

# As in the Days of Noah

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**Bible Text:** Matthew 24:36-41

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## **Thirteenth Street Baptist Church**

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All right. Let's turn back to Matthew chapter 24, there where brother Ron began reading, verse 36.

Now the title of the message this morning is, "As the Days of Noah."

Now the past several weeks we have been studying the subject of the last days, speaking of those days, those final days leading up to the Second Coming of Christ, those things that characterize the days just prior to his Second Coming. And he spoke of that in Mark chapter 13.

Well, Mathew chapter 24 is pretty much a parallel of Mark 13 except Mathew adds something. By inspiration of the Holy Spirit Matthew added this section here in verse 37 when he says, "But as the days of Noe..."<sup>1</sup>

It says, "Noe..." That is how the Greeks would say Noah. And, you know, the New Testament was written in Greek, so he is talking about Noah and the ark, not Moses and the ark, Noah and the ark.

"But as the days of Noe were, so shall also the coming of the Son of man be."<sup>2</sup>

So he is saying that just prior to the Second Coming of Christ the days will be characterized in the same way as the days of Noah were just prior to the flood when God destroyed the earth with a flood. God's wrath came against the sinfulness of man and destroyed all but eight souls the Scripture tells us, Noah and his family, that were on the ark.

Well, that is what I want to talk about this morning, but let me just say this. Now, first of all there in verse 36 it says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."<sup>3</sup>

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<sup>1</sup> Matthew 24:37.

<sup>2</sup> Ibid.

<sup>3</sup> Matthew 24:36.

Now I dealt with that last week concerning what Christ meant by that. He is not denying his own deity here. He is just simply showing that in his office as mediator, as Savior, as substitute, as God man he set aside for a little while the omniscience, the all knowingness of his deity for the purpose of carrying out his duties as God man.

We looked at several Scriptures. Philippians two is the best explanation in Scripture that Philippians chapter two verses five through 11. And we read that last week. So you go back and read that. But this is not a denial of his deity when he says that the himself as the Son doesn't know the day and the hour. I believe that the is just simply submitting himself to the authority of the Father for the salvation of his people. I believe he knows now the day and the hour. I believe the Father has told him.

But that is what that is about.

Well, then Matthew adds this section about Noah. Now some people will say, "Well, why didn't Mark add this section?"

Because, yeah, I know, if you were like me before I was converted, you know, I used to use things like that to try to disprove the Bible. You know, well, here it is in Matthew, but Mark has got it different so that just shows you different men wrote different things. They didn't really know what they were talking about.

No, now listen to me. Now Mark, you know, the three gospels, the three synoptic gospels, Matthew, Mark and Luke which are so similar and then John is John's gospel which is a little different because of its purpose. They are written to different people and for different purposes.

Matthew is a very Jewish gospel and he is writing to the Jews who would have been familiar with the Old Testament. So any reference to Noah they would have picked up on it just like that, just like you. You have read the... you have heard it since you were a child. You have heard about Noah and the ark. So when I said, "Noah," there was no doubt in your minds who I was talking about.

The reason I said, "Not Moses and the ark," because, you know how the teachers sometimes... the story goes with the teacher who tried to catch up the kids, you know, said, "How many people... how many animals did Moses take on the ark?" And they all raised their hand, you know. Well, Moses didn't take any animals on the ark. It wasn't him. It was Noah. So you knew Noah, didn't you?

But now Mark's gospel is what they call the Roman gospel and it was written mainly to Gentiles. Luke's gospel was a Gentile gospel. It was written to people mainly who would not have been familiar with the Old Testament. To mention Noah to them would have meant nothing back in that day.

So we see the wisdom of God there, not a contradiction in Scripture, not a denial of the Bible. It is just the wisdom of God to get the message where God has purposed to get that message.

