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B0801 – January 6, 2008 – Judgment/Salvation

The events at the beginning of the Scripture set up the rest of Scripture. These three events give you the creation, who God is and who man is, the sin issue, and what God does about the sin issue, salvation. We talked about the text and why Gen. 6-8 speaks of a global Flood, why this is profoundly embarrassing to Biblical critics, or people who want to believe but have a problem being intimidated and try to accommodate, we found we can't really accommodate and do justice to the text, we have to take the text at face value and let the chips fall where they may. Then we talked about what the Flood event is all about; it's about God's judgment and God's salvation. You can't have one without the other. Whenever God saves He also judges; whenever God judges, because He is a gracious God, He also saves. Those two are very close to each other. Think of it this way, the Lord Jesus Christ is a Savior and we stress that in the Gospel, He is our Savior, but anyone who seriously reads the Bible knows He is also the judge, so Jesus Himself combines the two roles, He is judge and Savior. He is the One who died for sin, and He is the One who is going to reject people who reject what He's offered them. He has a right to do that, He's the one that died and if you're going to reject what He has provided He has an inherent right to say "sorry."

We stressed again and again these two pictures, lest we compromise in some of these basic points. Because, you cannot correctly appreciate God's saving work if you do not, at the same time, appreciate His creation, who we are, who He is, and the issue of sin and what that is all about, because those are the things that set up the problem from which we are to be saved. So we have got to understand those, and this is why an error in the perception of what salvation is about is always, if you just dig a little deep, you'll find that it's really an error in the creation and the fall, because it goes back to what we have in view of the Bible, where you have a Creator, who Himself is good,

who makes a creation that is good, and at some point after it's made originates its own evil, by virtue of rebellion against the Creator. At that point that's the story of evil. That's a radically different story than what you get with the pagan view, where you have an impersonal continuum that always was evil. You can't mix those two things together and every time you try it, it undercuts the whole story. That's why I stress as a discipline to see the structure of the Bible, the deep structure. You can't let go of these things. There is this picture and there is that picture, and you can't mix them. So every time we look at the Bible and we see that we have a distinct difference between creation and the point at which sin entered the creation, we have a back limit on evil. There's the left side on the time scale, that's the bracketing of evil as far as the left side of the scale goes. The bracketing of evil on the right side we'll see tonight because that's judgment. So evil is bracketed between the initial rebellious act and God's judging finale. Evil in this view is bracketed, it has to operate within those limits, but that's a radically different view than the other view that says evil just goes on and on *ad infinitum*. You can't mix those. These are two distinct views of reality; they are two distinct views of who God is, two distinct views of what the universe is all about, two distinct views of what the issue of good and evil is. Don't forget that, because it spells the difference between the Bible and pagan thought in the rest of the world. If you don't keep those two views straight, when we come to the topic of salvation we can't be straight. What happens is that on the pagan basis what you wind up with is a mixture of good and evil, you never can alter the mixture because it's always mixed, so what salvation turns into in this scheme is sort of making the good bigger than the evil. You wind up with some sort of an 80%-20% deal, where you alter things and make things more comfortable but you don't ever deal with the issue of evil itself. That's an adjustment, and fundamentally all attempts at salvation outside of the Scripture are mere adjustments, they're not solutions. Because of this, in this view something else begins to happen, i.e. because the gods and goddesses, remember the Babylonian story, well, their gods are good and evil, so the divine principle is contaminated with evil as well as the creature, and you have man, but man is also contaminated, and they're contaminated in the sense that the good and evil can't really be separated, they're just so mixed together they can't be separated. If that's the case, then when I talk about an adjustment, not salvation, but an adjustment type thing, man can contribute to that, man by his own efforts can add to that scheme because it's sort of like adaptation. We can adapt to things. That's why every false gospel

of every false religion inevitably gets man involved in the process. It is always human works that are meritorious and somehow involved in the process.

This is why, when we go through these five points tonight on what salvation is all about from the Scriptural point of view, we want to feed the imaginations of our hearts with this story that's so simple a child can understand it, so very, very simple. You can sit down with a little model boat and explain this to a child, and yet the story sets up salvation that can purify our theology as we read the Bible, can keep us straight in the pages of the New Testament, when we get all wrapped around the axle about this or that or something else, we can just relax, back off and say wait a minute, let me just think in my mind's eye of Noah and the Flood. That's a discipline; it's a discipline of using the richness of the stories of the Old Testament to nourish your soul and to keep your thinking Biblical. That's what I love about the Old Testament, it's a neat place to go and take a bath in the imaginative waters of the theology of the stories. Children can remember these stories and yet adults can contemplate the implications of them for the rest of their lives.

