

## TEXT: Genesis 7:1-24

### TITLE: Judgment and Salvation through the flood

**HOMILETICAL THEME: On the day of judgement, God shuts Noah and his family safely in the ark, while destroying the wicked with the flood of His wrath.**

#### INTRODUCTION

Beloved in the Lord, have you seen the movie, “the day after tomorrow?” It is a science fiction movie that shows how global climate change results in natural disasters, like tornados, hail, and tsunamis in many different parts of the world. The movie uses some cool special effects that make everything look pretty realistic. In the tsunami scene, the seawater gathered up like a wall as high as the buildings, ready to consume the people in New York City.

This scene is what I think of when the flood came in Genesis 7. Before the waters came, people were continuing on with their lives without any idea of what was coming, but soon, they were in total despair, and doomed (命定的) for their lives. In Genesis 7, however, a glimpse of hope is found in the midst of judgement, it is because we know that a remnant (余民) was preserved from the waters. So, how was the remnant preserved? What is the significance of their preservation? These are some of the things that we will be considering today.

We will be looking at the text in three sections:

- I. **Salvation from the Flood**
- II. **Judgement through the Flood**

#### I. **Salvation through the Ark**

Moses begins chapter 7 with the Lord’s command to Noah, “Come into the ark.” **This command indicates that it has been some time since the Lord has commanded Noah to build an ark in chapter 6.** In other words, at this time, Noah has likely already finished building the ark, which also means that the 120 years of grace period has passed, the Lord was ready to destroy the world. This command to enter into the ark was the fulfillment of the promise in chapter 6, the Lord said to Noah, “I will establish My covenant (约, 盟约) with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you.” In the verses here, we see that the Lord has carried out the promise, because we see that the Lord has commanded Noah and his family to enter into the ark. **What a covenant faithful God! You see, the Lord our God has never for a moment in time made an empty promise to us, He has always been true to His Word, it is because He is Yahweh, the Covenant God, who is always true to His Word!** And this is true to you and I as well! We can put our trust in His Word, even though we may be distressed by trials (试炼) and persecutions (逼迫), yet, we may trust that the Lord will come again to take His bride into His eternal abode (居所).

But notice that the Lord has not only told Noah alone to go into the ark, but He also told the family members of Noah to enter into the ark! Why? The Lord said that it was because of Noah’s righteousness. This is telling us that Noah’s family benefits and shares in the deliverance (搭救) on account of Noah being found righteous in the eyes of the Lord. Noah was found righteous not because he was a better person than any of his days, but because the Lord loved him and was gracious to him. This is the beauty of the covenant of grace (恩典之约)! This is telling us that the covenant of grace is made on the basis of the family, it is not based upon the faith of the individual, but based upon a gracious promise. Application: **Beloved, this is exactly why we baptize infants (给婴儿施洗), it is because the Scripture tells us that promise of God is extended to our children as well.** It is not based upon our righteousness or our own faith, but it is based upon the gracious promise of God that children are included. Remember what the Apostle Peter said to the Israelites? Acts 2:38-39 “*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission (除去) of sins; and you shall receive the gift of the Holy Spirit.*” <sup>39</sup> *For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.*” Beloved in the Lord, this is also the promise onto which we hold, the promise is for you and your children after you. That is why you baptize your sons and your daughters, not because it was a tradition, but because it was according to this wonderful promise!

Let’s continue with our text. **In vv.2, the Lord has also commanded Noah to bring the animals into the ark!** Why? Remember that in chapter 6, when the Lord had seen the corruption of the world, the Lord wanted to destroy all flesh in which is the breath of life? So why would the Lord command Noah to bring the animals into the ark? It is because the Lord loved the creation that He had wonderfully made. Remember that when He had first created all the creeping (爬行的) things that move on the ground, and all the birds of the air, He pronounced them as “very good?” Yes, all of creation has become corrupted (败坏的) because of man’s sin, but the Lord still has a love for the creation which He had wonderfully made! Yes, He has decided to destroy the world through the flood, but He had a greater plan in His sovereign (主权的) and good counsel (旨意), which was to restore all of creation through the preservation of these animals! These animals were part of His great plan of redemption, they were going to refill the

world! This is why the Lord has commanded Noah to bring the animals into the ark in order to preserve the animal representatives, both clean and unclean!

