command to bring in the animals by fulfilling God's command to enter the ark. They didn't come into the ark until Noah went in, but God accomplished the work.

Noah accomplishes the work of building the ark, but the coming in of the animals is something that God does, even though God commanded Noah to do it. So there's very interesting interplay. You can think of things in your life that are within your capability to do, they're within your control, and when you know it's a command of God, this is an area of my responsibility to refrain from this sin or to deal in this way with this circumstance.

We do that because we are able. There are other things that are part of God's command, and we say, I don't have the ability. I know I'm supposed to love this person, I just don't find it.

And that's where faith comes in, and as we saw Friday night, faith is the entry point that enables God to pour the love of God into our hearts through the Holy Spirit. And in the same way that Noah enters the ark and God brings about the fulfillment of the command, when Jesus says, by this shall all men know that you are my disciples, that you love one another, this new commandment I give to you, that you love one another, that's something that's beyond our power to create within ourselves. But when we go into the ark, as it were, by faith, God enables the fulfillment of that command through His power rather than through our own.

So there's a very fascinating interplay here in the details of the entrance into the ark, and that's the reason that this is given such space in the Word of God. There is truth, and there is doctrine, and there are principles of application in these details if you watch for them. Two by two they went into the ark to Noah, male and female, as God had commanded Noah.

God commanded Noah, Noah went in, and then the animals came in. It came to pass after seven days that the waters of the flood were on the earth. It came about just as God commanded.

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. You get the idea. Remember in creation, there's water above and water below.

God created the firmament. He separated the waters from the water. And it's like a sandwich.

It's like a water sandwich. The land and the creation exist between the waters above and the waters below. And that waters above, in my understanding, creates this big canopy.

That's why it doesn't talk about the sun, moon, and stars in creation. It talks about, it references the stars, but it mainly talks about the greater light to rule the day and the lesser light to rule the night, because you can't see the disk of the sun. You can't see the disk of the moon, because they're obscured by this big canopy of water.

And so you have this very wonderful, translucent greater light by day and lesser light by night. You don't have any references to the sun and moon, specifically, until after the flood, because they weren't visible before the flood. This is because of this water above.

And so when the flood comes, what happens? Those two waters come together. The fountains of the deep are broken up and water comes up from below, and the water that's above comes down. How did you get so much water that it covers all the

mountains? You've got this water sandwich just closing on itself and literally drowning everything in between.

And so the dark floats up on the water that's coming from below and passes up through and is not sunk by all the water that's coming down from above. So the fountains of the great deep were broken up and the windows of heaven were opened, and the rain was on the earth forty days and forty nights. You may remember when we've talked about Jesus, his crucifixion, he says, no sign will be given to this generation but the sign of Jonah.

The Son of Man will be in the heart of the earth, just like Jonah, three days and three nights. Well, this says the flood, forty days and forty nights. Now, we don't go back and say, well, maybe this was only thirty-nine days and thirty-eight nights or, you know, it was only approximate.

If it says forty days and forty nights, that's what it was. No more, no less. When it says that Jesus Christ was in the heart of the earth, it was three days and three nights.

He wasn't crucified on a Friday because that's only a day and a half and two nights. Three days and three nights. And whatever you want to conclude about the gospel chronology and the harmony of all of that account of Christ, you better come up with three days and three nights that Jesus Christ is in the tomb because if you don't, you say scripture isn't accurate.

So forty days and forty nights. On the very same day, Noah and Noah's sons, Shem, Ham and Japheth, and 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 its kind.

Now, when it says on the very same day, is this the day that the rain fell? No. What it's saying is, we're backtracking. This is a common feature of Semitic literature.

They'll tell you what they're going to tell you and then they'll go back and tell you something else about it. They've tried to say that there are two creation accounts and we went through that where it says in six days God created and then it goes back in chapter two and talks about the creation of Adam and Eve. Well, this all happened on the sixth day of creation but it comes after in the story, the seventh day when God rested.

Well, they tell you and then he goes back and fills in some details. The same thing happens here. And what it's saying in verse thirteen is, back a week ago, before the water started falling, Noah and his family and all the animals, they all entered the ark on the same day.

As soon as Noah and his family went in, then all the animals came in. All the beasts of its kind, cattle after their kind, creeping things, birds and so forth, they went into the ark to Noah. Verse fifteen, if we didn't catch it the first time, God puts it in here again.

The animals go into the ark because Noah's there. Everything depends on Noah. There is preservation of the human race because of Noah and it's because Noah is righteous.

