

# Christ the True and Better Ark

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[ 0 : 00 ] Genesis chapter 6 verses 11 through 22, if you'd stand with me as we honor the reading of God's word together.

! And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.

And God said to Noah, I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.

Make yourself an ark of gopher wood, make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it. The length of the ark, 300 cubits, its breadth, 50 cubits, and its height, 30 cubits.

Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. For behold, I will bring a flood of waters upon the earth to destroy all flesh, in which is the breath of life under heaven.

[ 1 : 21 ] Everything that is on the earth shall die. But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.

And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female, of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing on the ground according to its kind, two of every sort shall come into you to keep them alive.

Also take with you every sort of food that is eaten and stored up. It shall serve as food for you and for them. Noah did this. He did all that God commanded him.

They got out a blessing to the reading of his word. Would you please be seated? No, it's strange to me how the story of Noah's ark has been understood by many Christians.

Most know it as a children's story. If you visit a church's nursery or children's area, many of those places you would find a mural of some sort depicting Noah, a giant boat, and a whole bunch of different kinds of animals.

[ 2 : 47 ] You probably also see coloring pages and pictures in children's Bibles of cute, cuddly zoo animals.

The sun shining overhead, puffy-looking cotton candy-like clouds framed in the picture, the bright sky and the sun shining with a beautiful rainbow somewhere in the background.

And in some of those pictures, well, most of them, you would locate Noah. And Noah is depicted in those pictures as looking like a jolly old captain with a fluffy white beard.

Remember my wife, Dani, pointed out one of those pictures that Hazel had in her picture Bible. And she pointed to Noah and she said, who is that?

And she said, well, that's Santa Claus. And, no, that left a lot for us to unpack. We also have the children's song, don't we?

[ 3 : 52 ] Guys, remember the children's song? The Lord told Noah, there's going to be a flood-y, flood-y. So, Noah, he built him an archie-archie, right?

And the animals that came in, twosies, twosies, elephants and kangaroosies, roosies, children of the Lord. If you had no backstory, if you didn't understand the context, if you hadn't read the biblical account of the flood, you might hear those songs and see those pictures and think that Noah was just a jolly old collector and lover of exotic animals who cruised the world in his giant floating petting zoo.

And I get it. I get it. Because two things are true about most kids. They love animals and they have a really short attention span.

And so, no wonder that the story of Noah seems like a great way to hold their attention and teach them something from the Bible. But the flood and God's sparing Noah and his family from it isn't about how much God loves animals.

In the flood, all of the human race, excluding eight people, drowned and they died as a result of God's judgment of their sin.

[ 5 : 31 ] The events of Genesis 6-9 contain a truth that is repeatedly communicated throughout the Bible. The eternal and holy creator and sustainer of the universe acts in history in two ways.

He judges sin. And he rescues sinners from judgment. That is essentially the story of the Bible. That is essentially the story of human history.

Sinners are either judged or they are delivered from judgment. And you are in either one of those two groups.

When it comes down to it, in all the ways that people are grouped in our world, by their race, by their politics, by their social status, by their culture, their likes and their dislikes.

Ultimately, when it comes down to it, we are all either in one of two groups. You will either face God's judgment for your sins or you will be rescued from God's judgment for your sins.

[ 6 : 48 ] And the only ones who will be rescued from it are those who know and have trusted in Jesus Christ as their Lord and Savior.

And so the main idea for this morning's sermon is that the Bible is a story of judgment and redemption.

The Bible is a story of judgment and redemption. Now, this is the second sermon in a series of messages about biblical typology.

And you may never have heard that word, typology, before, and that's okay. I remember sitting in my seminary classes and my professor and my classmates, they would throw around these terms that I had never heard before, but I had nodded my head as if I did, right?

And then I would write that term in the margin of my notes and after class I would go to the computer lab and look it up so I knew what it meant. And typology was one of those words.

[ 7 : 52 ] Because you hear it and you're like, what is that? The study of typing? What does that have to do with the Bible? Well, typology is a special kind of simlism.