And so the Lord here, Matthew being an eye witness of this sermon on Mount Olivet, he adds, "But as the days of Noe..."<sup>4</sup>

And he says concerning the last days, "But as the days of Noe were, so shall also the coming of the Son of man be."<sup>5</sup>

Look at verse 38. He says, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark."<sup>6</sup>

And it says they, "Knew not until the flood came."<sup>7</sup> It took them by surprise. It caught them off guard. Not because they weren't warned, but because they ignored the warning.

So understand that. They were taken by surprise not because they were not warned. It is because they ignored the warning.

And it says, "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."<sup>8</sup>

Now let's stop there just for a second. I want to talk about the days of Noah. And to do that I want you to turn back to Genesis chapter six. First time that Noah is ever mentioned in the Bible is verse eight of Genesis chapter six. But I want you to go back to verse one. What were the days of Noah like? What is this about the days of Noah?

And as I go through this I want you to see. It won't be a stretch for you to see how the days that we live in today are so similar to the days of Noah.

Now, again, I have said this all the way through this series of studies on the last days. I don't know the day or the hour when Christ is coming again. He is coming to gather his people unto himself in his bosom. And he is coming to judge the world in wrath, justice and he is coming. I know he is. I don't know when. I believe it is soon. I don't know how soon. I know a lot of people have said that for a lot of years, but I believe we have more reason to think about that and say it these days than any other day.

But let's look how these days are. It says in verse one of Genesis chapter six... Now the first thing I want you to know about this day, the days of Noah, is, number one, they were days of much, much evil, much evil.

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<sup>4</sup> Matthew 24:36.

<sup>5</sup> Ibid.

<sup>6</sup> Matthew 24:38.

<sup>7</sup> Matthew 24:39.

<sup>8</sup> Ibid.

Now when you hear that term “evil” what are you thinking of? Usually people think of great immorality. Well, it was a day of great immorality. Our day is a day of great immorality. It seems like today people have no shame. Isn’t that right? They have no shame whatsoever. Anything goes. Noah’s days were the same, were the same. But I want you to hold onto your hats here for a second on this issue. I want to show you something here.

Now, first of all it says in verse one:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.<sup>9</sup>

Now there is a lot of speculation on this kind of thing. Some if it is kind of wild. I mean, some people even... I have read some commentators who say the sons of God there are angels who came down and took to themselves wives of human beings, human women. And that is not only preposterous, it is just downright crazy. There is nothing in Scripture to even indicate that any such wild thing ever happened. That is just speculation.

The sons of God, if you look at the context—and we don’t have time to go back through all of Genesis on this matter—seems to indicate the sons of a man named Seth. He was reported as the third son of Adam and Eve. You know, they had Cain and Abel. Cain killed Abel and then Cain was banished and then they had Seth. And it says that after they had Seth that men began to seek the Lord.

The sons of God here seem to indicate believers, sinners saved by the grace of God. The daughters of men seem to indicate those who are of the earth, in other words unsaved, unregenerate. And what is being characterized here in Noah’s day is kind of an intermingling with the grace of God, those who are saved by the grace of God with those who are not. In other words, it is a compromise. It is a compromise.

So we would say Noah’s day was a day of compromise. And I want to tell you something. That characterizes our day. People will compromise the truth at the drop of a hat. They will give in to the truth. And that is what is happening. There is a corruption here. It is almost similar to what Paul talked about the great falling away of the church or the visible Church.

In other words, what we know commonly as Christianity in our world today is really only Christian in name only, but not in doctrine, not in truth. And so there is a compromise, there is a declension here. There is a decline. There is a degradation and that is what is going on in Noah’s day. The sons of God married the daughters of men. They went down, in other words, in that sense.

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<sup>9</sup> Genesis 6:1-2.

