

Sunday, November 14, 2021 | Noah

Week 2 | Genesis 7 | "The Lord of the Flood."

Announcements:

- Saturday, November 20th.
 - o Kingdom Man @ 9AM
 - o Annual Thanksgiving Dinner @ 6PM
 - Sunday, November 21st, baby dedication.
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Last week, we started a new series that revolves around the story of Noah. And while the flood story has been a staple in children's church, I must remind you that this is NOT a kid's story. It's a cautionary tale *about* adults *in* adult situations *for* adults. We learned that as man multiplied on the earth, his sinfulness did too. This then caused God's heart to turn from gladness to sadness. Yet, despite the wholesale depravity that was rampant on the face of the earth, Noah's righteousness set him apart from those around him. And because God is merciful, he preserved the life of Noah and his family. Though Noah was surrounded by the floodwaters of death, God's grace still saves.

Today, we move on to Chapter 7. And, as we read through this chapter, I want you to notice who is getting all the attention. We don't have to get too far into the chapter to realize that, surprisingly, Noah is relegated to nothing more than a merely supportive role in his "own" story. And while we can safely assume he built the ark, we are not told how exactly he did it. The only thing that we are told is that he boarded it!¹ Thus, whenever he is mentioned, it is only briefly, leaving much of what he did to the imagination. As we might think, he didn't even "captain" the ark. Instead, we're the Ark "drifted" at atop the waters, making it entirely at the mercy of the sea.² Even the animals get the barest of mentions. How did they survive in such a confined space for so long? No idea. How did Noah feed them all? We're not told. Any answer to these questions is mere speculation at best. The text never tells us the logistics of how one man and his family were able to house a portion of all living things for over a year.

¹ Wenham, Gordon J., *Genesis 1-15*, The Word Biblical Commentary, Volume 1, General Editors, David A. Hubbard & Glenn W. Barker, (Grand Rapids; Zondervan, 1987), p. 178.

² Sarna, Nahum M., *Genesis*, The JPS Torah Commentary, (Philadelphia, PA; The Jewish Publication Society, 1989), pg. 55.

By comparison, God shines as the primary mover in the actual flood narrative. He not only has the more significant speaking role; He is also the most active. After all, it was by His decree that Noah even built the Ark. And, as we'll see in a moment, it was God alone who shut the very doors of that ancient boat.

For my grammarians, this is why there are many passive verbs in this portion of the story.³ Even when a thing is said to be doing something, it is told in such a way that implies a more significant power has really set the thing in motion and not the thing itself.⁴ What's more, even though Noah is mentioned a few times, it is only in the context of obedience. Whatever God commanded, Noah obeyed. One is active. The other is reactive. Even the mighty flood was by God's decree. So much so that one could just as easily substitute the term the "flood" for the name of the Lord, and the story would not change. After all, not one drop was released by accident. Each and every water molecule was set into motion by the finger of God. All of this culminates in the core principle at the heart of Genesis 7: *God is both the bringer of annihilation through the flood, and the savior from annihilation through the Ark.* Man's sinfulness made it necessary for such a judgment, and it was ultimately God who merited out the justice. But while all of humanity was deserving of extinction, even Noah, as the end of the story will show, it was God who merited out the mercy. At the very end of the story, the phrasing, "only Noah was left, and those who were with him in the ark," indicates survival by design and not by accident.⁵

READ: Genesis 7 (ESV)

¹ Then the Lord said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. ² Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³ and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴ For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." ⁵ And Noah did all that the Lord had commanded him.

⁶ Noah was six hundred years old when the flood of waters came upon the earth. ⁷ And Noah and his sons and his wife and his sons' wives with him went into the ark to escape

³ Hamilton, Victor P., *The Book of Genesis: Chapters 1-17*, The New International Commentary on the Old Testament, (Grand Rapids; Eerdmans, 1990), p. 297.

⁴ Goldingay, John, *Genesis*, The Baker Commentary on the Old Testament Pentateuch, Editor, Bill T. Arnold, (Grand Rapids; Baker Academic, 2020), p.146.

⁵ Sarna (1989), p. 56.

the waters of the flood. ⁸ Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹ two and two, male and female, went into the ark with Noah, **as God had commanded** Noah. ¹⁰ And after seven days the waters of the flood came upon the earth.

