

CHAPTER 6

The most remarkable thing we have upon record concerning the old world is the destruction of it by the universal deluge, the account of which commences in this chapter, wherein we have,

- I.** The abounding iniquity of that wicked world (v. 1-5, 11, 12).
- II.** The righteous God's just resentment of that abounding iniquity, and his holy resolution to punish it (v. 6, 7).
- III.** The special favour of God to his servant Noah.
 - 1.** In the character given of him (v. 8-10)
 - 2.** In the communication of God's purpose to him (v. 13, 17).
 - 3.** In the directions he gave him to make an ark for his own safety (v. 14-16).
 - 4.** In the employing of him for the preservation of the rest of the creatures (v. 18-21). Lastly, Noah's obedience to the instructions given him (v. 22). And this concerning the old world is written for our admonition, upon whom the ends of the new world have come.

GENESIS 6:1-2

DEPRAVITY OF THE WORLD

For the glory of God's justice, and for warning to a wicked world, before the history of the ruin of the old world, we have a full account of its degeneracy, its apostasy from God and rebellion against him. The destroying of it was an act, not of an absolute sovereignty, but of necessary justice, for the maintaining of the honour of God's government. Now here we have an account of two things which occasioned the wickedness of the old world: —

- 1.** The increase of mankind: *Men began to multiply upon the face of the earth.* This was the effect of the blessing (^{1:28}Genesis 1:28), and yet man's corruption so abused and perverted this blessing that it was turned into a curse. Thus sin takes occasion by the mercies of God to be the more exceedingly sinful. ^{29:16}Proverbs 29:16, *When the wicked are multiplied,*

transgression increaseth. The more sinners the more sin; and the multitude of offenders emboldens men. Infectious diseases are most destructive in populous cities; and sin is a spreading leprosy. Thus in the New-Testament church, *when the number of the disciples was multiplied, there arose a murmuring* (~~<446>~~ Acts 6:1), and we read of a nation that was multiplied, not to the increase of their joy, ~~<298>~~ Isaiah 9:3. Numerous families need to be well-governed, lest they become wicked families.

2. Mixed marriages (v. 2): *The sons of God* (that is, the professors of religion, who were called by the name of the Lord, and called upon that name), *married the daughters of men*, that is, those that were profane, and strangers to God and godliness. The posterity of Seth did not keep by themselves, as they ought to have done, both for the preservation of their own purity and in detestation of the apostasy. They intermingled themselves with the excommunicated race of Cain: *They took them wives of all that they chose.* But what was amiss in these marriages?

(1.) They chose only by the eye: *They saw that they were fair*, which was all they looked at.

(2.) They followed the choice which their own corrupt affections made: they took *all that they chose*, without advice and consideration. But,

(3.) That which proved of such bad consequence to them was that they *married strange wives, were unequally yoked with unbelievers*, ~~<404>~~ 2 Corinthians 6:14. This was forbidden to Israel, ~~<673>~~ Deuteronomy 7:3, 4. It was the unhappy occasion of Solomon's apostasy (~~<1111>~~ 1 Kings 11:1-4), and was of bad consequence to the Jews after their return out of Babylon, ~~<391>~~ Ezra 9:1, 2. Note, Professors of religion, in marrying both themselves and their children, should make conscience of keeping within the bounds of profession. The bad will sooner debauch the good than the good reform the bad. Those that profess themselves the children of God must not marry without his consent, which they have not if they join in affinity with his enemies.

GENESIS 6:3

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This comes in here as a token of God's displeasure at those who married strange wives; he threatens to withdraw from them his Spirit, whom they had grieved by such marriages, contrary to their convictions: fleshly lusts are often punished with spiritual judgments, the sorest of all judgments. Or as another occasion of the great wickedness of the old world; the Spirit of the Lord, being provoked by their resistance of his motions, ceased to strive with them, and then all religion was soon lost among them. This he warns them of before, that they might not further vex his Holy Spirit, but by their prayers might stay him with them. Observe in this verse,

I. God's resolution not always to strive with man by his Spirit. The Spirit then strove by Noah's preaching (~~GEN~~ 1 Peter 3:19, 20) and by inward checks, but it was in vain with the most of men; therefore, says God, *He shall not always strive*. Note, 1. The blessed Spirit strives with sinners, by the convictions and admonitions of conscience, to turn them from sin to God.

2. If the Spirit be resisted, quenched, and striven against, though he strive long, he will not strive always, ~~GEN~~ Hosea 4:17.