And it says in verse three... Now look at Genesis six and verse three. It says, “And the LORD said, My spirit shall not always strive with man.”<sup>10</sup>

Now there is a time of God’s forbearance. There is a time that God allows a space for repentance. But he says, “My Spirit shall not always strive with man.”<sup>11</sup>

No you can relate it this way. The gospel of God’s free and sovereign grace which, as the Bible tells us in Romans one and verse 16 is the power of God unto salvation, the good news that a sinner wants to hear and needs to hear for salvation, that gospel will not always be preached. It is preached now. It is sparse, but it is preached. You think it is on every street corner, you had better wake up and smell the coffee as one fellow used to say. You think every church has it? They don’t. You have got to listen. You have got to listen with a critical ear.

And when I say a critical ear I am not saying looking to find fault. I am saying listen as the noble Bereans. Check them out with the Scripture. The gospel is preached now. But there is coming a time when it is not going to be preached. And that is what he means there. “My spirit shall not always strive with man, for that he also is flesh,”<sup>12</sup> not spirit, but flesh. He is talking about fallen man there, the natural man.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”<sup>13</sup>

It says, “Yet his days shall be an hundred and twenty years.”<sup>14</sup>

Now what he is saying there is from the time that God reveals to the time of the flood is 120 years. It seems like a long time to us, but it is nothing. You know that, 120 years.

Now look at verse four. He says, “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”<sup>15</sup>

Now there is another passage that people speculate over wildly. Giants in the earth. Maybe, you know, somebody said, “Well, there must have been a lot of basketball players around at that time, you know, giants or a lot of Goliaths and all that.”

Well, let me say the word for “giant” there, the root word for “giant” means fallen. That is what it literally means, fallen. And what he is talking about is that there were these who were fallen, obstinate, unbelieving men and women in the earth in those days and the picture here is that these were the people who were looked up to, men of renown.

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<sup>10</sup> Genesis 6:3.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> 1 Corinthians 2:14.

<sup>14</sup> Genesis 6:3.

<sup>15</sup> Genesis 6:4.

These were the leaders. These were the people who were honored. These were the people who were followed. That is what he is saying here.

And look. Think about that. Who is admired and looked up to and followed in our generation? Most of them come out of Hollywood. Isn't that right? Those are the people who are admired and looked up to, men and women of renowned. And then we can say false preachers are looked up to and followed, men of renown. God's preachers aren't. believers are the scourge of the earth. Even in Paul's day he spoke of it in Hebrews chapter 11 how they were persecuted and how the world despised them but the world was not even worth of them.

And what he is talking about here is in Noah's day—now listen to this—in Noah's day man's goal was to make a name for himself and to get all he could get, not to glorify God, not to honor God, not to seek the Lord, not to worship the Lord, but make a name for himself. Now, does that describe our day? It sure does.

That is what this men of renown, these fallen men and women, too, speaking of men here generically. Fallen men and women seeking to make a name for themselves, seeking to get all they can get, living their lives as if there is no eternity, no judgment. That is it. No God.

They may say there is a God. They may not claim to be Atheists, but they are practical Atheists. Do you know what the difference between an Atheist is and a practical Atheist? An Atheist is someone who just simply says there is no God. A practical Atheist is one who says, "Yes there is a God," but he lives like there is no God. That is a practical Atheist.

And so that is what he is talking about here.

So he says in verse five, he says, "And GOD saw that the wickedness of man was great in the earth, and that every imagination..."<sup>16</sup> That is his purposes and desires. You may have that in your concordance. Every purpose and every desire of the thoughts "of his heart was only evil continually,"<sup>17</sup> every day.

And it says in verse six, "And it repented the LORD that he had made man on the earth, and it grieved him at his heart."<sup>18</sup>

Now whenever the Bible says that it repented the Lord, it is not talking about repentance like it talks about with you and me. You see, repentance in the Old Testament meant a change of walk, a change of direction. Repentance in the New Testament virtually means a change of mind which brings about that change of direction. God didn't change his mind. God didn't change his direction. God is immutable. You have got to interpret Scripture with Scripture. I can show you other Scripture that says that God is not a man

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<sup>16</sup> Genesis 6:5.

