

BUILDING AN ARK

Genesis 6:9-22 (p. 9)

January 12, 2020

*By faith Noah, when warned about things not yet seen,
in holy fear built an ark to save his family. By his faith he condemned the world
and became heir of the righteousness that comes by faith.*

Hebrews 11:7

The account of Noah

*This is the account of Noah. Noah was a righteous man,
blameless among the people of his time, and he walked with God.*

Genesis 6:9

- 1) Noah's "account" is THE STORY OF SOVEREIGN GRACE
- 2) Righteous is about RELATIONSHIPS
- 3) Faith is Noah's response to GOD'S COVENANT PROMISES

Corruption

Now the earth was corrupt in God's sight and was full of violence.

God saw how corrupt the earth had become

Genesis 6:11-12 (see Ezekiel 14; 2 Peter 2:5; 3:1-13)

- 1) Corruption is CREATION → BLESSING breaking down
- 2) This judgment is ARCHETYPAL!

Marine Architecture 101

. . . So make yourself an ark of cypress wood; make rooms inside it and coat it with pitch inside and out.

This is how you are to build it

Genesis 6:14 (see Leviticus 16:1-2; 23:26-32)

- 1) The ark is the BIG MIRACLE
- 2) COVERING → ATONEMENT is always God's plan

Covenant before the rainbow

“I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. But I will establish my covenant with you, and you will enter the ark”
Genesis 6:17-18

- 1) Covenant reverses CURSE
- 2) Covenant starts with PROVISION

More lessons from Noah

Noah did everything just as the Lord commanded him.
Genesis 6:22

- 1) Learn FAITH from the animals
- 2) Righteous means I OBEY RIGHT AWAY!
- 3) Witness takes A LONG, LONG TIME

Resources for studying Genesis 6

David Horrocks’ sermon “After the Flood” at <http://beginningwithmoses.org/bt-briefings/161/after-the-flood>

John Stevenson’s studies in Genesis at <http://www.angelfire.com/nt/theology/genesis.html>

Tremper Longman and John H. Walton, *The Lost World of the Flood* (InterVarsity Press, 2018)

J.I. Packer’s article on the hermeneutics of Genesis 1-11 at <http://preachingsource.com/journal/hermeneutics-and-genesis-1-11/>

Bob Deffinbaugh’s sermon “The Sons of God and the Daughters of Men” at <https://bible.org/seriespage/7-sons-god-and-daughters-men-genesis-61-8>

Allen Ross’ *Creation and Blessing* (Baker, 1988)

William Ryan and Walter Pitman’s *Noah’s Flood: The New Scientific Discoveries About the Event that Changed History* (Simon and Schuster, 1998)

John Sailhammer’s “Genesis” in the Expositor’s Bible Commentary series, Volume 2 (Zondervan, 1990)

Kenneth Matthews’ commentary has some good thoughts about the genealogies in Genesis. *New American Commentary* (Broadman and Holman, 1996).

Spurgeon’s “Human Depravity and Divine Mercy” at <https://www.monergism.com/topics/sermon-manuscripts-mp3s-scripture/genesis/chapter-genesis/chapters-06-09-flood>

Jonathan Edwards’ message on Genesis 6:22, “The Manner in Which Salvation of the Soul is to Be Sought” at <http://www.biblebb.com/files/edwards/je-manner.htm>

Final word from the animals from Jonathan Edwards’ “Manner” sermon:

5. If you will not hearken to the many warnings which are given you of approaching destruction, you will be guilty of more than brutish madness. The ox knoweth his owner, and the ass his master's crib." They know upon whom they are dependent, and whom they must obey, and act accordingly. But you, so long as you neglect your own salvation, act as if you knew not God, your Creator and Proprietor, nor your dependence upon him. The very beasts, when they see signs of an approaching storm, will betake themselves to their dens for shelter. Yet you, when abundantly warned of the approaching storm of divine vengeance, will not fly to the hiding-place from the storm, and the covert from the tempest. The sparrow, the swallow, and other birds, when they are forewarned of approaching winter, will betake themselves to a safer climate. Yet you who have been often forewarned of the piercing blasts of divine wrath, will not, in order to escape them, enter into the New Jerusalem, of most mild and salubrious air, though the gate stands wide open to receive you. The very ants will be diligent in summer to lay up for winter: yet you will do nothing to lay up in store a good foundation against the time to come. Balaam's ass would not run upon a drawn sword, though his master, for the sake of gain, would expose himself to the sword of God's wrath; and so God made the dumb ass, both in words and actions, to rebuke the madness of the prophet, 1 Pet. ii. 16. In like manner, you, although you have been oft warned that the sword of God's wrath is drawn against you, and will certainly be thrust through you, if you proceed in your present course, still proceed, regardless of the consequence.

