

## **Biblical Framework Part 1**

### **The Flood: The Buried Truth of Divine Intervention**

#### **Review:**

Remember:

#### **Framework Series Basics**

Remember:

**Either**  
**you will let the Word of God interpret the world around you,**  
  
**or**  
**you will let the world around you interpret the Word of God.**

Last time, we looked at the Fall event and we saw that Adam was ultimately responsible for the Fall. It wasn't until he ate of the fruit that their eyes were opened and they knew they were naked. And the consequences of the disobedience began.

**1. Sin damaged Man** in both body and spirit - death, toil, sweat, pain, and conflict entered mankind's life.

**2. Sin damaged the human (q)ualities** with have similar to our Creator:

Choice, Conscience, Love, and Knowledge.

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### **Sin Damage To The Human Spirit** **Man's (q)ualities similar to God's (Q)ualities**

#### *Choice*

Rebellion against all authority and in particular against God's authority, is inherent now to man.

#### *Conscience*

Sin tends to restrict the conscience from absolutes, but once you restrict an absolute it's no longer absolute. It breeds moral relativism.

#### *Love*

Sin has a draining effect on love. In order to love I first have to be secure.

#### *Knowledge*

Knowledge now becomes a tool to reconstruct my perception of the world to make it fit what I want it to be.

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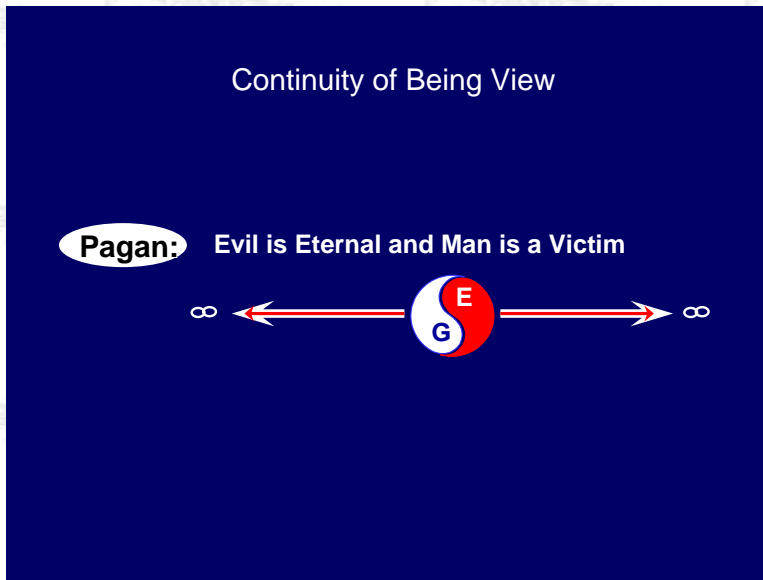
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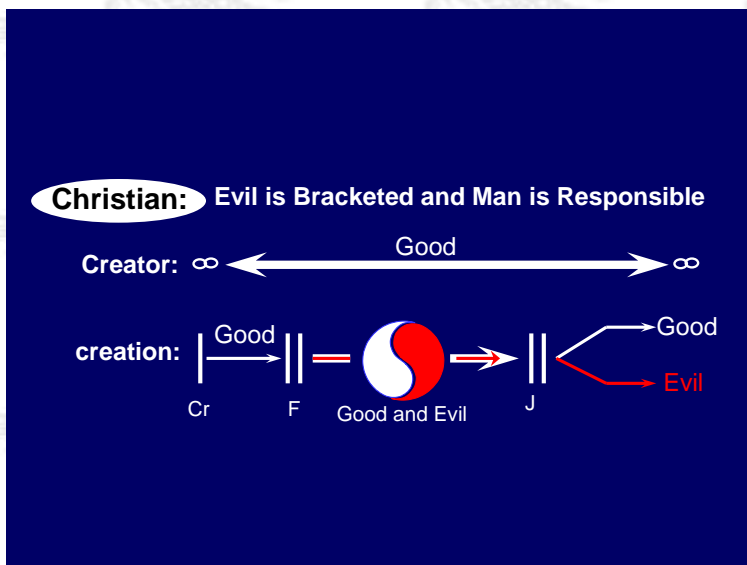
**3. Sin damaged the institutes** God established at creation: Responsible dominion, Marriage, and Family.

**4. Sin damaged Nature:** There is now natural evil: storms, earthquakes, plagues, and famine.

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We also saw that the pagan mind, viewing the world from a Continuity of Being perspective, doesn't believe that evil has a beginning – they say it always was and always will be.