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep **burst forth**, and the windows of the heavens **were opened**.¹² And rain fell upon the earth forty days and forty nights. ¹³ On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark,¹⁴ they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. ¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶ And those that entered, male and female of all flesh, went in **as God had commanded him**. And the **Lord shut him in**.

¹⁷ The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸ The waters prevailed [a military word meaning "triumphed."⁶] and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹ And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven **were covered**. ²⁰ The waters prevailed above the mountains, covering them fifteen cubits deep. ²¹ And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²² Everything on the dry land in whose nostrils was the breath of life died. ²³ **He blotted out** every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. **They were blotted out** from the earth. Only Noah **was left**, and those who were with him in the Ark. ²⁴ And the waters prevailed on the earth 150 days.

In the story of the flood, nowhere is God not in control. This is the exact same point that the Psalmist made when he was meditating on this very story, for he says,

READ: Psalm 74:12-17 (ESV)

¹² Yet God my King is from of old, working salvation in the midst of the earth.

¹³ You divided the sea by your might; you broke the heads of the sea monsters on the waters. ¹⁴ You crushed the heads of Leviathan; you gave him as food for the creatures of

⁶ Wenham (1987), p. 182.

the wilderness. ¹⁵ You split open springs and brooks; you dried up ever-flowing streams. ¹⁶ Yours is the day, yours also the night; you have established the heavenly lights and the sun. ¹⁷ You have fixed all the boundaries of the earth; you have made summer and winter.

So, what's the takeaway?

God is as much the bringer of floods as He is the calmer of storms.

Interestingly, during Jesus' earthly ministry, we're told about two storms that threatened to take the lives of his disciples. In the first instance, the disciples are in a boat, and Jesus is asleep in the hull. Then, in the second instance, the disciples are already in a boat, and Jesus comes walking to them on the sea. Now, admittedly, these storms are not nearly as big as the one here in Gen. 7. However, a local storm is as dangerous to those at sea as the global storm was to those during Noah's day. Peter, John, and the rest of the disciples were like Noah. They needed to be rescued.

Cue Jesus.

Enter, stage right.

READ: Mark 4:35-41 (ESV)

³⁵ On that day, when evening had come, he said to them, "Let us go across to the other side." ³⁶ And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. ³⁷ And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?" ³⁹ And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. ⁴⁰ He said to them, "Why are you so afraid? Have you still no faith?" ⁴¹ And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

READ: Matthew 14:22-33 (ESV)

²² Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way^[b] from the land,^[c] beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night^[d] he came to them,

walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. ²⁷ But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."

²⁸ And Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹ He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink, he cried out, "Lord, save me." ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, "Truly you are the Son of God."

So, what's the takeaway?

God is the Lord of the flood. All places are within His jurisdiction. And all things are within His power. He alone is sovereign. But, never forget, **God is as much the bringer of floods as He is the calmer of storms.** What frightens us is nothing but the ground beneath Jesus' feet (cf. Gen. 1:2).

The storms of life have a habit of stealing our peace. They upset us. They terrorize us. They threaten to take our lives. But all those who've put their faith in Jesus Christ are voyagers on the good ship Church. Her bow is strong. Her sails are broad. Her rudder is true. And she is guided by the Good Captain, who steers her in and out of storms. And though this ship is battered, and though she rides perilous waters at times, she has never once lost one of her crew. For, at her helm, is the rider of storms himself: Jesus Christ.

So, while God is the bringer of floods (Gen. 7), and, while, yes, that is a sobering thought, the story of the Bible goes on. And about halfway through its pages, the Scriptures also teach us that God is the calmer of storms (Matt. 14:22-33). He need only whisper a command, and the squalling seas hold their tongue (Mk. 4:35-41). The very thing that threatens life is like the ground beneath His feet (Jhn. 6:16-25).

So, take heart. Even though the world is doomed. Those who know Jesus will ride atop the waves of that destruction and come through to that final day unharmed.

Video Description

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TEXT: Genesis 7

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So, take heart. Even though the unbelieving world is doomed. Those who believe in Jesus will ride atop the waves of that destruction. Like Noah and those on the Ark, they will come through to that final day unharmed.

Pastor's manuscript can be found here: