

INTRODUCTION

The Ten Commandments loom large in our lives; because of

- the unique way they were given to us by God:

 - that He spoke them Himself

 - that He wrote them in stone Himself

- the many ways in which they are referenced in scripture, especially by the Lord Jesus and His apostles

- the many recommendations of them to us by the great figures in church history

- the extensive promotion of them made by the Puritans, including in our own church's confession of faith, the 1689 Second London Baptist Confession

- the strong tradition of their use in our own countries

 - In Austin, the capital of our state, there is a prominent stone monument of The Ten Commandments between the capitol building and the Texas supreme court building.

 - In the federal supreme court building, the Ten Commandments are set in stone very prominently in more than one place.

The Ten Commandments clearly are very important to God, and therefore to us. It behooves us to make a sound interpretation of them and right use of them.

But questions often arise as to what use we are to make of them, especially of the fourth commandment, about six days of work and one day of sabbath-keeping.

So, as I am preaching and teaching through The Ten Commandments, I am devoting extra time with you to laying the foundation we need, upon which we can build a sound interpretation and right application of the fourth commandment. Part of that doctrinal foundation I am laying with you is some biblical theology regarding the two pairs of things that God gave us at creation as provisions for our happiness, or arrangements for our well-being. Those two pairs of things being:

- marriage and child-bearing

- work and sabbath-keeping

When the good Lord created us, He instituted these two pairs of things for us, to bless us, to make life good for us.

When we sinned in Adam, it became apparent that God had made these things durable enough to withstand the great fall of man. Because even as we began to suffer the effects of death upon us because of our sin, God both allowed us to keep using these things, and even promised that He would save us through these very things. Through the Bible, God revealed to us that He had hidden mysterious promises for our salvation in these things, which mysteries are revealed in Jesus Christ. For example, that He would take us as His bride, His wife, making us to be bone of His bone and flesh of His flesh. That was spoken originally of Adam and Eve, and is true of every man and wife, but finds its great fulfillment in Jesus Christ and His church.

In this study, we have got as far as the history of how God saved our race from the great world-wide flood by Noah and the ark. We already have considered the mention of marriage, child-bearing, and work in the history of Noah, how man had corrupted these things, but how God used them for our salvation---both the temporal salvation of our race from the great flood in Noah's ark, and the eternal salvation of those who believe, from the wrath of God to come, in Jesus Christ.

So we look today to see if there is any mention of the one-day-in-seven sabbath-keeping that God instituted at creation

Please understand that I am trying hard to say what is rightly derived from the scriptures here, while not importing things that aren't necessarily implied here. I was telling my dear wife that it feels like painting trim...

When we look for information about sabbath-keeping in the history of Noah's ark, what do we find?

TEXT

Genesis 7:1 - 8:12

BODY

When we look for information about sabbath-keeping in the history of Noah's ark, we find no explicit mention of sabbath-keeping. But we do find

- I. The Gospel, the Good News, In a Simple Form
 - A. Gen 7:1 "Come into the ark..."
 - B. Gen 7:4 "...I will destroy..."

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The gospel, the good news, in a simple form. And we find

- II. The Gospel Proclaimed by God with Reference to the Seven-Day Week He Gave Us at Creation
 - A. Gen 7:4 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."
 - B. Gen 7:10 And it came to pass after seven days that the waters of the flood were on the earth.
 - C. Think about the seven-day week, in contrast to the other ways there are of keeping time
 - 1. Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.
 - 2. year, month, and day are all astronomical phenomena
 - 3. but the seven-day week is not reckoned by any natural movement of the earth, the moon, the sun, or the other stars and planets

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The gospel, the good news, in a simple form; we find

The gospel proclaimed by God with reference to the seven-day week He gave us at creation; and we find

III. The Gospel Typified by Noah with Observance of the Seven-Day Week God Gave Us at Creation

A. Noah and his ark are a type of Jesus Christ

1. they point to the salvation that God would bring through Messiah when He came
2. Noah serves to illustrate our salvation both
 - a) as the one doing the saving by His work and His righteousness
 - b) as the one believing God, and being saved through faith

B. The sending out of the dove seems to be typological also, possibly having something to do with

1. the Holy Spirit
2. resurrection from the dead

C. I do not know how to speak about that in detail and be sure of the truth of it

1. the Holy Spirit descended on Jesus as a dove
2. Noah bringing his family out of the ark to a re-newed creation seems very similar to Jesus bringing us up out of our graves to a new creation
3. beyond that, I am not sure what it is good to say

D. The sending out of the dove was done by the seven-day week

1. Genesis 8:10 And he waited yet another seven days, and again he sent the dove out from the ark.
2. Genesis 8:12 So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