GRACE BEFORE JUDGMENT

We want to go through five characteristics of Biblical salvation. The first characteristic that you see in the story of Noah is that you always have **grace before judgment**. God works this way; that is a vital principle. I want to show you where the first occurrence of the word "grace" occurs in Gen 6:8. I don't mean this is the first expression of grace, it's just the first occurrence of the word for "grace". "But Noah found favor," there's the word for grace, "in the eyes of the LORD." So grace occurs when there is a threat of judgment. Go back to the attributes of God and think about this for a minute. Here's God, He is sovereign, righteous, just, loving, omniscient, omnipresent, omnipotent, immutable and eternal. These attributes being more comprehensible and these being more of incomprehensible, but you can't totally divide them. One of these attributes is love, that love was eternally exercised from eternity past and will be exercised for eternity future. His attribute of love can be exercised without us. The Trinity can love within itself, so that love is like blood that circulates in the circulatory system; that love circulates in the Trinity. God is not dependent on the universe to exercise this attribute. People often think, and if you're around them you may

sometimes get intimidated, “Why does my religion have to have this Trinity in it, it makes it so complicated.” No, no it’s the Trinity that makes God real and personal, because if you do not have the Trinity structure in God, say you have a solitary monotheism like Islam, who does Allah love before he creates? Can Allah exercise his attribute of love toward any object outside of himself if there are no objects outside of himself to exercise it toward? The answer is no he can’t. That’s why solitary monotheisms usually tend to downplay the attribute of love, not that they don’t have it, they have it but it’s kind of downplayed and in Christianity it’s very rich and it’s rich because it’s exercised in the Trinity, before God ever created. So you have God the Father, God the Son, and God the Holy Spirit, the three in one who love one another. That attribute of love at the point of creation can be exercised toward the creature, until sin begins.

Now at the point when sin begins we have a theological problem, because now with God we have these two attributes in collision, as it were, because the attribute of His holiness looks at a sinful creature and says “judgment.” On the other hand, love looks down and says but “I love these people.” So you have sort of an internal conflict going on deep within the very nature of God Himself. Even throughout the pages of the Old Testament this was really not resolved, there were promises to resolve it, but it was not really resolved until finally the cross of Christ answers this problem, and the problem of evil. We’ve looked at evil and these things.

What we want to look at today is that because the attribute of love wants to keep on exercising toward a sinful creature, it means that (if you diagram it in time, if this is the origin of evil and that’s the termination, that’s the judgment) when evil is separated out from the universe and the universe is recreated, during this time interval, love exercised in this period becomes known as grace. Grace is the exercise of God’s love toward those who don’t deserve it. That’s what we mean by grace, and grace in this regard is as abnormal as evil is. This sounds funny to say, what do you mean grace is abnormal? When I use that term what I mean to say is that if we define grace first as God’s love toward the sinner, when does He love the sinner? During the time when He’s providing for the sinner. Does He always forever and ever provide for the sinner? No, isn’t grace stopped eventually, that final judgment and the Lake of Fire, the part of the gospel nobody likes to hear, but it’s a part of the gospel that’s very necessary because it resolves this problem.

Grace is as abnormal as evil is; evil is limited and grace is limited. There is a day of grace and then the day of grace is over. Grace is a time when God opens the door; He opens the door to the sinful creature who will bow his knee to the Lord. That's what we mean when we say grace before judgment, we're talking about the right side of this time line, this is the judgment, and grace is exercised up to that point, prior to it and up to the point. Then it stops. So we have grace operational on a small mini scale, in Noah's day, grace before judgment. That's why in Gen. 6:8 "Noah found grace in the eyes of the LORD." Nobody else did because everyone else was in total disobedience, and you find the personal hurt and grief and anger of God expressed so powerfully in the verses just prior to verse 8 that I kid you not, you can read commentaries on this passage and if you want to see someone slide on grace you should see what some of these guys do when they hit this one. For example, notice in verse 6, if you have an older King James you notice what they've done to translate that verb, in my translation, one of these new ones, it says "the LORD was sorry that He had made man on the earth," that's sort of anemic. In the King James it has the word "repent". It repented God that He had made man on earth. This is a profound statement of what is going on in the heart of our God. So injured and so angry is He over what sin has done, that at this point He is sorry He has ever made man on the earth, and He was grieved in His heart. However we explain the problem of evil it's data like verse 6 that you also have to explain. Yes, God let it happen, but not without being involved in the process, and in verse 7 He expresses His judgment when he says, "I will blot out man whom I have created."

