

# SERMON TRANSCRIPT

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SPEAKER

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SERIES

Rescuer

PART

1

TITLE

Greater Than Noah

SCRIPTURE

Genesis 6:11-22; 8:13-18; 9:8-28



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Well, Providence family, it is good to see you. I hope that you've had a good week and I hope you're encouraged. And if you are new with us, if you happen to be in this room or perhaps another room, or at home, we're glad that you've joined us. If you have a Bible in your hand, if you want to turn with me to the sixth chapter of the very first book, it's called Genesis. And if you don't have one in your hand, there's lots of Bibles in those racks, lots of chairs in the room. And if you don't have one at home, please take that home as a gift. We'd love for you to do that. That's exactly what they're for, but it is really good to see you. I hope you've had a good week. And we're in a new series that starts this morning. It's called Rescuer.

The fact is every single one of us, we love a good story that features a great rescue. There's something that's compelling about it, and it really doesn't matter if that rescuer is a parent or a child. Doesn't matter if it's a friend or a neighbor, it doesn't matter if they're a soldier or an army, a first responder or even a superhero. Every single one of us finds it to be pretty compelling, to watch another individual lay down their life, or at least their own comfort or their time to serve and sacrifice in a way that brings rescue to somebody who is vulnerable or somebody who's in need. It's the stuff of legends. It's the stuff of novels and movies and medals of honor. And the Bible is ultimately a story about a great rescue. It's a true story and it features a great rescue. In fact, it features a lot of rescues. What the Bible is it's a long story through history featuring a lot of different stories of different people and how God is working through different people, different generations and families through a long period of time in order to fulfill his promise to rescue us. And in each one of these rescuers, there's real help that is given to a people who's very vulnerable. In fact, the Bible begins early obviously. In the beginning, God created the heavens and the earth. Soon thereafter, even though we enjoyed perfect peace, a world that was just full of fulfillment, and grace, and joy, and peace. Just think about life without any funerals. No death, no fear, no anxiety, no depression, no cancer, no heart disease. That's how it was supposed to be. And the Bible says that man and woman lived in perfect peace until they sinned against God.

Is one instruction, is one, I should say one restrictive instruction. One place where he said, "For good, for the sake of your protection, I'm urging you not to do this. And the day that you do it, you're going to die." And it's exactly what they did. They died spiritually and unraveled upon all society and we contribute to live in it and this flood of brokenness, which is why so many of us spend so much time wrestling with things we wish we didn't have to. Whether it's futility at work, I mean, isn't it sad that you can work all day tomorrow on a Monday only to create for yourself more work on Tuesday, right? Amen. Exactly. I heard that. That was emotional. Okay, so we've got a lot of workers in the room, which is great, and we can have somebody that we genuinely love, and yet that relationship can break down at its most fundamental levels to where we don't even like them or we're struggling to like them, just struggling to love them. It's difficult.

There's brokenness all around us. And the Bible says that once sin came into the world, God made a promise. And that was to send a special son. Eventually, a special son would be born who would crush the head of evil, bring us back into a right relationship with God and rescue us. Rescue us from sin and death. Whereas the story of the Bible unfolds, what we find is lots of stories where people are in peril and where people are in need and God's sees a need, and He raises up an imperfect rescuer in order to help them in a time. But not

only did it help them in a time, and God used them and raised them up, allowed them to experience and even lead a particular kind of rescue that would raise the attention level of everyone who's observing, longing in their heart for the final, the ultimate rescuer to come.

And so between now and Easter, we're going to look at five of these Old Testament rescuers. And in each time we're going to see in them some things that we want to emulate. This morning we're going to look at Noah. I want to encourage you to, there's parts of Noah's life. Even if you're a woman, he's a man. There's parts of his life that every one of us should long to emulate in our life. There's also parts of his life and the other people that we'll look at that you're going to not want to emulate.

But in each case, what's ultimately going to happen is God is going to use these rescuers to invite us to look beyond that rescuer, to the one who is greater than all. And so today we want to look at the rescuer who is greater than Noah. So let me pray.

Father in heaven, we bow before you and pray, Lord, that the words of my mouth and the meditations of all of our hearts will be pleasing to you. I pray for those who are in need today of a rescue, whether it's emotional, relational, spiritual, financial. God, some long for you to rescue them from anxiety, some long for you to rescue them from depression, some long for you to rescue a marriage. Some in the room today, God, you know, they're longing that you would rescue their child or even their adult child. We're in need of rescues, but none of our needs stack up as high as our need for you to rescue us from our sin. And so would you remind us how you did that in Jesus Christ, ultimately through the story of Noah, as repair our hearts to take and celebrate the Lord's supper in a few moments? We pray all of this in Christ's name, amen.

So when we first meet Noah in the Bible, we are introduced to a context or a setting which is really, really difficult. The fall has literally is in full effect. In fact, in your Bible in chapter six, look what he says starting in verse five. He says, and "The Lord saw that the wickedness of man was great in the earth and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth and it grieved him to his heart." Now, I know this is written a long time ago and you think, "Oh wow, that's not us," but I want you to notice, because it is us, some things that are true about the Lord then and today. First, he sees, nothing is hidden from the eyes of him to whom we will all give an account. He sees everything that we think, the motives of our heart, the intentions of our heart. He sees what we say, He sees what we do. He sees it all.

He saw what we said last night to our wife or to our husband, or to our child. He saw the facial expression. He saw the anger. He saw the road rage this week. He sees all the idolatry, the immorality, He sees it all. And notice He's not left on feeling. It says, this is just amazing to me. He says, "It was great that every intentional of the thoughts of his hearts was only evil, continue," which means that our heart, the human heart is like a manufacturing plant for evil desires. You put one to death and suddenly another one sprouts up and says, "Let's try this." But notice what it says, "The Lord regretted that he had made man on the earth and it grieved him.:

It's hard to find the words to express the significance of God looking on the earth and grieving what he had done, but that's the words that he chose to express what he was experiencing. We typically and frequently, and we should. I tell you frequently, the Lord loves you and he does. He loves you, and you, and you, and you, and you. He loves every one of us. He loves us. He has a purpose for our life. He wants to rescue us. But at this particular moment, He looked at everything and He said, "I regret that I made them." That is just so powerful and horrible.

And then He tells us that he's not emotional in that either. That's not just an intellectual decision. It was an emotional decision as well. It says that He had grief in His heart. Some of us we imagine that God is aloof, He's distant, He's kind of way out there, and that what we do and what we say to one another, it doesn't affect Him. But He doesn't use words that say that He is not emotionally affected by His people. He says what we do, it matters to Him.

And what it says is that He saw this worldwide rebellion, and His holiness required a just response. And so the very next verse, in verse seven, it says, God tells us what He's going to do. He says, "I will blot out man whom I have created from the face of the land, for I am sorry that I have made him." Now he's not apologizing to anyone. He's using language that we can all express, that sometimes when we feel regret about something, we say, "Man, I'm really sorry that I did that." This is where the world was at. But I want you to notice that even though this coming devastation was imminent, and it was, He says, "I will blot out." This is going to happen. It's a promise that I'm making. Is that this devastation was temporarily offset by a glimmer of hope. The Bible does this all the time. He tells us this deep reality that's really, really hard. And then He says, "But I want you to know there's mercy." Oftentimes it's the word, "but" that separates the two. This is really bad, but he loves us. He says, "I'm going to blot out," but notice what he says in verse eight. "But Noah found favor in the eyes of the Lord." Did you know that you can live in a particular way that God says that He finds in His eyes, He looks upon you a favor. It's just it's amazing what He does here. And so the first point that I want you to see, there's going to be three big points. The first is this, it's really highlighted in chapter six, and that is that God preserved a man of faith in a fallen world.

When Noah was born, his dad recognized there was something special. I don't know if it was a prophetic thing that just came over him, but if you remember what God said, He goes, look, here's the curse. He says to Adam and Eve, he says, all right, you sin. And this is the curse. And He starts laying out that the world is going to get hard and work is going to get hard. It's going to be full of futility and brutality. But notice what Noah's dad said when Noah was born and dad is holding him in his hands. This is what he said, "Out of the ground that the Lord has cursed. This one shall bring us relief from our work and from the painful toil of our hands." Ever since God made the promise to send His special son, who would be our rescuer, every new son that's introduced, we're supposed to ask, "Is that the special Son?"

We're supposed to ask that of Noah. And when you read this, you're like, "Well, maybe he is." His dad said this is the one. Maybe he is the one. The one. We learned in the story he's not the one. But we learned that he

was raised up for a particular purpose and that was to rescue a remnant, a very small remnant of just eight people that would carry the seed beyond the flood. The seed that would eventually come to rescue us in Jesus. He was set aside with a purpose. In verse nine, we're told something about his character. Why did he find favor in God's eyes? Verse nine, He says this. He says that "Noah was a righteous man, blameless in his generation. And Noah walked with God." That means his lifestyle was right in the eyes of God. His lifestyle was blameless from accusations from men.

And the reason that his life was pleasing to God and blameless before men is because he walked with God. Walk is a metaphor that signifies relationship. If you're in a friendship with someone else, we walked together. I'm in a relationship with him. That's exactly what Noah... Noah was in a relationship with God. He walked with Him. His lifestyle flowed from his walk. Just think about a walk, right, so if you're on a walk with somebody, it matters that you care about who they are and what they say, what they're like, and that they're going to hold you accountable. It matters. And so here's Noah. And Noah has regard for God's holiness. He wakes up in the morning, he says, "God, I know that you're the holy one over all the earth." He had regard for his nearness. He woke up and he said, "God, thank you for allowing me to live in your world. And I know you're close. You're not far away. You see everything that I do."

And not only that, he had regard for his justice. He says, "I know on the basis of your word and my understanding of your word, that you're going to hold me accountable for how I respond to it." And this is still true today. This man was righteous. He was blameless and he walked with God. But perhaps the most amazing thing to me about that, there's been people throughout the Bible. In fact there's many of you that if someone were to ask me, "Hey, what do you know about them?" I'd say, well, that person walks with God. I believe many of us in the room have a personal relationship with God through Jesus Christ. And that's a beautiful thing. And it creates within many of us a lifestyle that is marked by doing the right thing frequently and by being blameless in front of other people. And that's a really beautiful thing. But perhaps what's even most amazing about Noah, more so than he was righteous and blameless, is that he was the only one.

I'm so thankful that I have you. I want to be a godly man. There's a lot of you who want me to be a godly man because you want to be a godly man or a godly woman. And so we pray for one another. We support one another. We sing together, we gather together. We love one another. We carry each other's burdens. And Noah was alone. In a world full of darkness, he was the only one. The Bible says, "Now that's a man that walked with God." There was only eight people that survived this story out of all the population of the world, and it was him and his family. And the Bible says nothing about his family's character.

Maybe they were remarkably godly, so maybe he had eight. I don't know, maybe he had seven in him. Maybe it was a little holy huddle and they just did life together. I don't know how it worked, but I do know this. He was greatly outnumbered. He was not a popular man, but he was pleasing to God. And we should all ask that question. Is that me? Is that you? If on those scales where one arm goes up and one arm goes down, if there's popularity and if there's pleasing to God, you should ask yourself, "Am I more popular with man or

pleasing to God?” What do you want to be? Well, Noah was not popular with man, but he was very pleasing to God. And as a result, God opened up to Noah his plans. Notice what it says, chapter 6 verse 13, God tells him something that is terrifying.

He says, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. Make yourself an ark of gopher wood. Make rooms in the ark and cover it inside and out with pitch. This is how you were to make it, the length of the ark 300 cubits, it’s breadth 50 cubits, it’s height, 30 cubits. Make a roof for the ark and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. But I will establish my covenant with you and you shall come into the ark.

You, your sons, your wife and your son’s wives with you. And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. Of the birds according to their kinds. Of the animals, according to their kinds. Of every creeping thing off the ground according to its kind. Two of every sort shall come into you to keep them alive. Also take with you every sort of food that is eaten and stored up. It shall serve as food for you and for them. And Noah did this. He did all that God commanded him to do.” Imagine the faith that it took for this man to build an ark that was one and a half football fields long and four stories high, having never seen an ark or a flood. Most of the commentators believed that he lived in a place that was a hundred miles from the coast where an ark is needed.

How you going to get that ark over to the coast, Noah? What if that happened today? What if there’s just some guy, he had a bunch of land, he starts cutting down trees and he makes an ark. We’d be like, “Yeah, this guy built a big ark.” He faced ridicule every day of his life that he did this, and yet he did all that God commanded and he did it all by faith. In fact, in the New Testament we’re told of the motives by which he went about obeying God. He says, by faith, Noah being worn by God concerning events as yet unseen in reverent fear constructed an ark for the saving of his household. And by this, he condemned the world and became an heir of the righteousness that comes by faith. So notice what we learned about him. First of all, he did his constructing irreverent fear.

He did his work. He went to work, he did his job in reverent fear. That’s worship. That’s regarding who God is. He’s excellent. I want to give an excellent effort. He’s compassion. I want to be compassionate as I work. He’s just, he’s going to hold me accountable. I want to honor Him and his instructions of how to do work so that it honors Him and so that the accountability is pleasant to me. In other words, even as people are ridiculing this man, as he’s building an ark, he’s going up to a new corner and he’s saying, “God, this corner for your glory. This wall for your glory.” You go to work. Let me ask you, is that you? This spreadsheet for your glory, this classroom hour for your glory. This financial deal, this investment, this whatever it is that you do, an architect, this new building for your glory.

That's what he did. Why did he do it? He says, for the saving of his household. I mean, in other words, one of his motivations was this. Once he knew what was going to take place, he said, "God, the whole world may make fun of me, but I desire that these seven people see my faith in action." Is that you? I don't care who knows, I don't care who sees, but I am going to be faithful with the hope of not only honoring the Lord, but it will influence my children's faith. Is that you? It can be. And one of the motivations that it required was he had to make a choice in life. And he says that he condemned the world and became an heir of the righteousness that comes by faith. Now, in second Peter we're told that he was a herald of righteousness, which means that he was a preacher of sorts.

I don't think he gave a very long sermon many times of something like, "Hey, it's going to rain. It's going to rain. You need to repent of your sin." But even more than what he said with his mouth to other people as to why he was doing that, there came a day in his life when he had to make a decision just like us. And it is I have to make one of two paths the path of my life. And I look at this path and it's celebrated by the world. I can be popular in the world and yet it leads to destruction. And in his own heart, he says, "I am condemning that path as the path from my life. Instead, I'm going to choose this way. And this way is a very narrow path and there's not many people on it, but the Lord is going to be honored in it and ultimately because he's good, it's going to lead to my everlasting good."

Noah was set apart by faith. And so let me encourage before we get into really the heart of this story is for you to walk with God in our day. You can do that. This is the first day of the rest of your life. So if you've never walked a day with God, it can begin today. It's an awesome walk. It really is. It's a relationship with your creator. There is no greater peace or joy in all of the earth than to walk with your Creator and it's possible. To walk with God means you're walking on the same path and you're walking at the same pace. You're not way behind him in rebellion. You're not way in front of him in presumption. You're walking with him.

The New Testament says, "If we live by faith... I'm sorry. If we live by the spirit, let us also keep in step with the spirit. And so it's the idea of we're we're simply following His steps. And so if you can imagine going on a walk with a friend and when you meet up at a parking lot and you're like, "Okay, here's the path. This is where we're going to go." Now if you're on a walk with a friend, just like these two people are, one of the first things you need to do is to acknowledge the person with whom you're walking. "Well, hello." So you wake up in the morning, you say, "Good morning Lord, thanks for allowing me to wake up and live in your world today." This is how you have a relationship with God, how you walk with Him. You acknowledge Him. And then all of a sudden you're walking with Him. And as you're walking with a friend, I've walked with my wife frequently and when she's upset with me, I know and when she's happy, I know.

And the Bible says that when we're walking with God, when He says this, "The Holy Spirit convicts us of sin, righteousness, and judgment." In other words, we're walking down the path and all of a sudden if our attitude, intentions, relationships are not pleasing to Him, he lets you know. He convicts you of sin. How do

you walk with Him? You respond to that conviction. You confess that as sin, you repent. You say, “I hear you loud and clear.” He also confirms his righteousness, which means there’s times I’m walking down the path and I know Tabitha’s really happy with me. It’s pleasing and there’s times walking with the Lord. And He says, “I just love the fact that we’re walking like this.”

We’re talking to Him. We’re listening to Him, and suddenly the path turns into two. We got two options. Instead of saying, “Hey, I’m going this way,” He says, “Well, I’m going this way.” To walk with the Lord means that you change path at his prompt. “Oh, is that where you’re going? Well, I’m going there too.” You finish what he tells you to do, just like Noah. This is what it means to walk with God in our day. And it’s possible, but first you got to trust Christ before I give you an opportunity to do that or invite you to do that, let me show you why it’s so critical that you do. Many of us, we love to hear about the mercy of God, but if there’s no justice of God, the mercy of God, it really doesn’t matter as much.

The reason that the third point is going to be so special is because the second point is so awful. And the second point I want you to see is that God caused a flood to judge the sin of man. We’re told in chapter seven that the wrath of God was filling and then full when Noah finished the ark. So the Bible uses this metaphor and in some sense it’s sort of terrifying. But if you can imagine, right, you want some juice. And so you go and you get a little glass out, you put it on the counter, and suddenly you start pouring. And every time you pour, you can see the juice because it’s a little darker than the glass and it’s starting to raise and you go, “Okay, I have this much more room and this much more room and this is more room.”

But eventually you keep pouring and what happens? It spills out. Well, the Bible talks about the wrath of God as a cup that fills. In other words, we’re born and we sin against God and suddenly the wrath of God, He’s just and he’s holy. And so He demands a just and holy response to the sin that He sees. And what that is, it’s wrath. And so it rises in the cup, but He’s very patient with us giving us an opportunity to repent. We don’t repent, it continues to fill and it continues to fill and fill and fill and fill until finally there’s no more room in the cup. And then it spills.

And when it spills, the Bible calls that judgment. When Noah finished his ark, his wrath began to spill. In Genesis 7:1, “Then the Lord said to Noah, go into the ark, you and all your household, for I have seen that you were righteous before me in this generation. Take with you seven pairs of all clean animals, the male and its mate, and a pair of the animals that are not clean and male and his mate, and seven pairs of the birds of the heavens, also male and female, to keep their offspring alive on the face of all the earth. For in seven days I will send rain on the earth, 40 days and 40 nights and every living thing that I have made, I will blot out from the face of the ground. And Noah did all that the Lord had commanded him.” There came a day, seven days later when everyone realized that Noah was not a fool.

Verse 11 says, “The fountains of the great deep burst forth.” That means water came up from the earth. “And

the windows of the heavens were opened. And the rain fell upon the earth. 40 days and 40 nights.” So much water filled the earth. Verse 17 says, “The flood continued 40 days on the earth. The waters increased and bore up the ark, and it rose above the earth. And we’re told what happens to those under verse 22, “Everything on the dry land in whose nostrils was the breath of life died. He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left and those who were with him in the ark. And the waters prevailed on the earth 150 days.”

It has always puzzled me how Noah’s ark is featured so frequently in kids’ ministry. We see this happy little boat. Fluffy clouds, a jolly old man, all these animals just smiling like they’re on a little river cruise. If we actually drew the story for our kids of what it looked like with all the people outside of the ark, we wouldn’t show it to our kids. We should show it because they need to see the reality of sin. During creation, we’re told that God in His love for us, wanted to provide us a place to live, and so he separated the sea from the land. And here a few chapters later, what he does is he causes an uncreation temporarily, where he takes sea and land and puts it back together, making the land inhabitable for people.

We all like water, don’t we? We drink it. And we got water fountains, you just hit a button and water comes out. We love water. We like to bathe in water. Turn it on, water comes out. We like to see water, don’t we? Like, “Hey look, it’s water.” It’s really cool to see water. “Hey, a pond. Look an ocean.” Like you get to the ocean, it’s awesome. Like the first time in a long time, you get there, you stand in front of it like, “Look at how much water. There’s water everywhere.” We like to show each other our adventurous life in front of water, right? We’re like selfie, water, lake. “Look, bam. My life is awesome because I have water in it.” We love water, we love boating in water, swimming in water. We love water so long as water is contained. But when water is not contained, it is terrifying and destructive and fatal.

When water breaks loose, there’s literally nothing you can do to stop it, making it a remarkable metaphor of the wrath of God and the coming judgment that awaits the world. So before we get to good news, let me just encourage you. Let’s silver minded about God’s hatred of sin. [inaudible 00:32:41] Let me just remind you this, okay? I’m about to tell you just about the love and mercy of God. You’re going to like, “This is why. That’s the part I love. That’s the part I love.” I know you’re going to say that you’re going to feel that. We all do. But let me just remind you, God still hates our sin this much. You didn’t get away with it. You realize that, right? No one ever gets away with it. Either you die or someone has to die in your place for that. If you happen to be in a sin pattern and you know you’re in a sin pattern, and yet God continues to either not rebuke you or seemingly continues to bless you, I want you to know that’s not a signal of his approval of your behavior. That’s right.

It’s this remarkable patience that it takes for the cup to fill to overflowing. The Lord is holy and the cup of his wrath fills. He still hates sin this much. But what is the good news? Well, that’s the third point. And that

is that God provides mercy for a new beginning. He provides mercy for a new beginning and he does. He does. But see, the diamond of His mercy, He can only see it against the backdrop of his wrath. There's no judgment. There's no sin. If there's no need for a rescue, who cares if you're rescued. But if you see that you need a rescuer, oh, you start to sing with your life anew.

Judgment is poured out until chapter eight verse one. Notice what it says."But God remembered Noah and all the beasts and all the livestock that were with him in the ark, and God made a wind blow over the earth and the water subsided and the fountains of the deep and the windows of the heavens were closed, and the rain from heaven was restrained and the waters receded from the earth continually. At the end of 150 days, the waters had abated."

What's interesting, what happens in verse 13 were told that there was a day that that Noah looked out from the ark and he goes, okay, it's finally dry. Everything I see is dry. He takes the roof off the ark and then he stays in the ark, we're told in verse 14 of chapter eight, for another month and 27 days. So this is amazing. They have been trapped in this ark for a long time. They see dry ground and all of a sudden he goes, "You know what? Let's take the roof off, but let's stay close because you never know, this might happen again. So let's just..." For two months he stayed in there and it literally took God saying, "Noah, you got to get out of the ark," which is exactly what he does.

Verse 15. "And God said to Noah, go out from the ark, you and your wife and your sons and your sons wives with you. Bring out with you every living thing that is with you of all flesh, the birds and animals and every creeping thing that creeps on the earth, that they may swarm on the earth and be fruitful and multiply on the earth." A new beginning, a new beginning. God preserved. You see a remnant of eight people who carried the promised seed. God made a promise that that promised seed would come in the line of Adam. The entire world was wiped out, but there was eight preserved. And in those eight there was the seed that would come to save all of us of our sin. Noah then builds an altar to worship and this really pleased the Lord. And so God says in chapter nine, verse 11, I establish my covenant with you that never again shall all flesh be cut off by the waters of the flood and never again shall there be a flood to destroy the earth.

And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you for all future generations. I have set my bow or my rainbow in the cloud and it shall be a sign of the covenant between me and the earth." When it rains and you see a rainbow, it's not just science, it's not just accidental. It is God. And how tragic it is that the rainbow has been hijacked and connected to a sinful movement we call pride, when its origins signified God's mercy after destroying humanity for its sinful pride. And yet there was a new beginning. And with a new beginning, Noah needed a new job. So we're told in verse 20 of chapter nine, "Noah began to be a man of the soil." He is like, "I'm going to take up farming." And he planted a vineyard and he drank of the wine and became drunk and lay uncovered in his tent. Oh no. And Ham, his son, the father of Canaan, saw the nakedness of his father and told his two brothers outside.

And Shem and Japheth took a garment, laid it on both of their shoulders and walked backward and covered the nakedness of their father. Their faces were turned backward and they did not see their father's nakedness. And Noah awoke from his wine and knew what his youngest son had done to him. And he said to him, "Cursed be Canaan. Now I know many of you, you have kids, that's going to be your lunch conversation right there. But I want you to think about how sad this is. Noah's ark included remarkable power to save him, but he could not escape the corruption in his own heart.

We all need a rescuer whose work does not end sin and cursing of his kids. But with obedience in salvation, we all needed a better rescuer. And in the fullest of time, God sent Jesus Christ to be that rescuer, the true son of promise. Noah cursed his son. And Jesus though was the better Noah. He came and became a curse by taking our sin upon himself. Noah, God bless him, he did have an ark that saved eight. But Jesus Christ because of His perfect life, His death on a cross for our sin, His resurrection provides salvation not to eight, but to any who would put their faith in trust in him. And Noah sealed his ark. You remember what it said with pitch. The word pitch is the root word for atonement, which means to cover. And so he covered, he atoned, if you can say it that way, the wood to keep the water from coming through.

And Jesus Christ, not with pitch but with His own blood covers our own sins. Jesus is the only suitable ark on the day of judgment that awaits us all. And so how do we respond to him? First, we put our faith and trust in Christ. In the days of Noah, there was one ark and that one ark had one door. And so it is today. Jesus said, "I'm the way, the truth and the life, and no one comes to the Father except through me." There is one door. He's the only entrance to heaven. And just as that ark, that Noah built was safe and secure to everyone who is inside, you find that when you put your faith and trust in Jesus Christ that you are safe and secure in Him forever. And just as there is a limited time to enter that ark before facing judgment, so there is a limited time on the earth.

He calls it, today is the day of salvation where we have to get inside the ark by trusting Jesus Christ. And if we do not, we live completely exposed. And so I beg you today, if nothing else, read one of the gospels. And as you read, pray, God is this true? But if today you believe that Christ Jesus did indeed die for your sin and rose from the dead and He's the only way to heaven, you can stop listening to me, start calling out to him saying, "I believe. I repent of my sin. I put my faith in you. I trust you. I confess you as my Lord." I urge you to do that today. For those of us who have, let me urge you to live or to remain alert, to live your life remaining alert.

This is so critical. There are people in Noah's day, if we're going to, who's just living their life not thinking there was anything coming. And so it is today. But notice what Jesus said, "As in those days before the flood, they were eating and drinking, marrying and giving in marriage until the day when Noah entered the ark and they were unaware until the flood came and swept them all away. So it will be with the coming of the Son of Man." Today there are people and they're going to live their entire day giving no regard whatsoever to God or to the reality of the filling cup of his wrath. They're going to marry, they're going to eat meals, they're

going to do whatever it is they do, exhaust the day. And many of us will be tempted to do the same thing. And let me just encourage you, live alert. He could come tonight. Put away your sin. He could come tonight. Reconcile that relationship. He could come tonight. Remain alert.

Finally, as we take the supper, let's honor Jesus as the one and only rescuer. As we take the supper today, the Bible tells us that if you have never put your faith and trust in Christ, he tells me to tell you not to take it. You see the bread and the cup, there's symbols of the body and blood of Jesus. These are symbols of the ark that is going to rescue each one of us, or can rescue each one of us.

The Bible says that we're to take this to proclaim what He's done, to remember what He's done. But He says that if we've not put our faith in what He's done, then to take it, is to tell other people that you treasure what you're not currently treasuring. And so he tells me to tell you not to take it. And so I would simply encourage, if you're not ready to trust Christ, just think about the things that you've heard. But for those of us who have trusted Him, He tells us, never take it until we first confessed our sin. So let me give you a moment to do that right now.

So Father, we thank you for your remarkable promise that if we confess our sin, that you're faithful and just to forgive us of all of our sins. Cleanse us from all unrighteousness. Thank you Jesus for forgiving us. And we pray this in Christ's name. Jesus, on the night that He was betrayed, He took bread, He broke it, and He gave thanks and as He was giving it out to His disciples, He began talking about how He was going to allow his body to be broken in our place so that we didn't have to be broken for our sin. Amazing rescue of someone laying down his life for us.

So if you enjoy a relationship with God and you know that you were so far away, but now you've been brought near and you know it's because of Christ, then take and eat in remembrance of him. And of course the cup is supposed to remind us of something and that is the wrath of God. If they put too much in this cup, it would spill out. The very night that Jesus instituted this, He then went out and He said, "God, what I'm about to receive is a cup I don't really want to take. Would you allow it to pass from me? But not my will be done, but your will be done." And He chose willingly to drink the cup of God's wrath that we deserved.

It's amazing. He said, "My body's going to break so badly that it's going to bleed and that blood won't be wasted. It's going to begin a new covenant where your sins are going to be taken away. Just like the pitch on Noah's ark, my blood is going to cover you from all of your guilt." And so if you know the joy of a clear conscience, and you know it's only because of Jesus, then take and drink in remembrance of Him.

Jesus, thank you. Thank you. How can we not say a million thank-yous to you forever and ever and ever, because you took the wrath of God in our place. You took it and you saved us. You forgave us, and you gave us your righteousness. We love living in your ark. We love you and we're grateful. Father, we thank you for all

the promises that you've given to us. And they're all yes in Jesus. So we pray that you would not only help us to live in those promises, but you would help us now to sing about them. So we sing to you now. Enjoy. And we pray this in Christ's name. Amen.



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