

The Message of Genesis 6-9

- I. We do well to remember that Jesus Christ is the central Person of scripture, and all scripture speaks of Him. **JOH 5:39.**
 - A. The account of Noah, the flood and the ark is a figure of Christ's salvation. **1PE 3:20-21.**
 - B. Jesus Christ deemed the account to be historical fact. **MAT 24:37-39.**
 - C. If **GEN 6-9** is not historical fact, then Christ was wrong, was little more than a heathen philosopher advancing moral lessons from a fable, and He has not provided a sure word of prophecy to instruct us about end times and final judgment.
 - D. If the record of **GEN 6-9** is altered by man's corruptions, the figure of Christ and His works are also corrupted.
 1. The figure of Christ's righteousness may be corrupted.
 2. The figure of Christ's federal headship may be corrupted.
 3. The figure of Christ's grace may be corrupted.
 4. The figure of Christ's baptism for sin may be corrupted.
 5. The figure of Christ's burial and resurrection may be corrupted.
 6. The figure of Christ's Second Coming and final judgment may be corrupted.
 7. The figure of Christ's new world may be corrupted.
 8. If the figures of Christ and His works be corrupted, there is a disconnect between the figures and their correspondents: no valid analogy or parallel can be made between them.
 9. If the figures of Christ and His works provided in **GEN 6-9** be corrupted, faulty analogies and conclusions about the realities of Christ and His works may result.
 - a. If one thinks that God intended to save all mankind from *temporal* destruction in Noah's day by Noah's preaching, one might errantly conclude that God intends to save all mankind from *eternal* destruction by the preaching of Christ. But see **1CO 1:18; 2PE 3:9 c/w 1PE 1:1-2.**
 - b. If one thinks that the ark was prepared for the potential saving of all mankind from *temporal* destruction, one might conclude that Christ has prepared heaven for the potential saving of all mankind from *eternal* destruction. But see **GEN 6:17-18; HEB 11:7; MAT 25:31-34.**
 - c. If one thinks that the Flood was not global, one might conclude that there are some who will not be affected by Final Judgment. But see **MAT 25:31-34; 1TH 5:1-6; 2CO 5:9-11.**
 - d. If one thinks that the Flood was not global, one might conclude that there will be a geographical "safe-spot" when Christ returns to judge the earth. But see **2PE 3:10-11.**
 - e. NOTE: Often, faulty thinking about Christ and His works are superimposed upon the figures of Him given in the types and shadows of the O.T. and then those O.T. accounts are "tweaked" to support that faulty presupposition.
 10. God takes issue with anything that corrupts the record that He has left of His Son. **1JO 5:10 c/w REV 22:18-19.**
- II. Consider the message of Christ ensconced within the account of Noah, the ark and the flood.
 - A. It speaks of a global destruction and change because of the corruption of sin in the earth. **ROM 8:19-23; REV 20:11; 2PE 3:10.**
 - B. It speaks of a full judgmental "baptism" needed to take away corruption and deliver God's covenant people to a new world. c/w **LUK 12:50; 2CO 5:21.**
 - C. It speaks of an all-consuming judgment of rebellious, unsaved sinners. **REV 20:15.**

- D. It speaks of negligible true religion in the days preceding the judgment. **LUK 18:8.**
- E. It speaks of the importance of righteous conduct in view of judgment to come. **ACT 24:25; 17:30-31; 2PE 3:11-14.**
- F. It speaks of God's longsuffering of sinners until the righteous man had finished the work which would bring salvation. **1PE 3:20 c/w ROM 3:25.**
1. *Noah* (Strong's H5146) means "rest or comfort."
 2. Christ is the Man of rest and comfort. **ISA 11:10; MAT 11:28-30; HEB 4:1.**
 3. Noah's father, *Lamech* ("powerful") was his "forerunner" who prophesied that Noah should be the man of comfort. **GEN 5:29 c/w ISA 40:1-5; MAL 4:5-6 c/w MAT 11:7-15.**
 4. Noah's father/forerunner did not live long enough to see Noah complete salvation. **c/w MAR 6:27-29.**
- G. It speaks of salvation founded upon *grace* (favour or goodwill, in contradistinction to right or obligation). **GEN 6:8 c/w EPH 2:8-9.**
- H. It speaks of one man's righteousness being sufficient to save all those of his household. **ROM 5:19; HEB 2:10-11.**
- I. It speaks of a covenant salvation for a specific group under the headship of the righteous man. **GEN 6:17-18 c/w 1PE 1:1-3.**
- J. It speaks of a dimensionally bounded vessel sufficient and perfect for salvation. **GEN 6:15 c/w EPH 3:14-19.**
- K. It speaks of a temporary "sealing up" of the righteous man in a gloomy vessel in the face of God's wrath against sinners, by which salvation would be wrought. **MAT 12:40 c/w ROM 4:25; 1CO 15:20.**
- L. It speaks of a new world on the other side of judgment to which the righteous man would deliver those given to him. **JOH 6:39; EPH 2:4-7; 2PE 3:13.**
- M. It speaks of only a relatively thin slice of humanity that would be saved to the new world. **LUK 13:23-24.**
- N. It speaks of the consumption of the wicked and the deliverance of the righteous as simultaneous events. **GEN 7:11-13 c/w MAT 24:37-39.**
- O. The gospel was *preached unto* Abraham (**GAL 3:8**) and *lived out in figure* by Noah.