So God made the very beasts and birds of the old world to rebuke the madness of the men of that day: for they, even all sorts of them, fled to the ark while the door was yet open: which the men of that day refused to do; God hereby, thus signifying, that their folly was greater than that of the very brute creatures.-Such folly and madness are you guilty of; who refuse to hearken to the warnings that are given you of the approaching flood of the wrath of God.

You have been once more warned to-day, while the door of the ark yet stands open. You have, as it were, once again heard the knocks of the hammer and axe in the building of the ark, to put you in mind that a flood is approaching. Take heed therefore that you do not still stop your ears, treat these warnings with a regardless heart, and still neglect the great work which you have to do lest the flood of wrath suddenly come upon you, sweep you away, and there be no remedy.

Principles for problem passages

In a wonderful article titled “Hermeneutics and Genesis 1-11” J. I. Packer outlines some very important principles, questions and themes that will help us understand and apply these sometimes divisive and often difficult passages. By “canon” Dr. Packer refers to the rule or authority of the Bible.

1. The canon is *coherent*

2. The canon is *organic*

3. The canon is *churchly*

4. The text is *poetic prose* that illustrates *archetypal history* that are explored with these four questions:
 - exegetical: what is the writer’s meaning and message?
 - theological: what is the writer’s truth for us today?
 - hermeneutic: what prejudices are keeping me from taking God’s word more seriously?
 - practical: what then must I do?

5. Packer identifies these as the key themes of the prologue to God’s word:
 - God’s sovereign power, in creation and providence
 - God’s covenant purposes which shape his dealings with us
 - God’s moral glory which cannot approve evil
 - God’s gracious kindness to humanity, tempering judgment with mercy and never abandoning his covenant promises

Timeline for the Flood

by [David Wright](#) on March 9, 2012

So when exactly was the Flood? There are two possible ways of calculating the date. David Wright, AiG–U.S., explains.

I can find info on the flood but I am looking for good estimation fixing the date of the flood.

So when exactly was the Flood?

For an accurate chronology on the Bible, including the time of the Flood, I highly recommend [The Annals of the World](#) by James Ussher, [Adam's Chart of History](#), [Newton's Revised History of Ancient Kingdoms](#), and [Chronology of the Old Testament](#) by Floyd Nolen Jones.

There are two possible ways of calculating the date. The first is from creation, and the other is from the present. I will focus on the date from creation since the latter would be much more involved. So here we go.

Table 1: Dates of biblical events from Creation

| Event/Person | Passage | Total Time from Creation (years) |
|--|------------------------------|----------------------------------|
| God created everything. | Genesis 1–2 | 0 |
| Adam became the father of Seth at 130. | Genesis 5:3 | 0 + 130 = 130 |
| Seth became the father of Enosh at 105. | Genesis 5:6 | 130 + 105 = 235 |
| Enosh became the father of Kenan at 90. | Genesis 5:9 | 235 + 90 = 325 |
| Cainan became the father of Mahalalel at 70. | Genesis 5:12 | 325 + 70 = 395 |
| Mahalalel became the father of Jared at 65. | Genesis 5:15 | 395 + 65 = 460 |
| Jared became the father of Enoch at 162. | Genesis 5:18 | 460 + 162 = 622 |
| Enoch became the father of Methuselah at 65. | Genesis 5:21 | 622 + 65 = 687 |
| Methuselah became the father of Lamech at 187. | Genesis 5:25 | 687 + 187 = 874 |
| Lamech became the father of Noah at 182. | Genesis 5:28 | 874 + 182 = 1056 |
| The Flood started when Noah was 600. | Genesis 7:6 | 1056 + 600 = 1656 |

As you can see from Table 1, the year in which the Flood came was 1656 AM₁ (*Anno Mundi* – “year of the world”). From the rest of the Old Testament and other well-documented historical events we understand that creation, as calculated by [Ussher](#), was about 4004 BC. So with a little more math we can calculate the second date.

| | |
|-----------------------------------|--------|
| Calculated BC date for creation: | 4004 |
| Calculated AM date for the Flood: | - 1656 |
| Calculated BC date for the Flood: | 2348 |

Current Year (minus one²): + 2011
Number of years since beginning of Flood: 4359

Using the Bible, well-documented historical events, and some math, we find that the Flood began approximately 4,359 years ago in the year 1656 AM or 2348 BC. Some may look for an exact date (i.e., month and day), but we are not given that sort of precision in Scripture.

<https://answersingenesis.org/bible-timeline/timeline-for-the-flood/>