CONCLUSION

When we look for information about sabbath-keeping in the history of Noah's ark, we find no explicit mention of sabbath-keeping. But we do find

-the gospel, the good news, in a simple form; we find

-the gospel proclaimed by God with reference to the seven-day week He gave us at creation; and we find

-the gospel typified by Noah with observance of the seven-day week God gave us at creation

IV. Compare this with the other things we are considering

A. Marriage and childbearing

1. marriage: that people are married is mentioned by God, but not much is said about it
2. childbearing: that people have had children is mentioned; God spoke about child-bearing as He had spoken at creation, pronouncing again His blessing on us, whereby we are to be fruitful and multiply, and fill the earth
3. as God addressed childbearing, He made no reference to marriage Genesis 9:1 So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth..."

B. Work and sabbath-keeping

1. sabbath-keeping: that Noah is observing a seven-day week is mentioned, but not much is said about it directly
 - a) the seven-day week that God instituted is being observed both by God and by Noah
2. work:
 - a) work or labor is not mentioned verbatim
 - b) God gave Noah work to do
 - c) God gave promises and provisions for our work to continue

Bella - Prelude - Trinity 441 "Thy Works, Not Mine, O Christ"

Haven - Trinity 205 "Christ the Lord Is Risen Today"- Andrew lead

Rita - Trinity 145 "Come, Thou Long-Expected Jesus" - Alex lead

Journey - Trinity 188 "There Is a Fountain"

Roel - Call to Worship and Opening Prayer - Luke 24:1-7

Willie - Scripture Reading - Hebrews 11:1-7

Jeremiah - Congregational Prayer

For next week, from Genesis 8:15-9:17

several references to creation

-re-issuing of blessing to be fruitful

-mention of giving man green herbs

-reference to making man in God's image

direct address of child-bearing, but no mention of marriage

indirect address of work, but no mention of sabbath-keeping

Genesis 8:10 And he waited yet another seven days, and again he sent the dove out from the ark.

Henry:

This intimates that it was done on the sabbath day, which, it should seem, Noah religiously observed in the ark. Having kept the sabbath in a solemn assembly of his little church, he then expected special blessings from heaven, and enquired concerning them.

“Come” into the ark...This call to Noah was a type of the call which the gospel gives to poor sinners...ministers say, “Come”

Gill:

this dove sent out the second time, and returning, may be considered as an emblem of a Gospel minister, comparable to a dove, for the dove like gifts of the Spirit of God, by which he is qualified for his work, and for his simplicity, harmlessness, meekness, and humility; and the olive leaf in its mouth may be an emblem of the Gospel, which is from Christ, the good olive; is the Gospel of peace, which an olive branch is a symbol of, proclaiming and publishing peace and reconciliation by Christ; and as that is ever green, the Gospel always continues, and is the everlasting Gospel, and which was brought, and more fully and clearly dispensed in the evening of the world; and by it, it is known that the waters of divine wrath are assuaged, and the people of God may be assured they will never return to come upon them

Barnes:

From this event, the olive branch became the symbol of peace [as also Ellicott], and the dove the emblem of the Comforter, the messenger of peace.

The number seven figures very conspicuously in this narrative. Seven days before the showers commence the command to enter the ark is given; and at intervals of seven days the winged messengers are sent out. These intervals point evidently to the period of seven days, determined by the six days of creation and the seventh day of rest.

This passage is important on account of the divisions of time which it brings out at this early epoch. The week of seven days is plainly intimated.

JFB:

a strong presumptive proof that Noah observed the Sabbath during his residence in the ark

K&D:

The fresh olive-leaf was the first sign of the resurrection of the earth to new life after the flood, and the dove with the olive-leaf a herald of salvation.

The seven days constituted the week established at the creation, and God had already conformed to it in arranging their entrance into the ark (Gen_7:4, Gen_7:10)

Spurgeon:

I wonder whether Noah sent out these creatures on the Sabbath mornings. The mention of seven days, and the resting in between seems to look like it. Oh, dear friends, sometimes people send out a raven on the Lord's day morning, and it never brings them anything. Send out a dove rather than a raven; come to the house of God with quiet, gentle, holy expectation, and your dove will come back to you. It may be that it will bring you something worth bringing one of these days, as Noah's dove brought to him.

Charles Hodge (as quoted by Montgomery):

As seven is not an equal part either of a solar year or of a lunar month, the only satisfactory account of this fact, is to be found in the institution of the Sabbath. This fact moreover proves not only the original institution, but also the continued observance of the seventh day.

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