3. Those are ripening apace for ruin whom the Spirit of grace has left off striving with.

II. The reason of this resolution: *For that he also is flesh*, that is, incurably corrupt, and carnal, and sensual, so that it is labour lost to strive with him. Can the Ethiopian change his skin? *He also*, that is, All, one as well as another, they have all sunk into the mire of flesh. Note,

1. It is the corrupt nature, and the inclination of the soul towards the flesh, that oppose the Spirit's strivings and render them ineffectual.

2. When a sinner has long adhered to that interest, and sided with the flesh against the Spirit, the Spirit justly withdraws his agency, and strives no more. None lose the Spirit's strivings but those that have first forfeited them.

III. A reprieve granted, notwithstanding: *Yet his days shall be one hundred and twenty years*; so long I will defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, *Cut them down*; but mercy interceded, *Lord, let them alone this year also*; and so far mercy prevailed, that a reprieve was obtained for six-score years. Note, The time of God's patience and forbearance towards provoking sinners is sometimes long, but always limited: reprieves are not pardons; though God bear a great while, he will not bear always.

~~006~~ GENESIS 6:4-5

DEPRAVITY OF THE WORLD

We have here a further account of the corruption of the old world. When the *sons of God* had matched with the *daughters of men*, though it was very displeasing to God, yet he did not immediately cut them off, but waited to see what would be the issue of these marriages, and which side the children would take after; and it proved (as usually it does), that they took after the worst side. Here is,

I. The temptation they were under to oppress and do violence. They were *giants*, and they were *men of renown*; they became too hard for all about them, and carried all before them,

1. With their great bulk, as the sons of Anak, ~~0133~~ Numbers 13:33.

2. With their great name, as the king of Assyria, ~~2371~~ Isaiah 37:11. These made them the *terror of the mighty in the land of the living*; and, thus armed, they daringly insulted the rights of all their neighbours and trampled upon all that is just and sacred. Note, Those that have so much power over others as to be able to oppress them have seldom so much power over themselves as not to oppress; great might is a very great snare to many. This degenerate race slighted the honour their ancestors had obtained by virtue and religion, and made themselves a great name by that which was the perpetual ruin of their good name.

II. The charge exhibited and proved against them, v. 5. The evidence produced was incontestable. God saw it, and that was instead of a thousand witnesses. God sees all the wickedness that is among the

children of men; it cannot be concealed from him now, and, if it be not repented of, it shall not be concealed by him shortly. Now what did God take notice of?

1. He observed that the streams of sin that flowed along in men's lives, and the breadth and depth of those streams: He *saw that the wickedness of man was great in the earth*. Observe the connection of this with what goes before: the oppressors were *mighty men and men of renown*; and, *then, God saw that the wickedness of man was great*. Note, The wickedness of a people is great indeed when the most notorious sinners are men of renown among them. Things are bad when bad men are not only honoured notwithstanding their wickedness, but honoured for their wickedness, and the vilest men exalted. Wickedness is then great when great men are wicked. Their wickedness was great, that is, abundance of sin was committed in all places, by all sorts of people; and such sin as was in its own nature most gross, and heinous, and provoking; it was committed daringly, and with a defiance of heaven, nor was any care taken by those that had power in their hands to restrain and punish it. This God saw. Note, All the sins of sinners are known to God the Judge. Those that are most conversant in the world, though they see much wickedness in it, yet they see but little of that which is; but God sees all, and judges aright concerning it, how great it is, nor can he be deceived in his judgment.

2. He observed the fountain of sin that was in men's hearts. Any one might see that *the wickedness of man was great*, for they declared their sin as Sodom; but God's eye went further: *He saw that every imagination of the thoughts of his heart was only evil continually* — a sad sight, and very offensive to God's holy eye! This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness, that were in the world, proceeded from the corruption of nature; lust conceived them, ~~James~~ James 1:15. See ~~Matthew~~ Matthew 15:19.

(1.) The heart was naught; it was deceitful and desperately wicked. The principles were corrupt, and the habits and dispositions evil.

(2.) The thoughts of the heart were so. Thought is sometimes taken for the settled judgment or opinion, and this was bribed, and biased, and misled; sometimes it signifies the workings of the fancy, and these were always either vain or vile, either weaving the spider's web or hatching the cockatrice's egg.

(3.) The imagination of the thoughts of the heart was so, that is, their designs and devices were wicked. They did not do evil through mere carelessness, as those that walk at all adventures, not heeding what they do; but they did evil deliberately and designedly, contriving how to do mischief. It was bad indeed; for it was only evil, continually evil, and every imagination was so. There was no good to be found among them, no, not at any time: the stream of sin was full, and strong, and constant; and God saw it; see ^{<344>}Psalm 14:1-3.

~~<006>~~ GENESIS 6:6-7

MANKIND THREATENED WITH DESTRUCTION

Here is, I. God's resentment of man's wickedness. He did not see it as an unconcerned spectator, but as one injured and affronted by it; he saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which not only angers him, but grieves him, and makes him wish he had been written childless. The expressions here used are very strange: *It repented the Lord that he had made man upon the earth*, that he had made a creature of such noble powers and faculties, and had put him on this earth, which he built and furnished on purpose to be a convenient, comfortable, habitation for him; *and it grieved him at his heart*. These are expressions after the manner of men, and must be understood so as not to reflect upon the honour of God's immutability or felicity.

1. This language does not imply any passion or uneasiness in God (nothing can create disturbance to the Eternal Mind), but it expresses his just and holy displeasure against sin and sinners, against sin as odious to his holiness and against sinners as obnoxious to his justice. He is pressed by the sins of his creatures (^{<302>}Amos 2:13), wearied (^{<262>}Isaiah 43:24), broken (^{<269>}Ezekiel 6:9), grieved (^{<150>}Psalm 95:10), and here *grieved to the heart*, as men are when they are wronged and abused by those they have been very kind to, and therefore repent of their kindness, and wish they had never fostered that snake in their bosom which now hisses in their face and stings them to the heart. Does God thus hate sin? And shall we not hate it? Has our sin grieved him to the heart? And shall we not be grieved and pricked to the heart for it? O that this consideration may

humble us and shame us, and that we may look on him whom we have thus grieved, and mourn! ^{<320>}Zechariah 12:10.

2. It does not imply any change of God's mind; for *he is in one mind, and who can turn him?* With him *there is not variableness*. But it expressed a change of his way. When God had made man upright, *he rested and was refreshed* (^{<1217>}Exodus 31:17), and his way towards him was such as showed he was pleased with the work of his own hands; but, now that man had apostatized, he could not do otherwise than show himself displeased; so that the change was in man, not in God. God repented that he had made man; but we never find him repenting that he redeemed man (though that was a work of much greater expense), because special and effectual grace is given to secure the great ends of redemption; so that those *gifts and callings are without repentance*, ^{<612>}Romans 11:29.

II. God's resolution to destroy man for his wickedness, v. 7. Observe,

1. When God repented that he had made man, he resolved to destroy man. Thus those that truly repent of sin will resolve, in the strength of God's grace, to mortify sin and to destroy it, and so to undo what they have done amiss. We do but mock God in saying that we are sorry for our sin, and that it grieves us to the heart, if we continue to indulge it. In vain do we pretend a change of our mind if we do not evidence it by a change of our way.

2. He resolves to destroy man. The original word is very significant: *I will wipe off man from the earth* (so some), as dirt or filth is wiped off from a place which should be clean, and is thrown to the dunghill, the proper place for it. See ^{<1213>}2 Kings 21:13. Those that are the spots of the places they live in are justly wiped away by the judgments of God. *I will blot out man from the earth* (so others), as those lines which displease the author are blotted out a book, or as the name of a citizen is blotted out of the rolls of the freemen, when he is dead or disfranchised.

3. He speaks of man as his own creature even when he resolves upon his ruin: *Man whom I have created*. "Though I have created him, this shall not excuse him," ^{<2711>}Isaiah 27:11. *He that made him will not save him*; he that is our Creator, if he be not our ruler, will be our destroyer. Or, "Because I have created him, and he has been so undutiful and ungrateful to his Creator, therefore I will destroy him:" those forfeit their lives that do not answer the end of their living.

4. Even the brute-creatures were to be involved in this destruction — *Beasts, and creeping things, and the fowls of the air.* These were made for man, and therefore must be destroyed with man; for it follows: *It repenteth me that I have made them;* for the end of their creation also was frustrated. They were made that man might serve and honour God with them; and therefore were destroyed because he had served his lusts with them, and made them subject to vanity.

5. God took up this resolution concerning man after his Spirit had been long striving with him in vain. None are ruined by the justice of God but those that hate to be reformed by the grace of God.

GENESIS 6:8-10

GOD'S FAVOURING NOAH

We have here Noah distinguished from the rest of the world, and a peculiar mark of honour put upon him.

1. When God was displeased with the rest of the world, he favoured Noah: *But Noah found grace in the eyes of the Lord,* v. 8. This vindicates God's justice in his displeasure against the world, and shows that he had strictly examined the character of every person in it before he pronounced it universally corrupt; for, there being one good man, he found him out, and smiled upon him. It also magnifies his grace towards Noah that he was made a vessel of God's mercy when all mankind besides had become the generation of his wrath: distinguishing favours bring under peculiarly strong obligations. Probably Noah did not find favour in the eyes of men; they hated and persecuted him, because both by his life and preaching he *condemned the world.* *But he found grace in the eyes of the Lord,* and this was honour and comfort enough. God made more account of Noah than of all the world besides, and this made him greater and more truly honourable than all the giants that were in those days, who became mighty men and men of renown. Let this be the summit of our ambition, to *find grace in the eyes of the Lord;* herein let us labour, that, present or absent, we may be accepted of him, ~~2~~ 2 Corinthians 5:9. Those are highly favoured whom God favours.

2. When the rest of the world was corrupt and wicked, Noah kept his integrity: *These are the generations of Noah* (this is the account we have to give of him), *Noah was a just man*, v. 9. This character of Noah comes in here either,

(1.) As the reason of God's favour to him; his singular piety qualified him for singular tokens of God's loving-kindness. Those that would find grace in the eyes of the Lord must be as Noah was and do as Noah did; God loves those that love him: or,

(2.) As the effect of God's favour to him. It was God's good-will to him that produced this good work in him. He was a very good man, but he was no better than the grace of God made him, ^{1}1 Corinthians 15:10. Now observe his character.

[1.] He *was a just man*, that is, justified before God by faith in the promised seed; for he was an *heir of the righteousness which is by faith*, ^{811}Hebrews 11:7. he was sanctified, and had right principles and dispositions implanted in him; and he was righteous in his conversation, one that made conscience of rendering to all their due, to God his due and to men theirs. Note, None but a downright honest man can find favour with God. That conversation which will be pleasing to God must be governed by *simplicity and godly sincerity*, not by *fleshly wisdom*, ^{1012}2 Corinthians 1:12. God has sometimes chosen the foolish things of the world, but he never chose the knavish things of it.

[2.] He was *perfect*, not with a sinless perfection, but a perfection of sincerity; and it is well for us that by virtue of the covenant of grace, upon the score of Christ's righteousness, sincerity is accepted as our gospel perfection.

[3.] He *walked with God*, as Enoch had done before him. He was not only honest, but devout; he *walked*, that is, he acted with God, as one always under his eye. He lived a life of communion with God; it was his constant care to conform himself to the will of God, to please him, and to approve himself to him. Note, God looks down upon those with an eye of favour who sincerely look up to him with an eye of faith. But,

[4.] That which crowns his character is that thus he was, and thus he did, *in his generation*, in that corrupt degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion; but it is an evidence

of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for him: so Noah did, and it is upon record, to his immortal honour.

GENESIS 6:11-12

DEPRAVITY OF THE WORLD

The wickedness of that generation is here again spoken of, either as a foil to Noah's piety — he was just and perfect, when all the earth was corrupt; or as a further justification of God's resolution to destroy the world, which he was now about to communicate to his servant Noah.

1. All kinds of sin was found among them, for it is said (v. 11) that the earth was,

(1.) *Corrupt before God*, that is, in the matters of God's worship; either they had other gods before him, or they worshipped him by images, or they were corrupt and wicked in despite and contempt of God, daring him and defying him to his face.

(2.) *The earth was also filled with violence* and injustice towards men. There was no order nor regular government; no man was safe in the possession of that which he had the most clear and incontestable right to, no, not the most innocent life; there was nothing but murders, rapes, and rapine. Note, Wickedness, as it is the shame of human nature, so it is the ruin of human society. Take away conscience and the fear of God, and men become beasts and devils to one another, like the fishes of the sea, where the greater devour the less. Sin fills the earth with violence, and so turns the world into a wilderness, into a cock-pit.

2. The proof and evidence of it were undeniable; for *God looked upon the earth*, and was himself an eye-witness of the corruption that was in it, of which before, v. 5. The righteous Judge in all his judgments proceeds upon the infallible certainty of his own omniscience, ~~ERRS~~ Psalm 33:13.

3. That which most aggravated the matter was the universal spreading of the contagion: *All flesh had corrupted his way*. It was not some particular nations or cities that were thus wicked but the whole world of mankind were so; there was none that did good, no, not one besides Noah. Note,

When wickedness has become general and universal ruin is not far off; while there is a remnant of praying people in a nation, to empty the measure as it fills, judgments may be kept off a great while; but when all hands are at work to pull down the fences by sin, and none stand in the gap to make up the breach, what can be expected but an inundation of wrath?

GENESIS 6:13-21

PREDICTION OF THE DELUGE

Here it appears indeed that Noah *found grace in the eyes of the Lord*. God's favour to him was plainly intimated in what he said of him, v. 8-10, where his name is mentioned five times in five lines, when once might have served to make the sense clear, as if the Holy Ghost took a pleasure in perpetuating his memory; but it appears much more in what he says to him in these verses — the informations and instructions here given him.