By the way, if you look at every one of the nouns in the objective clause of that sentence, the verb is "I will blot out man whom I have created from the face of the earth," notice "from man to animals to creeping things and to birds of the sky," there's four categories, those are the four categories exactly, to a "T" that Paul in Rom 1 says that man deifies and idolizes, this passage is on Paul's mind in Rom 1. So we have grace before judgment and that is easily seen by thinking of God counting down. Maybe that's a way, by remembering the story and you want some handle in your mind to get a hold of this idea, think of the countdown on the calendar, where God gave 120 years and there's going to be a Flood. The counter is counting down. 120, 119, 118, 117...down...down...down. That's a picture of grace before judgment. On the

one hand we are thankful that the door is open, but on the other hand we know it's not always going to be open.

The second principle in grace is what we call perfect discrimination, of if you want to kick back at the Darwinists who always talk about natural selection, you can re-label it as divine selection, because what God does there, is that if the first aspect of salvation is primarily about His attribute of love, and how it resolves itself with evil, the second point is that God perfectly discriminates between the saved and the judged, that has a lot to do with His attribute of holiness, because the holiness is the standard that is used to evaluate. God will not compromise His holiness, we can yak till we're blue in the fact about God's love and if we keep yakking about it independent of all the other attributes we'll come out with some mealy type attitude toward God and it produces a very disrespectful shallow idea of God. Unfortunately, if you look at some of the hymnology of the church in the 20th century you'll see that in the theology of some of our music is very anemic here, VERY anemic. But what we need to do to balance it is remember that this attribute of holiness is never going to be compromised. He will not, He cannot and He never shall compromise that attribute. That means that however He designs the plan of salvation it has got to conform to that holiness, it will never be compromised. He can love all He wants to, but the love has got to come up with some solution to the problem, and the solution can't be that He compromises His holiness. People say "How can a God of love allow all this evil to happen." Well you can turn that question around and say "I don't see how a God of holiness can allow people into heaven." That question can be reversed, no one likes to do that but it certainly can be, it's just the other side of the coin, the other side of the world dilemma.

PERFECT DISCRIMINATION

The second thing is that when God saves He exercises **perfect discrimination**. There's a separation that takes place, a perfect separation! Nobody was accidentally left outside of the boat. The criterion of His separation has to do with His holiness. That's why what it is that separates is a righteousness that satisfies that attribute. And the righteousness that satisfies the attribute can't come from man because man is already contaminated. The Fall is like a one way chemical reaction. So, if it's going to be reversed whatever catalyzes that reaction has got to come from outside,

hence what saves us is not our works, it's not our great personalities, it's not our great work, the only thing that saves us is the fact that we are credited with Christ's righteousness. All the rest of it is a result, not a cause. And every kind of false gospel you can find in church history, no matter what the cult is, you will always find something where man has to get involved in the process and somehow that becomes what justifies before God. We had the Protestant Reformation that dealt with this. What was it that secures me before God? Certainly nothing in me? Any Christian who's been born again more than 5 ½ minutes knows very well that we have no righteousness of our own selves. Whatever righteousness we have we got it from somewhere outside of ourselves and that has come from Christ, hence the Reformists spoke of the *imputed* righteousness of Christ over against some righteousness the Holy Spirit *infuses* into our hearts. The point is that if we have to meet His standard we have to have something big enough to satisfy that standard, and the only thing that satisfies that standard is His own righteousness.