The Bible states in Genesis 1:31, “*God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*”

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There was a span of time when everything was “good”, and then there was a point in time when suffering and evil began. This is very significant. God didn’t create suffering and evil; they are the consequence of Adam’s disobedience. And, though we want to blame Adam for these consequences, we would have been disobedient if we would have been there in his stead. But the Bible further tells us that good and evil will have an end. So, good and evil are “bracketed” or “bounded”, with a beginning and an end.

Then we looked at how the pagan mind coping strategies with suffering and evil from their view of Continuity of Being. They contrive sayings like “what goes around, comes around, or “it’s there, I just live with it”, or they to pretend it doesn’t exist, even though they know the whole cosmos is purposeless and evil, or they try to move to a place of nonexistence.

Most often their coping strategies are fruitless and self destructive – sex, drugs, frantic activity to “mask” the pain. We see many examples of these strategies from the Entertainment Industry.

We looked at the coping strategy of the believer; that God has perfect control of everything in the cosmos and has an individual plan for the believer’s life. The believer accepts this and trust God’s Sovereignty and provision, realizing that Man brought the suffering and evil upon himself by disobedience.

Finally, we identified six Direct and five Indirect Suffering Patterns that befall believers, unbelievers, or all men. The bottom line was: Take the Fall event seriously!

### **Class 8 begins.**

Genesis 6:5-8

“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

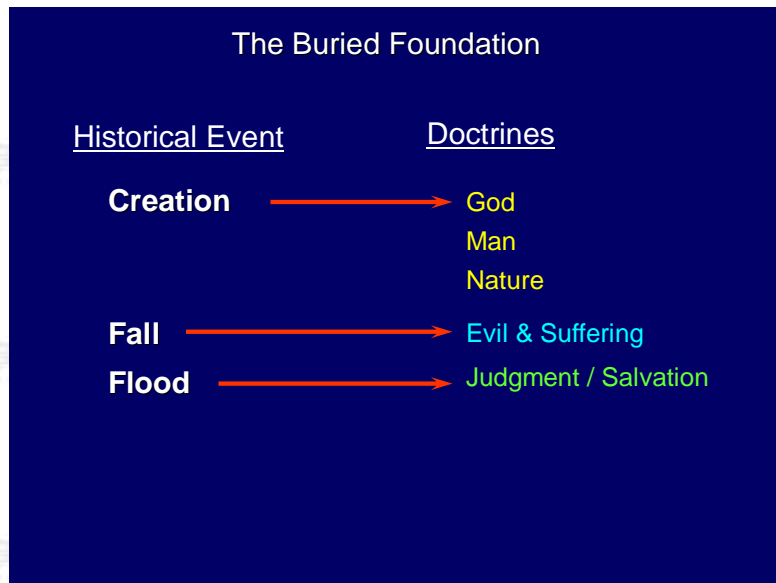
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The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

The LORD said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.'

But Noah found favor in the eyes of the LORD."

Genesis 6:17 "Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish."



The biblical explanations of creation as the true origin of order and goodness and of the fall as the origin of chaos and evil are incomplete without a further element. Granted that evil is a post-creation "add-on" effect originated by the creature and limited by the Creator, is there any final escape from the consequences of the fall? Does the Absurd ever end? Does God ever expose more of the rational and just plan we believe He has? In short, is there salvation from evil?

Of course in searching for some sort of salvation, the pagan mentality cannot be so focused on God. Having replaced the God of the Bible with the Continuity of Being that forever contains evil, unbelief is left ultimately with some form of anesthesia as the only tool to relieve

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the horror of an evil existence. Whatever salvation that is possible on the pagan basis, must be a "do-it-yourself" salvation dependent upon man.

In this lesson we turn to the Bible's answer to a fallen world that suffers the consequences of bad choices. Instead of relying upon man's works, the Bible insists that salvation must come through divine intervention. Such an intervention is seen in the next cosmic event recorded in the Word of God after the fall: the cataclysmic flood of Noah's day.

### **THE DISTINCTIVES OF THE BIBLICAL FLOOD**

Just as the creation narrative in Genesis 1-2 conflicts radically with the officially-sponsored origin myth of evolution, the narrative of pre-flood humanity and the flood cataclysm also conflicts with prevailing notions of geological history. For similar reasons, therefore, Christians have tried the same three strategies to attempt reconciliation between the Bible and pagan thought on the flood matter: capitulation, accommodation, and counterattack.

Those who have capitulated over the matter of Noah's flood do with Genesis 6-8 what they do with Genesis 1-2. The biblical flood story is just a Jewish version of ancient mythological flood stories. Because this form of unbelief replaces the authority of biblical historical revelation with the authority of man's speculative mental powers, they have no need to be concerned over the historical integrity of the text.

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Those who try to accommodate the Genesis text to whatever happens to be the current speculative model of earth history interpret Genesis 6-8 as referring to some sort of local flood in the Mesopotamian Valley which left one or several of the Tigris- Euphrates flood strata. Some accommodationists hold that the flood did literally destroy all humanity in Noah's day but only because all humanity were locally confined to the Mesopotamian Valley area. Others hold that the flood did not destroy all mankind, only those in Noah's immediate vicinity.

In 1961 Whitcomb and Morris wrote their highly controversial book, THE GENESIS FLOOD. They argued against the accommodationists that normal interpretation of the Genesis text did not support a local flood. The Scripture, they insisted, presented a flood of global proportions. If this interpretation collided with everything we "know" about earth history, then there must be something wrong with our model of earth history.

From the last 30 years of debate between the counterattacking young-earth, strict creationist movement spearheaded by Whitcomb and Morris and the accommodationists, it has become obvious that how one interprets Genesis 6-8 is vitally related to how one interprets Genesis 1-2. If the flood was local, for example, then geological strata with its fossil remains of dead animals must be due to natural

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processes dating from before mankind. The chronology of Genesis in this view is very long with the days of Creation Week being either symbolic or long ages of time.

On the other hand, if the flood was truly global and earth transforming, then the strata can be attributed to a post-creation, post-fall event that happened recently. In this view the chronology of Genesis can be short with literal 24-hour days in the Creation Week. Thus the flood-caused contrast with modern earth-history models is so radical that literal days in Genesis 1-2 are no extra shock. Because the flood event is so crucial for our understanding of God's salvation, we need to point out four distinctive features of Noah's flood that imply its global nature and the magnitude of God's judging and saving work.

### **Four Distinctive Features of the Flood Event**

1. The Depth -Time Distinctive.
2. The Ark's Distinctive Size, Design, and Purpose.
3. The Distinctive Commentary of Peter.
4. The Distinctive Features of the Antediluvian World.

1. The Depth -Time Distinctive. Prior to THE GENESIS FLOOD most discussion about whether or not the flood was global or local centered upon the relative ambiguity of the Hebrew word for "all" (kol). Whitcomb and Morris, however, pointed out that the details given in Genesis 7:19-20 implied a global flood regardless of how the reader interpreted "all":

"If only one (to say nothing of all) of the high mountain had been covered with water,



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the flood would have been absolutely universal; for water must seek its own level—  
and it must do so quickly!"

THE GENESIS FLOOD changed the argument from one over the adjective "all" to one over specific textual details and their implications. Let's look at the logical implications of the so-called "depth-time" details in Genesis 7:11-8:13.

Clearly the flood event lasted one year (Gen. 7:11 cf. Gen. 8:13). Whatever the extent of the flood--whether global or local--the waters remained at a certain depth for many months. What depth? Genesis 7:20 reports that the waters were 15 cubits (over 20 feet) above every hill. Most interpreters take this measure to refer to the draught of Noah's Ark, *i.e.*, it floated over every obstacle without grounding on anything. So we conclude, without deciding about what "all" means as to geographical extent, that the waters covered every hill and mountain for one year in whatever area the flood occupied.

Next, we come to the term "under all the heavens" (Gen. 7:19). A check of occurrences of this phrase elsewhere (Deut. 2:25; 4:19; Job 28:24; 37:3; 41:11; Dan. 7:27 and 9:12) shows that it never refers to an area smaller than several hundred miles wide. Given such a minimum area, where in the Middle East can one place the flood without including at least some points of land several thousand feet above sea level? And if these points must be covered for many months, the flood must have been global. Thus the details of the text directly imply a global flood regardless of the usage of the term "all" in a relative sense in other places.

2. The Ark's Distinctive Size, Design, and Purpose. A simple check on the dimensions of the Ark that God gave to Noah in Genesis 6:14-15 shows that it was enormous. In THE GENESIS FLOOD there are calculations that show it was equal in size to modern ocean-going vessels. Its volume was so great that it equaled the volume of 522 railroad stock cars! THE GENESIS FLOOD authors show that pairs of

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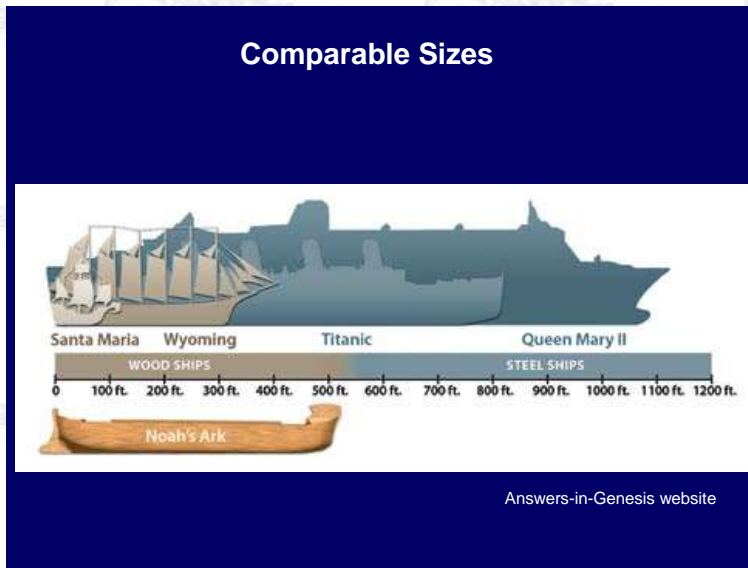
each species of animal living today would fit in far less than 100 railroad stock cars.[3] Why this enormous size if the flood were only local?

Not only was the Ark huge, but its design was very distinctive compared with the "arks" of pagan flood-myths. Pagan stories tell of different boats with odd shapes varying from perfect cubes to rafts. None show any sense of hydrodynamical stability to keep from capsizing in rough water. Morris has shown with standard hydrodynamical equations that the Genesis 6:14-15 dimensions imply very great stability against capsizing.[4]

Where did the design for the ark come from? God revealed it to Noah. Let's observe the dimensions of that ark. Verse 15, "...the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits." If we multiply those three dimensions by 1.5, the length of a cubit what do we get? 450L x 75W x 50H (ft). Dr Tim Lovett has been studying the Flood and the Ark for about 13 years, he's a Mechanical Engineer and he says, "The proportions in the Bible are...so realistic that...those proportions happen to match a modern cargo ship. And we wouldn't expect that if that were a made up story, we wouldn't expect them to accidentally come up with 300x50x30 cubits as the proportions of this imaginary vessel...It gives you the right stability, not too much, not too little. In fact, those proportions are so good that one of the naval architects I've been working with...actually realized that Genesis was literal because of those proportions..."<sup>i</sup>

Here's something else very interesting and striking. If the Bible is just a collection of mythology, where do you suppose these ancient people who never built a boat this big got the skills to do it so successfully? Where did the technology come from? How long did people live before the flood? 900 years. What happens when people live that long is they become very competent in many areas, they are superior in health, their mental and concentrative powers are vastly greater than ours.

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Remarkably, there's not another boat built as large as Noah's ark until 1864, the best navies of Europe didn't build boats this big, no boat that we know of was ever built equal to or to exceed the dimensions of Noah's ark until the 1860's. But what was going on in the ancient world while this Bible was being written? What was going on in other cultures when the truth of history was preserved by the Holy Spirit in the nation of Israel? Dr Duane Gish has documented that they were writing flood stories, more than 270 of these stories have been found in different cultures around the world. If you look at these other stories you do see parallel elements, there was a flood, there was an ark, humans were saved, animals were saved, there was universal destruction.

Another detail reported in the Bible's flood story is how the Ark was sealed. It was covered inside and outside with some sort of pitch called by a name in the Hebrew that is related to the word for "atonement" (Gen. 6:14). After the Ark was loaded, there is the strange text that reads: "And the LORD shut him in" (Gen. 7:16). Quite in contrast to Hollywood movies like "The Bible" that show Noah shutting the side door with a pulley contraption, the Bible reports that an unusual sealing took place directly by the hand of God. There's a profound salvation truth in there. If you think about it, you are seeing something of eternal security, involved in this little observation, that God seals

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the vehicle of salvation. What does that do for the inhabitants and the occupants inside the vessel of salvation?

The purpose of the Ark can be more readily appreciated today than ever before because of our new realization of genetic science. The taking of pairs of every "kind" of animal saved a selected gene pool of animal life. Man as lord of creation who was to rule the earth (Gen. 1:26-28) was used by God as the vehicle for saving the gene pool of the entire animal kingdom. The Ark salvation of the animal kingdom was the greatest ecological act of human history. Incidentally, this detail also shows why the Bible allows for so-called microevolution or adaptive diversification. Every variation of animal today came from the Ark's gene pool of original pairs. Such adaptability reveals the efficiency of God's creation design so that the entire gene pool could be collected in a relatively small volume.

Speaking of volume, was there really enough space on the ark for all the animals? But think, the Bible states God made different kinds and that two of each kind came to the ark. It doesn't say every variety on earth, just two of each kind, a dog kind, a cat kind, that's all that was needed. Creationists have been researching this area and, for example, they discovered that dogs, wolves, coyotes and jackals are all probably from a canine (dog-like) kind. Or horses, zebras and donkeys are all an equine (horse-like) kind. So, you only need to salvage, on the ark, the genetic variability that can give rise to all the varieties we see today. Dr John Woodmorappe wrote a book *Noah's Ark: A Feasibility Study* back in the 90's, he researched all the objections for over 10 years and he said that at most you would need about 16,000 animals on the ark (8,000 male + 8,000 female). But what about the big dinosaurs? Well, you don't have to take adults, you can take babies. Bottom line is the average size animal is smaller than a sheep. Woodmorappe calculated that the volume of the ark was 522 standard American boxcars. And if you took 16,000 sheep size animals and put them in the boxcars more than half of the ark would be empty, that leaves plenty of room for food and water which could be stored near the animals. So, there's no problems with the Ark size. People have also raised the objection about how could eight people handle the manure, how could they do the feeding, "C'mon, this was a menagerie on a boat." Well, Woodmorappe

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goes into all that and talks about theories about whether the animals were in a semi-hibernating state during the flood, where the food and water could have been stored, what they did with the manure. But the point remains that this ark was a massive thing, equal to a modern vessel in size, as far as the principles of naval architecture and hydrodynamics stability it was outstanding, it was 522 times the size of a standard American boxcar, it had plenty of volume to do the job, PLENTY of volume to do the job. And remember, this wasn't a luxury cruise liner, this was an emergency situation, they just have to be on the ark for a little over a year and the ark was sufficient for such a rescue operation.

3. The Distinctive Commentary of Peter. Overlooked in most of the global-local flood debate is the commentary of the Apostle Peter. THE GENESIS FLOOD authors brought Peter's comments on the Genesis flood narrative back into the discussion, and we know of no critic who has ever answered them. Peter must have been heavily influenced by Jesus' use of the flood as a picture of the future judgment (Luke 17:26-27). "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all." Peter wrote of it as an illustration of baptism and resurrection (I Pet. 3:20).

His most incisive comments are given in II Peter 3:4-7. Speaking of mockers in the last days, following their own lusts. *"and saying, 'Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.' For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men."*

He begins by warning his readers against the old pagan notion of the continuity of nature in verse 4, that man can universalize his finite,

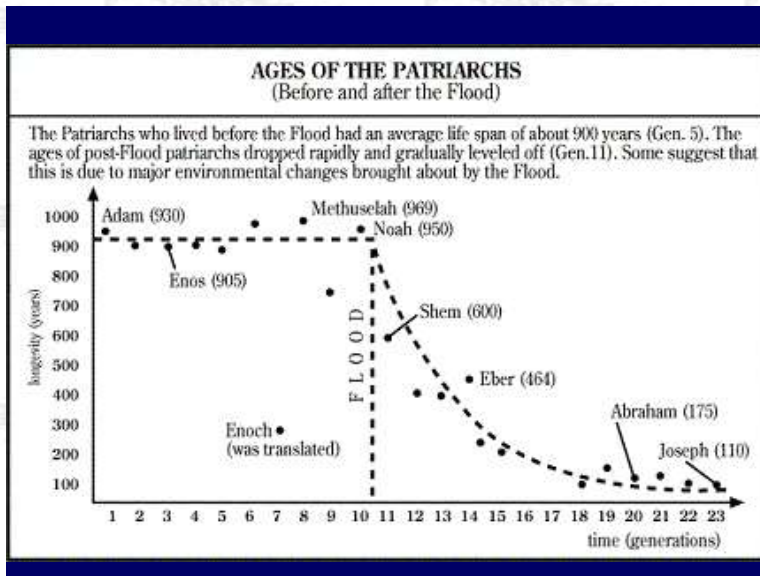
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local knowledge of natural processes. No, says Peter, nature has been structured by God for his future acts of judgment. In verses 5 and 7, he distinguishes this present world ("the heavens and the earth which are now") from the antediluvian world ("the heavens were of old and the earth. . ."). By using the vocabulary of Genesis 1:1 ("heavens and earth"), Peter teaches that the flood event marked off two eras of history for not only the planet earth but also the entire heavens!

Peter, in other words, interprets Genesis 6-8 as referring to a truly cosmic cataclysm. Far from minimizing it as the accommodationists do, he makes it appear even greater than it appears at a first reading of Genesis. He speaks of the "world that then was" in verse 6 as being completely destroyed. Then he moves on to speak of the final days of judgment upon this present universe. It is the universe, not just planet earth, that suffers from the past flood intervention and future fire intervention. If with the accommodationists you make the flood a local Mesopotamian Valley overflow, then consistency would require you to minimize the coming future fiery judgment with all its details in the book of Revelation.

4. The Distinctive Features of the Antediluvian World. A careful reading of Genesis 4-9 will show several geophysical features of the pre-flood world that sharply contrast with the present environment of this planet. Before the flood both man and nature differed radically from present man and nature. So great are the differences, so distinctive does this strange world of Genesis 4-9 appear to modern eyes, that many unbelieving scholars have called this pre-flood world a "mythical land" in a "mythical age".

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Here are some observations straight from the text. Foremost among the differences are the phenomenally great life spans of man before the flood (compare Gen. 5 and 11). Using simple curve fitting techniques with the life spans given in the biblical text, you can observe the significant change that happened with the flood. Engineering and science students will recognize the familiar "exponential decay curve" form here, a form usually seen when a physical system transitions from one steady-state to another. No mere Mesopotamian Valley inundation or local calendar change could cause this effect! Something radical happened to human physiology. Not only man but nature, too, was different.

Observe the description of the garden of Eden in Genesis 2:8-15 and 3:24. Note that the garden is "in" a region called Eden. Inside this region a "mist" would periodically rise from the earth and water the "whole ground" (2:6). The Hebrew word here for mist is not well defined; cognate usage suggests another translation--a spring bubbling up from the ground. Trace where the water goes: four rivers diverge from out of Eden with some names Noah and his sons apparently used to name our postdiluvian rivers and land areas. Rivers only diverge from mountainous areas. Eden must have been at high altitude (cf. Ezek. 28:13-14). And the source of water was not rain, but apparently a subterranean fountain (Gen. 2:5-6). This strange hydrologic cycle of

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artesian wells supplying the major river systems (rather than rain) appears again in the New Earth to come (Rev. 22:1-2). The Bible student can't help recalling the imagery of eternal life as a "well of water springing up" (John 4:14).

Another feature of nature is the shift in climate. While no rain occurs before the flood (Gen. 2:5-6), storms of all sorts become a normal occurrence afterward (Gen. 8:22; 9:14-16). These observations recorded in the biblical text have a remarkable physical consistency that belies all attempts to label them as mythological speculations. The optics of a rainbow require water droplets of a size sufficient to fall out as rain. The first occurrence of a bow would be consistent with no previous rain.

A first occurrence of seasonal temperature differences would be consistent with a prior calm climate with no strong winds and small temperature contrasts.

### **From Answers-in-Genesis website:**

“Noah’s Flood was much more destructive than any 40-day rainstorm ever could be. Scripture says that the “fountains of the great deep” broke open. In other words, earthquakes, volcanoes, and geysers of molten lava and scalding water were squeezed out of the earth’s crust in a violent, explosive upheaval. These fountains were not stopped until 150 days into the Flood—so the earth was literally churning underneath the waters for about five months! The duration of the Flood was extensive, and Noah and his family were aboard the Ark for over a year.”

A straightforward interpretation of Genesis 4-9 continues the tension begun with Genesis 1-3. This narrative simply defies all attempts to accommodate it to modern historical science. The flood event was a massive discontinuity in universal history. It was a total intervention. Modern historical science, following the skeptics of Peter's day (II Pet. 3:4), insists upon ultimate continuity and freedom from any such disturbance in what is called "natural law".



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Either the Bible or modern historical science is very, very wrong. A further defense of a literal interpretation of Genesis may be found in Appendix A; the conflict with biological evolution in Appendix B; the conflict with cosmic evolution in Appendix C; and the conflict with historical geology in Appendix D. In all cases you must be aware of what we spoke of about the importance of “origins”, language, knowledge, Creator-creature distinction, etc., and of what we have learned through the events of creation, fall, and flood: two very distinct mentalities exist among men--pagan and biblical--and these mentalities affect every area of thought including the language of science and history.

### **GOD'S INTERVENTION OF JUDGMENT AND SALVATION**

From these very early foundations come the primary revelation of how God intervenes to damn and to save. These two opposite works always occur together. You will never see one without the other because both are necessary to separate man and nature from the domain of evil. Evil can never be brought along into the permanent Presence of God; it must be forever excluded. The obvious problem in salvation is how to exclude evil without excluding creatures who have sinned. How can God separate corruption from incorruption?

The pagan mind of rebellious flesh can't correctly diagnose the problem. By "forgetting" creation, paganism substitutes an idolatrous Continuity of Being in which both "God" (if acknowledged at all) and man are encased in an ultimate mystery which neither can fully understand nor control. By "forgetting" the fall, paganism renders evil unavoidable and man irresponsible. Out of this confusion any talk of salvation must remain trivial. Any proposed salvation is merely a relative thing: more good works than someone else; less pain with whatever the gimmick than without it; etc. There is no intervention from "outside" because there is no outside from which salvation could come. Thus all non-biblical religions never fundamentally deal with salvation.

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To make as clear as possible the biblical view of judgment-salvation, we turn to five characteristics found in the Noachic flood event that re-occur again and again with every saving work of God throughout history. Master these pictures, and you will know the gospel as never before!

### Five Characteristics of Salvation (From the Flood event)

1. Grace before Judgment
2. Perfect Discrimination
3. One Way of Salvation
4. Replacement of the Whole World
5. Appropriation by Faith

1. Grace before Judgment. Prior to the flood judgment Noah's generation had received the clear warnings of Enoch (Jude 1:14-15). For about a century this generation had seen Noah building the Ark and preaching righteousness (Gen. 6:3; cf. II Pet. 2:5). God never intervenes without graciously providing an adequate warning. The first occurrence in the Bible of the word grace, in fact, is in Genesis 6:8. Grace is the temporary extension of His eternal attribute of love into an evil environment.

Here is a vital principle in God's economy. Grace is only the temporary extension of His love, not an eternal extension. Grace is as "abnormal" as evil is. His permission of evil is limited. Eventually, the limit is reached. When that day comes, the day of grace is over. No further opportunity to repent and believe is left (II Pet. 3:9 cf. Matt. 24:37-39; Luke 17:26-27). In that day God's justice will be acknowledged (Rev. 16:5), and the "problem" of evil will go away because evil will go away.

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The assurance of this future judgment added to our knowledge of the creation and fall provides a powerful framework for faithful living. Evil can now be seen as limited at both extremes--the past and the future. Whatever the purposes of God in making use of the evil which the creature started (remember the eleven patterns of suffering in the last lesson), it is not because He is impotent or negligent. It has much to do with His love toward those creatures for whom He has provided salvation from evil. Picture Noah's generation hearing and seeing the message of the Ark and coming judgment for insight into God's gracious extension of his love!

2. Perfect Discrimination. A second characteristic of God's intervention work is His ability to discriminate perfectly between those to be saved and those to be condemned. In the Genesis flood story, only those who responded to Noah's preaching were saved. As Peter observed:

"[God] preserved Noah. . .with seven others, when He brought a flood upon the world of the ungodly. . . .The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment."  
(IIPet. 2:5b,9)

In our study of Exodus, we saw a number of "perfect discrimination" episodes during the 10 plagues of Egypt, where the Hebrews' lands and possessions in Goshen were undisturbed and untouched, while the rest of Egypt was devastated.

Divine intervention, then, is not a statistical approximation, nor is it an indiscriminate catastrophe upon numerous innocent victims. After all, judgment is an act proceeding out of His attribute of holiness, the archetype of the conscience and human moral judgment. It should not surprise us to find that His judgment is sharper and more discerning than the most careful moral judgment any man could ever make.

You must see that the judgment-salvation intervention of the flood and of the last days is not like ordinary mishaps of natural evil today. These are special acts of God with clearly miraculous features. They dramatically show how He can surgically cut out all evil when He so

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chooses. Think of the eight people riding out the flood cataclysm inside the Ark while millions perished outside in the rising waters for a vivid picture of the discriminating holiness of God.

3. Only One Way of Salvation. No characteristic of biblical salvation is more debated and mocked by pagans than the insistence that one and only one way of salvation exists. Of course this mockery is consistent with the entire pagan story because salvation within paganism is a small, relative triviality. On such a basis there ought to be an entire cafeteria of salvations, not just one.

On the biblical basis, however, the nature of salvation must be a radical divine intervention because of the situation of the fallen creation. Any salvation plan must come from the One Who originally created the universe prior to evil's origin; it must come from "outside". Thus the design of the Ark was directly revealed to Noah from the Omniscient One Who knew more about naval design than any human expert (Gen. 6:14-16). Only God is qualified to design a plan sufficient to save from the judgment He Himself is about to bring forth.