A type in Scripture is a person or an object. In the Old Testament, that foreshadows a person or an object in the New Testament. It is through typology that God reveals to us that all of the Bible, though written by different human authors over a long period of time, is truly one story about one person.

And his name is Jesus Christ. And so my hope is that as we go through this series is that you will treasure God's Word.

And if you treasure it now, that you'll treasure it more. That you will be persuaded to study it more. To abide in it more. As you grow in your love and your devotion to our triune God who has made a way for sinners to be rescued from his wrath through the redemption that he has graciously provided through his Son, Jesus Christ.

And so this sermon is going to be a little different this morning. I'm going to walk us through a portion of Genesis 6, explaining two facts about God's judgment, and then move us into the New Testament to connect those facts with the greater truth that they ultimately reveal.

[ 9 : 26 ] And so the first fact is this, about God's judgment. It's the reason. The reason for God's judgment. There is a reason. Look at verses 11 through 12 with me again.

Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt. For all had corrupted their way on the earth, and God said to Noah, I have determined to make an end of all flesh, for the earth is filled with violence through them.

Behold, I will destroy them with the earth. In this section, in fact, in all of chapters 6, 7, 8, and 9, the only one who speaks is God.

God does all the talking. God does all the acting. This is all about God, all about sovereignty, all about his carrying out his purposes.

The story of the flood teaches us and reminds us of the natural condition of the human heart.

Sometimes the Bible makes explicit pronouncements about human depravity.

[ 10 : 39 ] For example, in Psalm 51, 5, we read, Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Understand that sin is not God's fault.

The source of sin is our fallen, sinful disposition. Romans 3, 23 in the New Testament is another explicit pronouncement of human depravity.

There it says, For all have sinned and fall short of the glory of God. At Falls Creek this week, our speaker shared a quote from D.L. Moody.

He said that, D.L. Moody said, We are all born with our backs to heaven and our faces towards hell. Every single one of us.

But we don't need merely those pronouncements to know just how corrupt the human heart is. As they say, actions speak louder than words.

[ 11 : 43 ] After the fall in Genesis 3, Adam and Eve, remember, they attempt to cover up their sin. And then they try to excuse their sin.

We see sin at work, corrupting them and corrupting the world. Sometime later, their son Cain murders their younger son Abel. And from there, in Genesis chapter 6, 1 through 7, we see the deplorable nature of humanity as it sinks and descends to the point where in verses 5 through 6 we read, That the Lord saw that the wickedness of man was great in the earth and that every intention of the thoughts of his heart was only evil continually.

And the Lord regretted that he had made man on the earth and it grieved him to his heart. So by the time we get to Noah in Genesis, humanity was constantly corrupt to the point where every intention, every thought was evil.

If you want it, take it. If it feels good, do it. Do whatever you want, whenever you want, to whomever you want, however you want.

And you know, some people would like to live in a world like that. But I know that I would not.

Imagine a world where God's law, God's word, and God's people were absent.

[ 13 : 21 ] That's the kind of world that many people in our society desire to create today. And what have the results been? We live in a culture that has never had more money and more comfort, more knowledge, more of life's basic necessities.

And yet people in our culture are increasingly angry, violent, and depressed. Efforts to push God to the side and ignore him or act as if he isn't needed has not made mankind happier.

It has not resulted in our being more at peace in ourselves or with one another. But it's made us increasingly miserable. And this grieves the heart of God who made us for himself.

And who knows that our hearts will forever be restless until they rest in him. Sin grieves God.

And it also incurs his judgment. Because he is holy. He is righteous. And sin is opposed to all that God is and all that he does and all that he desires.

[ 14 : 45 ] And he is right to judge it and to punish it. So again, the reason for God's judgment is sin. And his righteousness compels him to act in judgment and holy wrath against it.

And how else would you expect a holy God to respond to sin? And you know, what should shock us here? What should scandalize us here as we read Genesis chapter 6?

Isn't that God would destroy the whole world, all of humanity? What should shock us is that he would spare eight. That he would be willing to save anyone.

And so God chose to save Noah. Why did God save Noah? Well, back up and look at verse 9.