ONE WAY OF SALVATION

We move on to the third characteristic that we see in the Noachic drama, the fact that when God saves He saves in one way only, so there's **one way of salvation**. Now, this is the one thing that people resent about the Christian faith. "Why do you Christians have to be so exclusivistic?" The Hindus will accept anybody, why can't you be more like them? "But you Christians always say we have to believe in Christ as Savior. And that's being pretty arrogant." Well as a Christian, here we are, and our God is holy, and we have to stand by the fact that God's holiness is the moral criteria. If that's true then He's the only one that can design the plan, and if He's designed the plan, that's the way. It's not a matter of personal engineering. It's a matter of God's engineering. So the idea that this is offensive, if this is your situation, I can only say based on my own working through this, it's only because you have not yet personally come to grips with a Biblical view of God Himself. That's the answer to that. If you have personally come to grips with the kind of God that speaks in the pages of Scripture, you will not have a problem here. But if this bothers you, it's a signal, it's a warning sign that maybe you need some more thinking and praying to resolve this issue. There's nothing to be ashamed of, we all go through this. You don't have to hide it, but this is something that we have to come to terms with until we are personally convinced that when God lays out a bridge across the chasm, He designs it

and there's not another bridge. How many arks were there? In the Noah story the ark that was designed, where did the design come from? Look at Gen 6:13, "Then God said to Noah, the end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth." Let your mind soak in it, that's the passage where the blueprint was given for the ark, and you see what God said to Noah, "Make for yourself an ark," v. 14 and look carefully at the first sentence of verse 15, "And this is how you shall make it." Was there one plan or were there multiple plans? There's only one plan. From what we've already seen about the ark design, why is there only one plan? Think about it. Let's rehearse it in our mind. Get it firmly in your mind. Why is there only one design? Because of the nature of what the ark had to endure. What did the ark have to endure? A global Flood. Had a global Flood ever been experienced before? Was there any empirical data base available for this engineer to build an ark capable of withstanding titanic geological changes he had never seen before? How does an engineer do that? The ark was designed to meet something for which there was no empirical data. This is what we call a *hapax*, it's something that only occurs once, and it's off in the future, it's beyond the event horizon of our minds. So going back to the diagram with the limitations of human knowledge, what we're saying is that this ark had to meet something outside of the limitations of human knowledge. Try to picture this, just think of an engineer or a designer called upon, contracted by a group of guys before Noah, "Ok, I see Noah building a boat, we want to build one too. He'll build his over there; we'll build ours over here. We'll contract with this company over here to build it." On what basis would the engineers build the ark, what data set would they use to build it?

Let's go back to the nature of God and this aspect of why there's one way of salvation. God, besides being holy is also omniscient, and He has perfect understanding of what He is about to do. So since God is holy, His holiness dictates that there be a judgment. In His omniscience He thoroughly understands this judgment and all of its implications. So based on the fact that He is holy and that He is going to judge, and that He perfectly understands every aspect of what He's doing, out of this comes the plan of salvation. This is the plan, and it's the ONLY plan, because it comes out of His understanding of His own judgment. This is His act. This is the rationale that the Bible gives us for one way of salvation. God and God alone understands Himself, we don't. He understands Himself well enough to know

the only way we can be reconciled to Him is to do it His way. So, think of this when this problem comes up, if you get confused just go back to the simple idea, visualize Noah pulling out a blueprint, it's 300x50x30 cubits and think of the fact that he got the drawings from somebody. Who did He get the drawings from? Gen 6:15.

That's **one way of salvation** and that aspect of salvation focuses on this attribute, so now we see three attributes, grace before judgment is grounded on His love; the perfect discrimination, His ability to perfectly judge, there's no statistical judgment, there's an exact judgment, a divine selection that's based on His attribute of holiness, and the one way of salvation is based on His omniscience and understanding of Himself. So He knows what He's doing.

REPLACEMENT OF THE WHOLE WORLD

Now we come to point 4, which is something we'll expand further in the next lessons, the fact that salvation involves the entire creation, all of it, it's a **replacement of the whole world**. It's not limited to human beings. Go back to our diagram, here's God, He's sovereign, He's righteous, He's omnipresent, He's eternal, He's love, He's omniscient. God creates and this creation has man and nature, two components. This fourth characteristic will correct something else that happens today in the gospel. We are usually as Christians written off by our society when we talk about salvation because they think all we're talking about is some sort of anemic psychological experience, some kind of internal religious experience, some. So the pagan idea of salvation is that it's something inside, that's what he thinks salvation is all about, a religious experience. So what? Buddhists have religious experiences; Hindus have religious experiences. Religious experience is not the issue. The issue is what is salvation? And there's something defective about thinking of it as just a religious experience. Think about this diagram and ask yourself "What does creation encompass? Just man? Or man and nature?" It encompasses man and nature, and when man fell man was lord of nature. Follow my reasoning because if you've been reading Genesis you should already have this. I want to put the beads on a necklace for you; I want you to see that it's not a pile of marbles, that all the beads are in a nice neat logical necklace. All the pieces fit together. In Genesis we stressed that man was to subdue nature, man was the lord, little "l," of nature. You wonder