Moses then tells us in vv.7 that Noah, his family, and the animal representatives have entered the ark, just as the Lord had commanded. But notice how Moses actually tells us twice that Noah, his family, and the animal representatives have entered the ark, first in vv.7-12, then in vv.13-16. You know, in the Hebrew narrative, when the author tells us twice about something, it is not because he wanted to fill up the space, but it is because this is some very important information. And this is exactly what Moses wants us to really pay attention to, that the elect people and animals really did enter into the ark! Not only Noah, but his family, as well as all the animal representatives all went into the ark! But more importantly, after Noah, his family, and the animal representatives have entered into the ark, Moses tells us at the end of vv.16 that “and the LORD shut him in.” This is very significant! You know, the other Ancient Near East narratives on the flood, they perverted (歪曲) the story and tell us that Noah was the hero who saved all the animals and he was the one who closed the door of the ark. **But Moses here, by the inspiration (默示) of the Holy Spirit, tells us that the animals were brought to Noah and the Lord was the One who shut the door of the ark. You see, Noah was not the hero of the story, but the Lord our God, Yahweh was the hero of the story!** So, what is this telling us? **This is telling two things. First of all, this is telling us that this was not just a simple story about the flood, but this was about the sovereignty of God and to show that the story is unfolding according to his purpose and will. Second, this is telling us that the salvation of Noah, his family, and the animal representatives was not a work of man, but it was the work of God! The salvation of the elect people here was solely the work of God!** It was not Noah’s faith who saved his family, but it was the Lord, may He be the glory, who has rescued both His people and the animals.

**But you know, the deliverance of Noah and his family contains a deeper significance!** The Apostle Peter actually describes the deliverance of Noah and his family in connection to water baptism, he says in 1 Peter 3:18-22, “for Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,<sup>19</sup> by whom also He went and preached to the spirits in prison,<sup>20</sup> who formerly were disobedient (不顺服的), when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.<sup>21</sup> **There is also an antitype (原型) which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,**<sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.” What Peter is telling us in these verses is that the physical deliverance of Noah and his family from **the waters symbolizes baptism, which is a sign and seal of the New Covenant.** Article 34 of the Belgic Confession (比利时信条) helpfully describes, “Having abolished circumcision (割礼), which was done with blood, Christ established in its place the sacrament (圣礼) of baptism. By it we are received into God’s church and set apart from all other people and alien religions (异教), that we may wholly belong to him whose mark and sign we bear. Baptism also witnesses to us that God, being our gracious Father, will be our God forever.” **In other words, when we are baptized, the waters that have washed us signify the burial of our sins and our resurrection into a new life with Christ.** This means that the Lord will not condemn us on the day of judgement, it is because the outward washing signifies an inward cleansing, we are no longer dirty but are counted as righteous in His sight because everything Jesus accomplished on the cross is ours by faith. **After we have gone through baptism, the Lord has now become our God, and we have now become His holy people. We are now separated from the world and became His holy people.** What a wonderful sign and seal that the Lord has graciously given us!

So, beloved in the Lord, don’t ever forget what your baptism signifies! Many of you were baptized when you were a child, remember what it means, and just as Noah had left the old world and embraced a new life, likewise, you must also turn your back on sins and embrace the life you now live in Christ! And remember this, when the Lord had put this mark on you, it also means that you are entitled to a task, the holy task to fulfill the great commission (大使命)! To preach the Gospel to all the nations! Let me ask you this afternoon, are you doing that? Or if you have not yet been baptized, talk to your elders or your pastor today! Don’t rob yourself of the sign and seal that the Lord has graciously given to you!

## II. Judgement through the flood

But what was happening outside of the ark?