These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. Now, if you read that verse out of context and apart from the rest of Scripture, you would walk away thinking that God saves us based upon good works.

[ 16 : 00 ] But we know that salvation is not based on our being good or our being good enough. It's based entirely on God's being gracious.

And so back up again to verse 8. Go a little bit further back. And there we read why Noah acted righteously. Because Noah found favor in the eyes of the Lord.

Noah was spared because of God's favor. Because of God's grace. God chose to save Noah. God spoke and called out to Noah.

And Noah responded in faith. Humbling himself. Obeying what God had instructed him to do. It's kind of like Mary. Remember when Mary received the news that she would bear the Son of God? Why? She found favor in God's sight. Hebrews 11, 7 says, By faith Noah being warned by God concerning events as yet unseen, in reverent fear, constructed an ark for the saving of his household.

[ 17 : 10 ] By this he condemned the world and became an heir of the righteousness that came by faith. Noah treated God with reverence.

He respected God. He was in awe of who God was. Of the grace that God had bestowed upon him. And his faith in God produced action.

Now imagine being Noah. As you're constructing this ark. In the eyes of the world, you would have looked like a fool. His faith in God, that the whole world had rejected, would have seemed ridiculous as he went about obeying God's instruction to build a vessel that would save him from his impending judgment.

You know, people continue to reject the God whom we know. The one true and only God that there is. And even those who claim to believe in a God scoff at the idea that God judges sin.

They say everybody is saved. No matter what they do or who they are. Our mission, though, as God's people, like Noah, is to continue to warn of a judgment that is to come.

[ 18 : 39 ] And to continue to do God's work here in this world with reverent fear and honor, respect and love and worship for the grace that we have received from him.

Because we know that another judgment is coming. The flood of Genesis was just a preview of the final judgment that is to come.

And Jesus talked about that a lot. In one place he talked about it in Matthew 24, 36 through 39. But concerning that day and hour, no one knows, not even the angels of heaven or the Son of Man, but the Father only.

For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood, they were eating and drinking, marrying and giving in marriage.

Until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.

[ 19 : 45 ] I want to pause right there for a second and just say, you know, there's a lot of liberal theologians out there. And they look at Genesis 6 and Noah's flood and they talk about it as if it's just some kind of myth, some kind of fairy tale.

Or that it wasn't a whole, a worldwide flood. It was only just a part of the region of the world. Well look, Jesus taught and preached as if that story was the truth.

And it is. The reason for God's judgment is sin. The flood foreshadows his final judgment that is to come.

Those who have not repented of their sin and continually reject God will face his righteous wrath. That's what the Bible says. They are doomed to an eternity in hell forever separated from God and his grace and his presence.

God does not tolerate sin. You may not like that. But in love, I'm telling you, your opinion doesn't matter.

[ 20 : 54 ] When it comes to who God is, he is the final authority. He is an absolute authority.

He is a righteous judge whom we will all one day stand before. He is the one whom we will all one day give an account to.

And so the first fact about God's judgment is given in verses 1 through 11. And that's the reason for his judgment, which is sin.

Now the second fact. This is better news for us. The rescue from God's judgment. So there's a second fact about God's judgment. There's rescue. The rescue from God's judgment.

So God knows the heart of Noah. He knows that Noah and his family are righteous. That they have trusted in him. That they revere him and worship him. And God has a purpose for them.

[ 21 : 57 ] And I'm sure that it came as quite the surprise to Noah. In verse 14 we read, God say to him, Make for yourself an ark of gopher wood.

Now it's important that we understand that this is not a boat. There's another Hebrew word for boat or for ship. This is a different Hebrew word.

It's tiba. And it means basically a box. In verses 14 and 15, Noah is given specifications in how he is to construct this box.

There we read, Make rooms in the ark, Cover it inside and out with pitch. This is how you are to make it. The length of the ark, 300 cubits. Its breadth, 50 cubits. And its height, 30 cubits.

Now a cubit is about 18 inches long. So the ark that Noah constructed was about 450 feet long, 75 feet wide, and 45 feet high.