why I keep stressing subduing nature? Because of man's position *over* nature, as goes man, so goes nature. And when man fell, what else happened? Was it just a psychological religious experience of Adam and Eve, or did something outside of their religious experience happen? Something happened! Death was introduced. Let's refresh our minds here, turn in the New Testament to the interpretation of the fall, Rom. 8. Here's Paul drawing upon Gen 3, the event of the fall. Paul's talking about his environment and everything in his environment, he's talking about suffering and he says in Rom. 8:18-22, "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. ¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope. ²¹That the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now." He witnesses to the fact that this structure that we observe back in Genesis carried forward to the second event, the fall.

So we have man, we have man falling into sin, and we have the curse spreading on all of nature. So man affects nature. Just think about that, this is the real ecological impact of man, it blows your mind compared to the trivial stuff of dumping a coke bottle out the window as your drive down 281. We're not talking about pollution here, we're not talking about pieces of junk, or making certain species of animals go extinct, we are talking about the fact that thanks to us we have contaminated all of nature, and we contaminated it not because we didn't have OSHA around to help us not contaminate it, we contaminated it because we rebelled against our Creator, and we are the cause of the ecological disaster, in a far greater way than the ecologists want us to think. The ecologists want to act all concerned they are with the environment. So are we, except we know what's the ultimate environment? It's God the Father, He's the ultimate environment. And because of the ultimate environment and the ultimate environment we have a problem with the secondary environment. So we evaluate our secondary environment in terms of the primary environment. So we go one step further than the ecologists do. We end run them to a primary source. That's the fall.

What do you observe in the Noah story? If the Noah story is picturing salvation, how does the Noah story pick up this structure and argue against

the modern view that salvation is merely a religious experience? What is going on in the judgment of salvation? What is being judged in Gen 6-7, besides man? Animals, the environment. See how radical it is; look at the language that's used in Gen 6:11-13. "Now the *earth* was corrupt in the sight of God, and the *earth* was filled with violence. ¹²God looked on the *earth*, and behold, it was corrupt; for *all flesh* had corrupted their way upon the earth. ¹³Then God said to Noah, "The end of *all flesh* has come before Me; for the *earth* is filled with violence because of them; and behold, I am about to *destroy them with the earth.*"

...highly sensitive radio telescopes to get a word from an extraterrestrial source. We've already had the word from the extraterrestrial source, the problem is that the rest of the universe, if it could speak, would come back to us on those radio telescopes and say "get your act together earthlings, we're waiting for you." Isn't that what Rom 8 says, the entire creation is waiting and waiting and waiting on us. So the conclusion of this fourth characteristic; salvation in the Bible is cosmic; it is not just a little personal religious experience. Noah had his personal religious experience but it part and parcel of a cosmic change. So is our salvation.

APPROPRIATION BY FAITH

The last thing, because this is a mighty work of God, the only way we can interact with it is by faith. Let's turn to Heb 11:7 for a minute. The movie *2001 A Space Odyssey* because Arthur C Clarke really knew what he was doing. It starts with a very strange thing, it starts with two great symbols, there's this ape in the film and he throws this stick up in the air, and he realizes it can be a tool. The film ends with Hal, the computer, that takes over. Do you know what he's saying? That man undoes himself with his dominion. That man starts subduing by using tools but across the vast ages of evolution the tool begins to take over and subdue man. But that's a perversion because in the Scripture man is to subdue and the tool does overtake him because he misuses it and curses the earth, but watch, in Noah's story, who saved the animals finally, who took care of the earth? God took care of it but He took care of it by means of caring for man. Man is always the vehicle for taking care of the world. And this is extended to Jesus because when God saves and recreates it's not done directly by God the Father, it's done because God the Son takes on Himself the form of a man,

and He reigns over the universe as man, so man still is in that same position. God honors that original creation design.