We have no idea, we have no inkling of how important a righteous person is in the plan of God. You have no idea how much of a difference your life is making in the realm of the seen and the realm of the unseen when you take the simple step of trusting God in your daily life. When you are a righteous person, big things, whether you know it or not, revolve around you.

We have been called to be holy. We have been called to be righteous by faith and when we do that, we think, well, it will make my life turn out better. Big things take place.

People associated with you get blessed. People associated with you are preserved. Paul tells the New Testament church that when you've got a marriage where there is only one believer and there are children involved and so forth, that entire household is treated like they are believers even though there is only one believer in the household because that righteous person has a radius that God respects.

God will preserve people. God will bless people. This has been called the doctrine of blessing by association.

Well, it's a real thing and here is one of the illustrations of it. The animals are preserved and the way God presents this, he doesn't say, well, Noah, I want to preserve the creation that I've made so I'm going to put them all in a big boat and you get in there with them and you'll be preserved also. The way God presents this, the reason the animal creation is preserved is by association with Noah.

They come into the ark to Noah. Just remember, if you seek, if you ask, if you knock and you pursue righteousness by faith, if you understand righteousness by faith, whether you realize it now or not, it will all be clear in the day of judgment. There is a huge amount of divine attention on you.

It makes a difference. It makes an eternal difference. It's not just, let me tell you how your life is going to be better if you respect the things of God.

Much bigger things. Noah had no idea when he walked with God and when he purified himself that just being alone in his generation and doing what he knew to be the right thing until God came and said there's going to be a worldwide flood. He had no inkling that that righteousness was going to be parlayed into deliverance and the preservation of all the animal life on the planet, but it did.

God will do big things in and through believers who are righteous. They all went into the ark two by two to Noah in verse 15, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him.

God brings about the fulfillment of the command to Noah. And we have that category of command in our lives as well, especially the command to love. And the Lord shut him in.

God shut the door. Noah didn't shut the door. God shut the door.

Now the flood was on the earth 40 days. The waters increased and lifted up the ark and it rose high above the earth. 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. Now I have a little question for you here, and I will confess that although I have searched diligently, I have not found the answer to this question.

Where did this piece of information come from, that the tops of the mountains were covered to a depth of 15 cubits? Noah and all his family are sealed inside the ark, so they are not out there on the bridge or up in the focal with a sounding line saying, oh boy, four fathoms, five fathoms, six fathoms. That is how we find depth in the old days of sail and so forth. You would get a man up in the forward part of the ship and he would toss the lead and it would go out and you would see how much line ran out and it had marks on it and they would say, oh, we are coming into harbor here, we don't want to run aground, this is how deep the water is.

Well, everybody is inside the ark, God has shut the door and it is sealed, so who took this measurement? Who said, well, here is the top of whatever the highest mountain was at that time and look, the water is 15, how did we ever find this piece of information out? I don't know, but God revealed it to someone somewhere because it says 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. You know, in a flood they have these sticks, especially in flood plains that flood frequently and you can look at the debris line on a stick and perhaps on the highest mountain of the earth there was a really tall tree and Noah looked at the debris line and said, oh, look, 15 cubits is the highest, I don't know. But all flesh died that moved on the earth, you would suspect if a tree could stick up above the thing that somebody would have climbed it and roosted up there.

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. Now this is one of those classic cases in scripture where you have the use of the word all. This has been a big theological issue when you get to Romans, in Adam all die and Christ shall all be made alive and so forth and well, does all really mean all? You know, again, reformed theology has taken the idea that all doesn't always mean all and that sometimes it means only some.

It says all men died and all flesh died but what about everything that's in the ark? That's

an exception, isn't it? Well, it is and the reason we know that is it's right in the immediate context. Any time, and just file this away for future reference, you may not have a need for this now, but if you ever get somebody that starts to argue a point with you based on some sort of inclusive word like all in the scripture, just remember that words are modified by the immediate context. This all we know means everything except what's in the ark because you've got the ark and Noah and his family mentioned right in the context.

If somebody takes you to a passage in Romans where it says in Christ shall all be made alive and tries to tell you that everyone is going to be saved because all means all and in the context all in Adam died and all in Christ are going to be made alive and aren't they all the same? Well, look in the context and find out what the all really means. If you've got an unmodified all, then it does mean all. Like in John's epistle where he says he is the propitiation for our sins and not for ours only but also for the sins of the whole world.

Reformed people like to say that's the whole world of believers. Well, you look in vain in the context to find something that shrinks down whole world. It's just not there.