<sup>17</sup> Ibid.

<sup>18</sup> Genesis 6:6.

that he should repent. God doesn't need to change his mind. Change means you either improve for the better... Well, God can't get any better. He is perfect. Or you change for the worse. God certainly can't get worse. He is God.

Well, what is he talking about? It is human language. It is language that God uses in his Word to accommodate this old finite puny mind up here. And showing something of how much God hates sin. God hates sin. He must punish sin. And so much so that it puts it in this kind of language.

“And it repented the LORD that he had made man on the earth.”<sup>19</sup>

Well, God purposed to make man on the earth. He purposed the fall of man. Christ was set up from everlasting, from the beginning as the Lamb slain from the foundation of the world. Why did he have to be slain? For the sins of his people. That is an amazing thing, isn't it?

But, you see, you are talking about the mind of God here. And if that doesn't astound you to the point that you walk away in absolute awe, then there is something wrong, isn't it? Grieve him at his heart. God hates sin. But look at verse seven.

It says, “And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”<sup>20</sup>

Now do you see that? There is a day of much evil. Now hold your finger there in Genesis six and go back to Matthew 24. I want you to see this. Don't miss this. Now here is Christ speaking to his disciples about his Second Coming. And he tells them. Before the Son of Man comes here is what it is going to be like.

Verse 38 again. Read it again. It is going to be like the days of Noah.

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.”<sup>21</sup>

Eating and drinking, marrying and giving in marriage.

Now over here in Genesis six what does it say? It says, well, “every imagination of the thoughts of his heart was only evil continually.”<sup>22</sup>

What kind of connotation does that bring up in your mind when you hear it say, “evil ever day”?

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<sup>19</sup> Ibid.

<sup>20</sup> Genesis 6:7.

<sup>21</sup> Matthew 24:38.

<sup>22</sup> Genesis 6:5.

Well, here it is. Well, they were eating and drinking. They were marrying and giving in marriage. Well, what is evil about that? In and of itself, nothing. There is nothing wrong... Are you going to eat today? You will soon have lunch. Well, does that mean that the imagination of your heart is only evil continually every day? Are you married? Do you have children? Do you give them in marriage? You do. Well, does that put you in the case there of those who do evil? What is he talking about? What does that mean? I will tell you exactly what he means.

Now, first of all, since the fall of man the world has been engulfed in extreme wickedness, unbelief and idolatry. Now that is a given, extreme. I know everybody thinks, well, it has gotten worse today. Maybe it has. I don't know. I am not going to argue with you about that. But I am going to tell you something. Man has not gotten any better at any state, I don't care, the 1950s included. He was just as wicked in 1950s as he was back there in Noah's day, because man my nature... Listen. That is what we mean when we talk about total depravity and ruin by the fall. Man has tried to improve himself and, in essence, we have improved our situation to where life is a little more convenient today, but as far as the spirit, as far as the heart, we haven't improved one iota.

The natural man, listen. We read that in Ephesians two and verse one.

“And you hath he quickened, who were dead in trespasses and sins.”<sup>23</sup>

That dead in trespasses in sin describes ever son and daughter of Adam from the fall of man up to 2011. Is that right? And if we are made spiritually alive, if we have faith in Christ, my friend, it is the power and the goodness of the sovereign grace and mercy of God alone. And that is it.

We can compare notes with Noah's day, how simple they were and how wicked they were. But man has been engulfed in wickedness all along. What is going on here? What is he talking about?

What he is saying, the emphasis here on comparing the days before his Second Coming to the days just prior to the flood is this. It was man's extreme attention and preoccupation that people give to the ordinary things of this world in every day life. What he is talking about is in Noah's day men and women have become so taken up, so consumed and so enamored with these things of ordinary life, the things of every day life that are not evil in and of themselves, things that are earthly endeavors, earthly goals that we neglect and ignore and deny the eternal matters of God's grace in Christ, salvation by him, the Lord's Second coming, his judgments.