[ 23 : 01 ] It was a giant rectangular shaped box. Or a chest. It wasn't a ship. It wasn't designed to sail.

Or be propelled in the water. It was made to float. And here's an interesting fact. In 1844, a man named Brunel built, at the time, the world's largest ship. It was called the Great Britain. It was 322 feet by 51 feet by 21 feet. Smaller than the ark, but huge. And he learned, through the construction of it, that large ships have to have a 6 to 1 or 8 to 1 ratio. That is 6 to 1 or 8 to 1 in length to width in order to provide the best stability for it. And that is the same ratio that large ships use today. And it's interesting here, thousands and thousands of years before this guy figured it out, that the ark's specifics given by the creator of the universe were 6 to 1. [ 24 : 14 ] It was designed to float and not to sink. Henry Morris, who is an engineer and scientist, concluded that the ark would have had to have been turned completely vertical before it could be tipped over because it was so stable.

He says, its relative length, six times greater than its width, would tend to keep it from being subjected to wave forces because wave forces aren't long enough. And even if it got sideways, there was no single wave force that would hit the total ship. Furthermore, it would tend, rather than going through the waves to ride with the waves because of the sheer weight of it with all its occupants, it would be virtually impossible, he says, to turn over. So God tells Noah, construct a giant, unsinkable box. And the only other time we see that word, Teba, the Greek word for ark, in the Old Testament is the second chapter of the book of Exodus. In order to protect Moses from being killed by the Egyptians, remember, his mother hid him for a long time, and then eventually in verse 3, we read, when she could hide him no longer, she took for him a basket made of bulrushes and dabbed it with bitumen and pitch. [ 25 : 45 ] She put the child in it and placed it among the reeds by the river bank, and his sister stood at a distance to know what would be done to him. So basket there, that word is the Hebrew word Teba, ark.

Moses' mother put him in a wicker basket, a wicker box, a wicker ark. And then his sister stood at a distance to find out what would happen to this ark containing her brother. She couldn't control it, right? She didn't have a remote control to direct it down a certain path. They didn't know where it would go. But God did. And you know the rest of the story. The daughter of Pharaoh came down to bathe in the Nile with her servants. She saw the ark, the basket, amongst the reeds. She sent her maid to retrieve it. She adopted Moses as her son. And in both cases, there was an ark, and the ark was a refuge from death by drowning. [ 26 : 56 ] God preserved the life of Noah. God preserved the life of Moses. Noah's ark preserved him as he would lead his family into a very different world.

And Moses' ark preserved him as he would eventually lead God's people out of slavery in Egypt and towards the promised land. Noah was God's instrument to save humanity. Moses was God's instrument to save Israel. What about the ark of the covenant? Well, that's a different Hebrew word. That's Aaron.

That is not Teba. So this word ark is reserved for two remarkable water preservations of two ordinary guys who were saved by God's grace and were delivered and preserved by his grace as well.

In verse 16, God tells Noah to make a roof for the ark, to finish it a cubit above, set the door of the ark on its side, make it lower second and third decks. Now I'm not going to spend much more time talking about the specifics of the ark.

[ 28 : 09 ] There's a great museum in Kentucky that you can go to and learn all about that and come back and share with me. But understand that it was big and it was big enough to fill all the animals.

You think, well, what about the giraffes and what about the elephants? Well, baby giraffes and baby elephants are much smaller than full-grown giraffes and elephants. And there's other great resources out there that can answer all those questions that you might have and I can help you with that if you're more interested.

But what I want you to focus on here, what I want you to see in this verse is that there's only one door to this ark. There is only one way in, there's only one way out.

And once the ark was finished and God had supernaturally intervened to send all the animals to Noah's way, he told them to get inside of it. And then in Genesis 7, 16, we read that once everyone was inside, it was God, not Noah, not anybody else, who shut them in.

It was God who sealed them inside the ark. That's important. I want you to hold on to that thought for a minute. Back to verse 17. God tells Noah about how his judgment of sin will unfold.

[ 29 : 25 ] Those who have rejected him are cursed to endure his wrath. But in verse 18, God makes Noah a promise. Not only would he rescue Noah, he had a wonderful promise for Noah to hold on to during those 371 days when he was floating on the water with a bunch of smelly animals and no doubt family members who were getting annoying.

And so we read in verse 18, but I will establish my covenant, God says, with you. And you shall come into the ark, you, your sons, your wife, your sons' wives with you. In other words, God is saying here, I will destroy, I am going to destroy the world.

And those people, they have no future with me, but you do. Again, all this time, God speaks and Noah acts. Noah doesn't say anything.

Noah doesn't sign anything. Noah doesn't repeat a prayer. He doesn't make a pledge or a profession. He doesn't promise God anything. God sovereignly and independently obligates himself to rescue Noah and to preserve his life and to bless his future.

That's the kind of person that God still rescues today. Those who humble themselves before him and live their lives then in obedience to him.

[ 30 : 58 ] As verse 22 says, all these things, as strange as they must have sounded to Noah, he did. He did all that God commanded him to do.

Now, we don't need an ark like the one Noah constructed to be rescued from God's judgment today because we have something.

We have someone who is better, truer, and so much greater. The ark for us, which this ark was pointing to or foreshadowing, the ark for us is Jesus Christ.

He is the one who rescues us eternally from judgment. Look at 1 Peter 3, 20 through 22. Because they formerly did not obey when God's patience waited in the days of Noah while the ark was being prepared in which a few, that is, eight persons were brought safely through water.

baptism, which corresponds to this, now saves you not as a removal of dirt from the body but as an appeal to God for a good conscience through the resurrection of Jesus Christ who has gone into heaven and who is at the right hand of God with angels, authorities, powers having been subjected to him.

[ 32 : 24 ] Now, baptism now, that's immersion into Christ. That's what happens when you are saved. It's not referring to when you're dunked in the water, though that's important, it doesn't save you.

You are baptized into Christ the moment you are saved by him. In that moment, you are joined permanently with Christ in his life, in his death, and in his resurrection.

Jesus endured God's wrath for sin on the cross. The judgment for sin fell on him just as it fell on Noah's ark.

Those who are in Christ are rescued. They are spared. They are safe. They sail over the waters of God's judgment into eternal glory. They are people of the new covenant, safer and a truer and better ark, Jesus Christ.

When Noah's ark landed, sin was still present in that new world. Sin was still present in Noah. It wasn't long after the floodwaters subsided that Noah grows a vineyard and he drinks of its produce and he disrobes himself and he goes to sleep.

[ 33 : 43 ] He gets drunk and his younger son makes fun of him and pulls his robe off and what does Noah do? He curses his grandson who would be his youngest son's son.

You see, if that was the end of the story, if that's all that we had, right? Okay, God, you're going to flood the world in judgment of sin. You're going to start over with this guy whom you've been gracious to, who's been obedient to you and he's going to start off, right?

And hopefully things are better and then you read this and you're like, man, God must have failed. But thankfully, we have the rest of the Bible and we see that God did not fail.

The story cries out in Genesis 6, 7, 8 for an epilogue and we get one of sorts in Genesis chapter 8 verse 20.

Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar and when the Lord smelled the pleasing aroma, the Lord said in his heart, I will never again curse the ground because of man.

[ 34 : 55 ] God's gracious covenant with Noah was a response of pure sacrifice on his part. And here we have another foreshadowing of what God would do, who would make a remedy for sin with a greater sacrifice, the sacrifice of his only son.

In Christ, the judgment for our sin has been paid in full if you are in Christ. And in Christ, we await a glorious future totally free from sin.

And while a wooden ark delivered Noah from physical death, a wooden cross on which Jesus died delivered us from spiritual and eternal death in separation from God.

Just as Noah obeyed God by climbing inside the ark to save a few, Jesus carried and was nailed to a cross to save many.

Like the ark, Jesus said that he is the only way, truth, and the life. There's only one way and it's through him to be saved from God's wrath and God's judgment.

[ 36 : 11 ] There is salvation, there is rescue in no other. And the blood of Jesus, like the pitch that Noah used to seal the ark, covers the sin of all who put their faith in him.