Here you do have something that modifies all. It's all except the pairs of animals and the sevens of clean animals and Noah and his family. So just bear that in mind especially in Hebrew and to a lesser extent in Greek.

We are so conditioned by science and technical use of words and we say well a word can have a one and only one meaning and so forth. You've got to listen to the story especially in Hebrew and understand what you're getting by the story. So all flesh died that moved on the earth, birds, cattle, beasts, every creeping thing and so forth.

All in whose nostrils was the breath of the spirit of life. All that was on the dry land died. So he God destroyed in verse 23 all living things which were on the face of the ground and this all is all.

Everything is on the face of the ground. Noah and everything in the ark is not on the face of the ground. It's floating.

Both man and cattle, creeping thing, bird of the air, they were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. The emphasis here is always on Noah.

Just look at how many times the things that are preserved are associated with Noah. It doesn't say that Noah and his wife found grace in the eyes of the Lord. It doesn't say Noah, Shem, Ham and Japheth found grace in the eyes of the Lord.

Noah found grace. God says to Noah you are righteous. He doesn't say you all.

He doesn't say your family. It's Noah. You get the idea that if it were not for Noah, God

would probably not have spared Mrs. Noah or Shem, Ham and Japheth or the animals.

The way this story is presented, the reason the animals are preserved is that they are with Noah. God says if anything is going to be preserved, it's got to be with Noah because Noah has found grace in my eyes. That's how important a righteous believer is in the plan of God.

That's the respect that God gives the righteousness that he assigns to someone who exercises faith. You can be that person. You can be the means of blessing and the means of preservation to people in your periphery because you walk with God, because you know how to be blameless, because you trust God.

You have no idea what a big difference it makes, especially in the eternal invisible things of the plan of God, how important it is for us to walk by faith. That's why the whole Bible emphasizes that. We think, well, my life will turn out better.

I won't be disciplined by God. It makes a difference to me. We are so blinded with our own fate that we don't realize the larger picture and what a big difference it makes when someone is righteous the way Noah is.

We saw the scriptures in the past week or two over in Ezekiel where God says, even if Noah, Daniel, and Job were in this land, they would preserve only themselves. God is emphasizing and pointing out in that passage that in the past people have been preserved because they were associated with these men, but this generation is so wicked that even if they lived here, they would preserve only themselves by their righteousness. The idea is righteous people preserve not only themselves, but God preserves the ground around them and all the people standing on it.

And the waters prevailed on the earth 150 days. Then, in chapter 8, verse 1, God remembered Noah and every living thing and all the animals that were with him in the ark and God made a wind to pass over the earth and the waters subsided. Doesn't this give you a strong recollection of Genesis chapter 1? The earth is without form and void, darkness on the face of the deep, and the spirit of God, the ruach of God, moves upon the face of the waters.

It's the same word here. The ruach, which is here translated wind, could just as easily be translated spirit. God made the spirit to pass over the earth and the waters subsided.

It's a very strong implied link here back to Genesis chapter 1. The fountains of the deep and the windows of heaven were also stopped and the rain from heaven was restrained and the waters receded continually from the earth. At the end of the 150 days, the waters decreased. Why? God remembered Noah and the things that were with him in the ark.

You get the idea here that the basis of the stopping of the flood is on Noah's account.

Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. Now you think, well, you know, I think maybe you're over-emphasizing that this is all related to Noah.

Let me point out something to you right here just as we close. You know from some of our previous studies how fond God is in scripture of using chiasms, of using brackets within brackets within brackets, and you find the outermost things correspond and the next outermost things correspond and the third outermost things correspond, and right in the middle is something that's very strongly emphasized. We saw this earlier in the Genesis chapter 3 account of the fall and so forth.

Well, you have a very strong chiasm here that I'd like to just point out to you. In fact, you can slice it three different ways and no matter how you slice it, you get a chiasm here. First of all, let's look at the chronological bracket.

Now keep in mind I'm not saying that there is a bracket of periods of days. This is the mention of days. How days are mentioned here, if you look in chapter 7 and verse 4, after 7 more days I will cause it to rain.

So you have that 7 day waiting period. So it mentions 7 days. So you might just write that down, 7 days wait in 7.4. Then it mentions again in verse 10, it came to pass after 7 days that the waters of the flood were on the earth.

So it mentions that 7 days again. That's a second, if your first one is A, then this one would be B. We're going to wind up having a B prime and an A prime down below. So then the next mention of days that we have is in verse 17.

The flood was on the earth 40 days. So C is going to be 40 days. Then in verse 24, the waters prevailed on the earth 150 days.