In other words, people in Noah's day were just so consumed with raising a family, making a living, entertaining themselves that they just didn't really listen to that old preacher named Noah. That is just not really my concern. That is just not really that

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<sup>23</sup> Ephesians 2:1.



important. That is just not life and death. I have got a job to go to. I have got a family to raise. I have got children to entertain. But a flood coming? Well, I have got 120 years.

That is what was going on. Eating, drinking, just like we eat and drink. Marrying and giving in marriage. But ignoring the warnings of Scripture. Life going on as usual. No fear of God in their eyes. No thoughts of judgments. No thoughts of eternity. No thoughts of sin and God's wrath. No thoughts of God's grace.

Self righteousness, works religion that abounded. It feeds the pride of man. But no thoughts of the truth. That is what characterized Noah's day before the flood.

Oh, yeah, there was a lot of immorality going on. There was a lot of immorality going on today. There was a lot of immorality going on in Sodom. There was a lot of immorality going on in Jerusalem. But what was the main evil and wickedness that was going on generally throughout their generation? They just didn't listen to the warnings of God's Word. They had other things to do, life as usual.

And, my friend, that is evil. That is evil. There are a lot of ways to deny and ignore and oppose the truth of God's grace in Christ. Some men do it by open opposition and anger.

I can think of Saul of Tarsus, for example. When he heard it he wanted to kill Christians.

I can think of those who ignore it and deny it with false religion, any form of works oriented religion in order to attain or maintain salvation is an open denial of the grace of God. And then I can think of those like the wayside hearer. They just don't care. They just don't care. Don't want to hear it anymore. I have got other things to do. I have got my life to live. I have got responsibilities. I have got duties. Don't have the time.

Every bit of it is evil.

And that is what he is talking about there. Every day the imagination of their hearts, the thoughts and purposes of their hearts was evil continually.

My friend, you husbands and wives listen to me. You have a responsibility to each other, to love each other, to cultivate that relationship and make it work, to pray to God. But don't do it at the expense of your own soul. You have got children to raise and you are to raise them under the admonition of the Lord in the truth. You need to raise them. You need to provide the best for them, the best schools, the best you can give them. But don't do it at the expense of yours and their souls.

I know where they would rather be. I know where those children would rather be, don't you? You know where they need to be, don't you?

A man told me one time down South, he said, "Well, I don't know if God is going to save my children."

And I told him, I said, “Well, I don’t know either, but I do know this. If he is, he is going to save them under the preaching of the gospel, because that is what his book says there.”

And he tells me as a parent, as a believing parent, as a regenerate parent to raise my children under the admonition of the Lord in the truth. You have a job and you ought to be the best employer or employee that you can be, but not at the expense of your own soul.

Do you see what I am saying there? That is what I am talking about. That is the evil. That is what. And what he is saying just prior to the Second Coming of the Lord, people are going to be so consumed with their every day lives and their responsibilities that they will ignore and deny and renounce the things of the Lord. It is a day of much evil.

Secondly, now look back at Genesis chapter six. Now let me give you some good news. It is a day of grace. Look at verse eight. He related all this evil in Noah’s day, but look at verse eight.

“But Noah found grace in the eyes of the LORD.”<sup>24</sup>

Praise God for his grace.

Now let me say something here. What does this tell us about Noah? He found grace in the eyes of the Lord. Does it tell us that Noah was a better guy than the rest of that bunch? No. Because I want to tell you something. If God gave Noah any blessing because he was better than the rest of the bunch, Noah wouldn’t have needed grace.

You know who God saves by grace? Sinners. And that is the only ones who need grace. Upon whom does God show mercy? Sinners, because they are the only ones who need mercy. If you are better than everybody else, I mean, if you could put yourself back in Noah’s day and say, “Well, now I stand out as being... I rise above the crowd. I stand out as being better than the rest of them, Ok. You are wrong. But if you think that, you don’t need grace. You don’t need Christ. In fact, you don’t even really need the ark. You are going to be the only place where the rain doesn’t hit.

Now you know better than that, don’t you? We do.

“Noah found grace.”<sup>25</sup>

And I want to tell you something. I don’t believe Noah was looking for grace. And that is the reason he found it. I am sure he looked for grace after he found it. That this the way it is. Gods’ grace is sovereign. And Noah was a sinner. The Bible says this about sinners in Romans chapter three verses 10 through 12 that there is none righteous, no not one, there is not that seeketh after God, no not one, there is none that doeth good, no not one. It doesn’t say there is none righteousness, no not one, except Noah. It doesn’t say there is

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<sup>24</sup> Genesis 6:8.

<sup>25</sup> Ibid.

none that seeketh after the Lord except Noah. It doesn't say there is none that doeth good except Noah. It says there is none, none, none.

Do you know how Noah found grace? Because God sovereignly gave Noah grace. Why did he pick out Noah out of that whole bunch? I don't know. He doesn't say anything about that in this book. And that is what I am preaching this morning. This book.

Now you can speculate on that all you want, but you are not going to come up with any good answer because God has not given. He just simply says this.

“Noah found grace in the eyes of the LORD.”<sup>26</sup>

Now what does that tell me? Well, if Noah is the only one who found grace, I don't want any part of it. Is that the way you feel? It is not the way I feel. I tell you what it tells me. I need grace, too. How about you?

If God is going to save me, a sinner, he is going to have to do it by grace. What does that mean? It means it is not of my works.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.<sup>27</sup>

By grace you are saved. We read that in Ephesians chapter two a while ago.

How is a sinner saved? It is a free gift of God's grace. The sinner doesn't earn it. The sinner doesn't deserve it, but God gives it freely out of his sovereign mercy and goodness. And where is that grace to be found?

Look over with me over at Hebrews chapter 11. It speaks about Noah here. Hebrews chapter 11 is about faith. And what is biblical faith? We know it is the gift of God. We don't have it by nature. Man doesn't believe because he freely wills to do so. He doesn't have that in him. He is dead in trespasses and sins. It is a gift of God. But how do you know the difference between true faith and false faith?

People believe in a lot of things that aren't true. I mean they used to believe that the world was flat and it wasn't true. They had faith that the world was flat. But we know better now. People in religion believe a lot of things that aren't true. So how do I know that faith is true faith? What is the object of your faith?

Faith is believing, not just believing, but believing in someone, believing in something.

Who does the Bible say we are to have faith in? We are to have faith in Christ. Faith is known by its object. I believe that Christ is all my salvation. I believe that Christ is all

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<sup>26</sup> Ibid.

<sup>27</sup> Ephesians 2:8-9.

my righteousness. I believe that I am forgiven from all my sins by his blood alone. That is the... he is the object of my faith.

Look at Hebrews chapter 11. Look at verse seven. It speaks of Noah.

Well, verse six says, “But without faith it is impossible to please him.”<sup>28</sup>

Without looking to Christ and resting in Christ and believing in Christ, it is impossible to please God. That is what that is saying.

“For he that cometh to God must believe that he is...”<sup>29</sup>

Now that doesn't mean that you must believe that just simply God exists. He does exist and you must believe that. But you must believe that God is as God reveals himself, as God says he is, not as I think him to be or not the opinions of men. It is not like, well, what do you think of God? Well, yeah, I believe that.

No, no. What does God say about himself in his Word? That is what it is to believe that he is. And the Bible teaches that the revelation of God, what the old writers called the Shekinah glory of God is seen in the face of Jesus Christ.

You want to see God? You want to know who God is? Look to Christ.

He told Philip. He said, “Philip, if you have seen me, you have seen the Father.”

Colossians chapter two and verse nine says, “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.”<sup>30</sup>

You want to know anything about God, look to Christ. You want to know how God saves sinner? Look to Christ on the cross dying for the sins of his people, his sheep. Shedding his precious blood under the just wrath of God as he was made sin, Christ, who knew no sin, for us, that we might be made the righteousness of God in him.

You want to know how a sinner is made righteous? Look to Christ on the cross. Christ paid the full debt of all my sins and gave me his righteousness. So if you come to God and please God, you must believe that he is and that he is a rewarder of them that diligently seek him. He rewards them who diligently seek him. But the reward is not something you earn or deserve. It is the reward of grace. Read Romans chapter four on that issue.

But look at verse seven.

“By faith Noah, being warned of God of things not seen as yet, moved with fear...”<sup>31</sup>

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<sup>28</sup> Hebrews 11:6.

<sup>29</sup> Ibid.

<sup>30</sup> Colossians 2:9-10.

That means he moved with respect and reverence unto God.

“...prepared an ark to the saving of his house; by the which he condemned the world...”<sup>32</sup>

In other words, he said, “If you don’t get on this ark you are going to be destroyed by the flood.” That is condemnation.

“...and became heir of the righteousness which is by faith.”<sup>33</sup>

You see, this day of grace is a day of faith, God given faith through Christ and in Christ. It is a day of preparing the ark.

Now I don’t have time this morning, but it would be good for you to study that ark in Genesis chapter six. It is a type of the Lord Jesus Christ. That is what that ark was, a type of Christ.

When Noah and his family got on the ark and God shut the door, inside that ark they were safe from the wrath of God. Couldn’t leave because it was pitched within and without. And that word “pitch” incidentally, is the same word that the Bible in the Old Testament uses for a atonement. And what the picture is is this. God’s wrath is coming through against all sin and unrighteousness of men who hold the truth in unrighteousness.

If you want to be safe from the flood of God’s wrath eternally, get in the ark. Get in Christ. That is what he is teaching.

“Oh, that I may be found in him,” Paul said.

I want to be in Christ. He is our refuge. He is our rock. He is the cleft of the rock. He hideth my soul in the cleft of the rock. I must be in Christ. That is the day of grace when a sinner comes to Christ.

Paul said, “I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day.”<sup>34</sup>

What have I committed to him? Everything. My whole salvation, my whole soul, my whole justification, my whole pardon and forgiveness, my whole blessedness. I commit it to Christ. He is my ark.

And when the floods came it beat upon that ark. But the people inside were safe. Christ on the cross, the wrath of God came and fell upon him, beat upon him. He suffered, suffered like no other person. He said, “My God, my God, why hast thou forsaken me?”<sup>35</sup>

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<sup>31</sup> Hebrews 11:7.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> 2 Timothy 1:12.

And, listen. The full measure of the wrath of God for the sins of his people charged to him was brought down upon him. He suffered and bled and he died. And, you know, all who believe in him, they were in him representative as he was their substitute so that we are safe inside the ark, safe inside of Christ. That is what he is talking about.

And Noah was an heir of the righteousness which is by faith. That means a righteousness he didn't work for.

What is the righteousness which is of faith? It is the righteousness of God.

Romans 1:17, 2 Corinthians 5:21, Romans chapter 10 and verse four.

“For Christ is the [fulfillment] of the law for righteousness to every one that believeth.”<sup>36</sup>

What is the righteousness of faith? It is the righteousness of Christ charged to me. It is his work, not mine. It is his obedience unto death, his suffering unto death. And it was confirmed by his resurrection from the dead. And he is seated right now at the right hand of the Father ever living to make intercession of me because he is Jesus Christ the righteous, 1 John two and verse two. He is our ark.

Look at 2 Peter chapter two. That day of Noah was a day of much evil, but it was a day of grace.

Noah was building the ark and for 120 years he was a preacher of righteousness. Look here in 2 Peter chapter two. He says in verse four, “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world...”<sup>37</sup> That is before the flood.

“...but saved Noah the eighth person, a preacher of righteousness.”<sup>38</sup>

You see, that 120 years that Noah was building the ark according to God's plan, he wasn't just building an ark. He was also preaching the gospel. He was preaching righteousness.

Now what righteousness do you suppose Noah was preaching? Well, I believe it was the righteousness of Christ. How do I know that? Because he found grace in the eyes in the Lord and grace reigns through righteousness unto eternal life by Jesus Christ our Lord, Romans five and verse 21.

“Christ is the end of the law for righteousness to every one that believeth.”<sup>39</sup>

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<sup>35</sup> Matthew 27:46; Mark 15:34.

<sup>36</sup> Romans 10:4.

<sup>37</sup> 2 Peter 2:4-5.

<sup>38</sup> 2 Peter 2:5.

<sup>39</sup> Romans 10:4.

He was an heir of the righteousness which is of faith. That is looking to Christ.

Where am I going to find righteousness? Where am I going to find forgiveness and pardon? Look to Christ. Don't look to me. Don't look to the baptismal pool. Don't look to church membership. Don't look to anyone else. Look to Christ. Get on the ark.

So this day of Noah, thirdly, was a day of warning and a day of preaching Christ. He preached the gospel. This day of Noah also, fourthly was a day of sudden disaster.

Back over here in Mark, Matthew 24 it says here, look at verse 40. He says:

Then shall two be in the field; the one shall be taken, and the other left.  
Two women shall be grinding at the mill; the one shall be taken, and the other left.<sup>40</sup>

It is a day of sudden disaster.

Now this is not, this is not a secret rapture where people around you are just going to start disappearing. That is now what that is saying. In fact, there is a little debate about that passage. There is a lot of commentators who believe the one that is taken is the one that is taken to judgment to be damned and not saved. And the reason they think that is look back up in verse 39.

It says, “[They] knew not until the flood came, and took them all away; so shall the coming of the Son of man be.”<sup>41</sup>

And so the one taken away out of the field, he is the one that is taken away like those who were taken away in the flood. They weren't saved on the ark. That could be. Others believe the one taken away are those who are caught up to be with the Lord, not in some secret rapture. He doesn't teach that here. He is coming in the clouds. He said in Mark chapter 13 and says it here in Matthew 24. Read the whole thing that there is going to be an open, public thing. And the Church is going to be caught up with him and gathered in his bosom and others are going to be left to be destroyed with the sinful earth. There is going to be a new heavens and a new earth. But either way it is sudden disaster. People are going to be going through life as usual, eating, drinking, marrying and given in marriage and then there he comes like a thief in the night. That is what he is saying.

And then, lastly, fifthly, it is a day of divine judgment. God is just to punish sin.

He says in verse 42, “Watch therefore: for ye know not what hour your Lord doth come.”<sup>42</sup>

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<sup>40</sup> Matthew 24:40-41.

<sup>41</sup> Matthew 24:39.

<sup>42</sup> Matthew 24:42.

He comes to judge. He is going to judge all the sins that are held against all who are not in the ark, all who are not in Christ, all who are not washed in his blood and clothed in his righteousness.

Now you know we see that it was the grace of God that set Noah apart from the rest of them. And Noah's preoccupation was the ark that would save him and his family from the wrath of God.

Well, as I said, that ark was a picture of Christ and his work on the cross to save his people from their sins. And what I am saying is this. Our life's goal with everything else that we have to do, not just to fit this in or add this to the list, but our life's goal and purpose ought to be the grace of God in Christ and to be found in him. Our ark of safety against the wrath of God when he comes again. That ought to be our purpose. That ought to be our concern, our main concern, to be in that ark, to be in Christ and to know him whom to know is life eternal. And I pray that that is for me and for you, too.

All right.