Moses tells us in the second half of vv.11, “on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.” What is Moses telling us? Moses is telling us that the floodwaters came from two places. **First of all**, it came from “the spring/fountain of the great deep.” This has very close connection with Genesis 1. Remember that before the Lord made the heaven and the earth, “*the earth was without form, and void; and darkness was on the face of the deep.*” Then in vv.6-7, the Lord said, “*Let there be a firmament (苍穹) in the midst of the waters, and let it divide the waters from the waters.*”<sup>7</sup> Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.” In light of Genesis 1, we can see that the “springs of the great deep” is referring to the “water beneath” in Genesis 1:7. It means that the Lord was causing the water to spring forth from beneath the ground. **Second**, Moses also tells us that the “windows of the heavens” were also opened. This is referring to the ‘waters above’ of Genesis 1:7. And the water from the above arrives in the form of rain. But we know that this is not just normal rainfall we have, but this is an abnormal rainfall, one that is devastating (毁灭性的).

What we see in chapter 1 was a division of the waters, but here, we see that the Lord was bringing the waters that were separated at creation back together. **In other words, this is a reverse of creation in Genesis one! This is telling us that the Lord was using the flood to undo the original creation. This is the severity (严重性) of God's wrath!**

But what happened to the people outside of the ark? They were drown and perished (灭亡)! We see that the Lord has taken away the breath of life from all men and all the animals on the face of the earth! This is the exact opposite of Genesis 2:7, when God breathed the breath of life into them. You see, this is the severity of the wrath of God! Can you imagine how the people reacted when they saw the water level kept increasing up? How it was just a few drops of rain at the beginning, then the water went up to their knees, then covered their houses, then covered up the whole mountain? Can you believe what went on in their heads? Do you think that they would have thought about Noah and his ark? How they used to make fun of him and call him foolish? But now, while Noah and his family dwelled in the abode of God, but these wicked were separated by the door, they knew that death was their only destiny. What a contrast! In our last point, we saw how the water for the elect symbolizes baptism, but here, we see that the water symbolizes nothing but judgement for the wicked.

And the Apostle Peter once again tells us the significance of the water judgement. He said in 2 Peter 3:5-7 says, "*For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition (毁灭) of ungodly men.*" What Peter was saying is that the worst form of judgement has yet to come! **Just as the world in the days of Noah was destroyed by the Lord through the flood, there will also come a greater and more severe judgement through fire! What hopelessness and misery! The destiny of the wicked can only get worse, which is eternal condemnation (定罪, 咒诅) and burning fire in hell!**

Application: Brothers and sisters in the Lord, you know, this was what you and I originally deserved (罪有因得的), we were supposed to endure the severity of God's wrath on the day of judgement. However, it is because of the love of God for us in Jesus Christ, He has endured the wrath of God on our behalf. On the basis of His love, the Lord was willing to put all our sins on the Lord Jesus, tread Him underfoot, and cast Him into the depths of the sea. And when He did that, He gave us the sign and seal of baptism, in order that we might be accepted as righteous before His sight. So, are you rejoicing in your salvation, which is by grace? And this is also the reason why you must preach the Gospel! Having Known the severity of God's wrath should motivate us to preach the Gospel! This should give us an urgency to preach! How can others know about their dangerous position if we don't go and tell? God has called us to be instruments to speak his Word! We are His ambassadors! So, let us be preach with all boldness, so that many more may hear and rejoice in the Gospel of Jesus Christ!

## CONCLUSION

Now do you see, beloved? The proper administration of the baptism (合宜地施行洗礼) teaches us grace, but it also teaches the damning of the reprobate (弃绝). Just as we see in this text that the Lord sent the floodwaters to destroy the world, there will also come a greater judgement with fire. But our assurance comes when we see how the Lord has delivered the elect from the waters through the ark, which also signifies baptism, the sign and seal of the Covenant of Grace! And every time we see a baptism, we are being reminded of God's promise to us and to our children that we have been washed clean by the precious blood of Jesus. When we go through the water of baptism, we are entering into a covenant relationship with Him, "the Lord is our God, and we are His people." What a gracious promise! What a great Savior! Amen!

Let us pray.