Now if you look at this closely you realize that the 40 days of the rain is included in that 150 days. But we're just looking at mentions of days here. So 40 days in 17, 150 days in 7.24. Then in chapter 8 verse 3, the 150 days are mentioned again.

Well this, if your 7 days was A and 7 days is B and 40 days is C and your 150 days is D, this is now a D prime. This corresponds to the 150 that were mentioned in verse 24 chapter 7. So after D prime what would you expect? You'd expect C prime. It's going to correspond to our C up above.

In chapter 8 verse 6, it came to pass at the end of 40 days that Noah opened the window. Interesting, we had 40 days mentioned up in our C prime there, the 40 days of the flood. So then what would be our B prime? Well we know that B up there was a mention of 7 days and sure enough in chapter 8 verse 10, he waited yet another 7 days.

So you have the mention of 7 days in 8.10. So that would be our B prime and then we

know that our A up above in 7.4 was a 7 day mention so we would expect our last one to be 7 days and sure enough, look in 8.12, he waited yet another 7 days and sent out the dove which did not return again. So you have 7 days, 7 days, 40 days, 150 and then you come right back out of that same in a reverse sequence as far as mentions of days and that gives us a hint. Wow, there's a chiasm going on here, an in and then out.

Well what is right in the center of that chiastic structure? It's chapter 8 verse 1, God remembered Noah. The center of a chiastic structure is always the point of emphasis. It's like two big neon signs with arrows saying, here it is, this is the point, this is the big idea.

You can also look at this structurally. If you look at the structure of the account, if you look at it from a narrative point of view, how is this account put together? Why are things included? Why are other things not mentioned? You get the same thing. This story begins with an introduction and transition.

You can just say an intro in chapter 6 verses 9 and 10. Following that, you have the account of violence in creation in 6, 11 and 12. You have all of this evil and violent activity and after that, by the way that introduction would be your A, the violence in creation is B. Then for C, you have a divine speech by God.

God says, after he sees all of this, he says, I'm going to blot this all out. That's in 6, 13 through 22. That would be element C. Then you have a second divine speech beginning in chapter 7 verse 1, 1 through 10, God speaks to Noah.

He says, go into the ark, animals, etc. So that would be your D. Then you have the beginning of the flood, which is going to be element E in 7, 11 through 16. Then your seventh element, element F, would be the rising of the flood in 7, 17 through 24.

So we had an introduction, violence, a first divine speech in 6, 13 through 22. The second divine speech, the command to enter the ark in 7, 1 through 10. The beginning of the flood in 7, 11 through 16 and the rising of the flood in 7, 17 through 24.

Then you have the receding of the flood, which corresponds to the rising of the flood in 8, 1 through 5. Then moving back out, our E prime, if you will, is the drying of the earth in 8, 6 through 14, which corresponds to the beginning of the flood. The waters are rising. Now you have the waters drying in 8, 6 through 14.

Now you have another divine speech, which corresponds to element D above. Your D prime is a third divine speech, which is the command to leave the ark, corresponds to the command to enter the ark up above in 8, 15 through 19. Then you have a fourth divine speech, which corresponds to element C above, God's resolve not to destroy the earth ever again.

In the first divine speech, he said, I'm going to destroy the earth. In the fourth divine speech, he says, I will never again destroy the earth with a flood in 8, 20 through 22. And

then you have the covenant of God in chapter 9, verses 1 through 17, which is your B prime here, which corresponds to his observation of the violence in the earth and so forth.

Now you have his covenant with man symbolized in the rainbow and so forth. And then finally you have another transition that corresponds to the introduction in chapter 9, verses 18 through 19. If you've stuck with me through all of that, you have here a structural chiasm, just as we saw the chronological chiasm, and what's right at the center of it? Chapter 8, verse 1, God remembered Noah.

It's a completely different way of looking at it, but you still find that right at the center. And it's amazing. If you look at these things, you find correspondences of verbs that are used, of things that are said.

You have complementary elements. Now I want you to end the ark. Now I want you to leave the ark.

I'm going to destroy the earth. I'm going to preserve the earth. These things correspond structurally.

There is also a dramatic chiasm here. If you look at this from the standpoint of storytelling or from scenes in a play, you start out with a divine monologue to Noah, reflecting on the behavior of man and the divine command to enter the ark in 6.9 through 21. That's your element A. Then you have narrative where Noah is the main actor.

He obeys and he builds the ark in 6.22. Then that's B. And then C is a divine monologue to Noah, chapter 7, verses 1 through 4, the divine command to enter the ark. Then D, you have the narrative again where Noah and the animals go into the ark.