His blood has purchased our pardon. His resurrection has sealed our security in him and he will bring us safely into a new world, a new heaven, a new earth, free forever from sin.

So the main application is this, Jesus is our ark of refuge. Jesus is our ark of refuge.

Remember when Jesus preached the Sermon on the Mount, greatest sermon ever preached. I want to share with you how he ended that message.

And there's a few things left I want to say, but I want to end my message with that same appeal that he gave. He said, everyone who then hears these words of mine and does them will be like a wise man who built his house on the rock and the rain fell and the floods came and the winds blew and beat on that house but it did not fall because it had been founded on the rock.

[ 37 : 38 ] And who is the rock? It's Jesus. And everyone, he warns, who hears these words of mine and does not do them will be like a foolish man who built his house on the sand and the rain fell and the floods came and the winds blew and beat against that house and it fell and great was the fall of it.

If you're an unbeliever here this morning, God has you here by divine appointment to hear this word, to be warned of his judgment and he calls out to you through his word, be saved, be rescued, take refuge in my son who lives sinlessly, who died sacrificially, who rose victoriously.

It's not about you getting clean and being better, it's about you putting your faith in him and the moment you do, you are immersed into Christ and all that he is and all that he has done, totally and completely forgiven, clothed in his righteousness, you are adopted into his family never to lose that status or that privilege and so he's telling you, take refuge in me before it's too late and for those of us who have been saved, we should walk away from this and be at peace, shouldn't we?

And take heart, shouldn't we? Shouldn't we be of good courage knowing that we are safely in Christ who is our truer and better ark? That there is nothing that can separate us from God's love?

That there is no one powerful enough to rip us out of his hand to take away our salvation? How then ought we to live boldly and courageously and passionately because we are in Christ and we are safe?

[ 39 : 37 ] It doesn't matter what people do to us, there's nothing that they can do to take us out of Christ. And I have to say something too about this since it's June.

The rainbow is for God's people. When God brought Noah and his family to dry land, he put the rainbow in the sky, that was a promise, that's his covenant, that's his reminder, I'll never again do this, that I'm for you, that I'm with you, that I love you.

Serve me. All right, that's all I got to say about that. Application questions. I have three. I didn't have a chance to go to 2 Peter chapter 3, another important New Testament passage that talks about the ark, and so I encourage you to do that on your own time today, this week.

I have three questions for you when you get to that passage. First, read 2 Peter 3, 1 through 10.

How does Peter relate the final judgment to the flood in Genesis chapter 6 through 8?

What is similar? What is different? What is question number two? Read 2 Peter 3, 11 through 18.

What instruction does Peter give regarding how we should live in light of the final judgment that is to come?

[ 41 : 04 ] What instruction does Peter give regarding how we should live in light of the final judgment to come? And then finally, are you in the ark of safety?

This is the most important question. Are you in the ark of safety whose name is Jesus Christ? And if you're not, but God's calling out to you to be today, I'll be here while we sing our invitation to talk with you, to pray with you, find me afterwards, find Pastor Tyler, find Pastor Eric, one of our elders. There's nothing more we would want to do than to pray with you and to encourage you and hopefully be able to disciple you as you follow Jesus Christ.

Let's pray. Lord, we thank you that you have provided for us a truer and better and greater ark through Jesus Christ your Son.

Lord, we know that it's in him that we have been spared, that our sins have been atoned for, that we have peace with you and that we have a promise from you that you will keep us now, always, and forever.

[ 42 : 25 ] And God, like Noah, I pray that for us knowing so much more than he did at the time, that no matter what the world says about us, no matter how much they might ridicule us, no matter how much they might mock us for our faith in you, that we would continue to do the work you've called us to, day by day, minute by minute, hour by hour, until you call us home.

Lord, may we also warn this world of the final judgment that is to come, and that through us you would plead with them to be rescued, to be saved, through your son Jesus Christ.

These things we ask and we pray in Jesus' name. Amen. Amen. Amen. Amen. Amen.

you