We want to look at the last characteristic, that salvation is always appropriated by faith, so we come to point 5, Salvation happens and is secured by a faithful act. Heb 11:7, “By faith Noah, being warned by God about things not yet seen,” be careful there, don’t read that too fast, do some observing, what does it say, he “being warned by God about things not yet seen,” why is that put in there. Why are those three words in that verse, a verse that has to do with faith? Put it together, why would you write a sentence with those words in it, if you were talking about faith. “By faith Noah, being warned by God about things not yet seen,” it’s because he did not rely upon, he could not rely upon his own rationalism, he could not rely on his own sensory experience for salvation because the thing to come had not yet been seen. But he “in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.” If you don’t think about the story in the wrong sense, we want to think about it in the right sense, you could say “Gee, you know, Noah really did do some good acts, didn’t he. He built that boat, it took him a while to do that, isn’t that a righteous act?” Yes, it’s a righteous act. Was that the act that’s singled out here as the cause of his righteousness? No it isn’t! Look at the text carefully, “By faith Noah...prepared an ark,” but there’s all these qualifications to the verb “prepare.” The qualifications are because he was “warned by God” and “in reverence” he acted. The source of his action was faith, but it’s not a blind faith, it’s faith in God’s word, faith that God knew what He was talking about. So in review of what we’ve seen, the first thing about faith is that Noah responded to the gracious warning. Here’s grace, and God’s attribute of love behind it, Noah takes that warning seriously. It’s still grace, judgment hasn’t fallen yet, because the “things not yet seen” aren’t seen, but he’s building that ark and he’s responding to God’s grace.

Turn to 2 Pet 2:5 for another description of what Noah is like, “but preserved Noah, a preacher of righteousness, with seven others, when He brought a Flood upon the world of the ungodly.” A “preacher of righteousness,” so what was Noah’s focus? He was responding to God’s righteousness or His holiness. See all the attributes of God to which Noah was responding. And as a creature the only way you can respond is by faith, you have to accept them

and act upon them, because God was holy, the preacher of righteousness vs. the world of the ungodly, what was the standard, the moral ethical standard that Noah adhered to, against his culture. He had to be a rebel to do this; you talk about peer pressure, eight people against the world? Everybody else in the world is marching to a different drum except eight people in one family, laughing at them all the way. So that's his response to the God we've seen, all these characteristics, grace before judgment, here's the perfect discrimination, the perfect judgment and separation, then we said there was one way of salvation and that testified to God's omniscience, and he responded, he designed the ark according to things which he had not seen, there's his response to omniscience, there's the third attribute, he didn't try to substitute his own plans, and then there's a picture that you see in the story of him responding to this cosmic nature. Not only is it a personal experience for him, his sons and his son's wives, but all of nature, and Noah was told to make this ark, he opened the door and he trusted the Lord to bring the gene pool to him. There you find the omnipotence of God because it's the omnipotence that will overturn nature. And Noah's responding to that in faith.

Here's a picture that has lots of good stuff in it for what it looks like to be saved. How was Noah saved? Go through it negatively, another drill to get it straight, what didn't he do at point 1? He did not kiss it off, he recognized that God could interfere and he'd better be prepared for the interference. That's offensive to our unregenerate carnal heart, that I don't like a God that interferes with *my* life. Noah didn't resist interference. Second thing, what could he have done at this point when it was he, his family, his sons, his daughters-in-law, against the world? He could have compromised his standard and said "Well gee, I really don't want to stand out here, everybody's kind of laughing at me." He could have gone along with the crowd, but he didn't because he went along with the primary environment, not the secondary environment. He could have modified the basic design of the ark, well I think it would look prettier if we made it shorter, after all, look at the style of this thing, it looks like a coffin, can't we jazz it up a little bit. So he could have done that, of course he would have imbalanced the center of gravity and a few other things. He could have but he didn't, because he's a man of faith. When God told him what He was going to do he believed that God had sufficient reasons for doing it. At this point he could have gone out and tried to select the animals, go get this one, that one looks good to me. He

really didn't do that, it appears in the text that he was passive at that point, trusting that what God had promised He was able also to perform. So we have in capsule summary in this great story of Noah's Flood, what we have here is an excellent easy to remember picture of salvation, and that's why these first three events of the Bible set you up for the rest of it. And I urge you to fill your mind with these stories, read them over, read them to your children, use them to drill, "Did Noah do this or did he do that? What if he had done that?" It's a way of getting this stuff inside. Next week we'll work with the Covenant that God makes with Noah and then we'll work through some of the special details which go with the first section of the biblical framework which covers Gen 1-11 because we want to deal with the geological, astrophysical, biological and chemical evidence before we move on.

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