Eight people were saved only because they were in the divinely-designed Ark that would not capsize in turbulent water. The entire gene pool of man and land animals was preserved only because the Ark volume was large enough to hold them. How could Noah or anyone else speculate on a future discontinuity in the history of the universe accurately enough to design any other way of escape? The one way of salvation had to cope with geological upheaval, turbulent flood waters on a global scale, survival of a gene pool adequate to populate the next world, and correspond in design to the ultimate saving work of Christ. Limited human knowledge is utterly incapable of creating a way of salvation from such a complex of factors none of which had yet been experienced. In modern terms, the Ark had to be designed to meet things outside of man's "event horizon."

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4. Replacement of the Whole World. Biblical salvation is often confused with subjective religious experience. It often is seen by the pagan world as no more than an interesting psychological phenomenon not at all unique to Christianity. If you will let it, the flood event will demolish that erroneous thinking in your heart.

You saw in both Peter's commentary and the various reports in Genesis 1-9 that the entire cosmos was changed. For Peter there are two entirely different universes--before and after. The planet's geography, climate, and biological ecosystem were radically changed. The psychological state of the eight passengers on the Ark was only a tiny part of the whole.

The reason, of course, is that biblical salvation is realistic salvation grounded upon the truth of what evil has done in the universe. Biblical salvation is built upon the events of creation and fall. For the Christian creation and sin's damage exist throughout the physical environment as well as throughout the psychological environment. Real salvation, therefore, must deal with both. It would be no salvation at all if it did not deal with the eradication of evil "as far as the curse is found". Here you observe the omnipotence of God at work.

5. Appropriation by Faith. Only if you grasp all that has gone before about God's judgmental and saving intervention will you heartily conclude that you can only partake by faith and faith alone. If and only if there is the Creator-creature distinction so that He is "outside". . . ; if and only if the creature originated evil in a fall that has spread everywhere. . . ; if and only if God's intervention involved His divine attributes at every point. . . then faith is the only means a creature has of appropriating His saving work. Mix yourself up on any of these prior truths, as paganism and Christian heresies do, and you will try to add your good works to the package.

Noah had to respond to God's "abnormal" extension of His love toward an evil world by believing it enough to start preparing (Heb. 11:7). He had to respond to God's holiness by preaching righteous standards over against his world's evil standards (I Pet. 2:5). He had to respond to God's omniscience by following God's design when he was

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building the Ark (Heb. 11:7). He had to respond to God's omnipotence by letting God bring the animals to him and leaving the shutting of the Ark to God (Gen. 6:20; 7:16-17).

Noah did not try to use his human love and pity for his neighbors and the environment; he trusted in God's love. He did not make his own moral judgments over who should and who should not be saved; he trusted God's holiness. He did not use his knowledge as the final criteria in designing the Ark; he trusted in God's omniscience. He did not attempt to meet the evil of his day by his own energy; he trusted God's power to destroy it. At point after point Noah believed God.

This does not mean that his faith was perfect. Imagine as the first rain fell and as the Ark lurched loose from its mooring Noah and his family questioning whether it would be sufficient. Their subjective faith might fail momentarily, but did that jeopardize their objective safety once they were in the Ark? Did their inner psychological state affect their external safety from the flood? Once in the Ark their faith affected only whether they would ride the flood waters with relaxed confidence or tense fear and worry. It did not affect their safety or their destination!

The saving work of God, then, must be responded to by faith in order for it to remain the work of God. Any addition of human works merely confuses the issue and is wholly useless anyway. And what is the object of this faith? God Himself, the Infinite- Personal Creator over all. Such faith must not be confused with your psychological state or your emotions, although obviously it ought to affect them. True faith issues forth, not from an emotional feeling, but from a conviction that the God of the Bible with all of His revealed attributes is there, calling to you.

When God intervenes to judge and to save, these five characteristics are usually quite obvious. Learn them well. You will appreciate the gospel so much more and will anticipate its completion with the return of Christ to judge the world.

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Sadly, the very evidence of God's first cataclysmic intervention in Noah's day lies buried underneath mankind's feet in most places of the earth. The thousands of feet of sedimentary rock, full of the signs of violent death, are like the layers of unbelief in the human heart that hide revelation of God's "ever working power and godhead" (Rom. 1:20). Faced with both evidences of God's intervention, the pagan mind of flesh keeps on insisting upon the "safe" Continuity of Being (II Pet. 3:4).

**Next time, we will look at the New World Covenant.  
To prepare for this study, please take the time to read Genesis chapters 8-9 and Psalm 104.**

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<sup>i</sup> Tim Lovett, *Noah's Ark: Thinking Outside the Box* (DVD).