I. God here makes Noah the *man of his counsel*, communicating to him his purpose to destroy this wicked world by water. As, afterwards, he told Abraham his resolution concerning Sodom (^{<ORF>}Genesis 18:17, *Shall I hide from Abraham?*) so here “Shall I hide from Noah *the thing that I do*, seeing that he shall *become a great nation?*” Note, *The secret of the Lord is with those that fear him* (^{<PS4>}Psalms 25:14); it was with *his servants the prophets* (^{<ORF>}Amos 3:7), by a spirit of revelation, informing them particularly of his purposes; it is with all believers by a spirit of wisdom and faith, enabling them to understand and apply the general declarations of the written word, and the warnings there given. Now,

1. God told Noah, in general, that he would destroy the world (v. 13): *The end of all flesh has come before me; I will destroy them*; that is, the ruin of this wicked world is decreed and determined; *it has come*, that is, it will come surely, and come quickly. Noah, it is likely, in preaching to his neighbours, had warned them, in general, of the wrath of God that they would bring upon themselves by their wickedness, and now God seconds his endeavours by a particular denunciation of wrath, that Noah might try whether this would work upon them. Hence observe,

(1.) That God *confirmeth the words of his messengers*, ^{<ISA5>}Isaiah 44:26.

(2.) That *to him that has*, and uses what he has for the good of others, *more shall be given*, more full instructions.

2. He told him, particularly, that he would destroy the world by a flood of waters: *And behold, I, even I, do bring a flood of waters upon the earth*, v. 17. God could have destroyed all mankind by the sword of an angel, a flaming sword turning every way, as he destroyed all the first-born of the Egyptians and the camp of the Assyrians; and then there needed no more than to set a mark upon Noah and his family for their preservation. But God chose to do it by a *flood of waters*, which should drown the world. The reasons, we may be sure, were wise and just, though to us unknown. God has many arrows in his quiver, and he may use which he please: as he chooses the rod with which he will correct his children, so he chooses the sword with which he will cut off his enemies. Observe the manner of expression: “*I, even I, do bring a flood*; I that am infinite in power, and therefore *can* do it, infinite in justice, and therefore *will* do it.”

(1.) It intimates the certainty of the judgment: *I, even I*, will do it. That cannot but be done effectually which God himself undertakes the doing of. See ^{481D}Job 11:10.

(2.) It intimates the tendency of it to God's glory and the honour of his justice. Thus he will be magnified and exalted in the earth, and all the world shall be made to know that he is the God *to whom vengeance belongs*; methinks the expression here is somewhat like that, ^{202B}Isaiah 1:24, *Ah, I will ease me of mine adversaries*.

II. God here makes Noah the *man of his covenant*, another Hebrew periphrasis of a friend (v. 18): *But with thee will I establish my covenant*.

1. The covenant of providence, that the course of nature shall be continued to the end of time, notwithstanding the interruption which the flood would give to it. This promise was immediately made to Noah and his sons, ^{409B}Genesis 9:8, etc. They were as trustees for all this part of the creation, and a great honour was thereby put upon him and his.

2. The covenant of grace, that God would be to him a God and that out of his seed God would take to himself a people. Note,

(1.) When God makes a covenant, he establishes it, he makes it sure, he makes it good; his are everlasting covenants.

(2.) The covenant of grace has in it the recompence of singular services, and the fountain and foundation of all distinguishing favours; we need desire no more, either to make up our losses for God or to make up a happiness for us in God, than to have his covenant established with us.

III. God here makes Noah a monument of sparing mercy, by putting him in a way to secure himself in the approaching deluge, that he might not perish with the rest of the world: *I will destroy them*, says God, *with the earth*, v. 13. “But *make thee an ark*; I will take care to preserve thee alive.” Note, Singular piety shall be recompensed with distinguishing salvations, which are in a special manner obliging. This will add much to the honour and happiness of glorified saints, that they shall be saved when the greatest part of the world is left to perish. Now,

1. God directs Noah to *make an ark*, v. 14-15. This ark was like the hulk of a ship, fitted not to sail upon the waters (there was no occasion for that, when there should be no shore to sail to), but to float upon the waters, waiting for their fall. God could have secured Noah by the ministration of angels, without putting him to any care, or pains, or trouble, himself; but he chose to employ him in making that which was to be the means of his preservation, both for the trial of his faith and obedience and to teach us that none shall be saved by Christ but those only that *work out their salvation*. We cannot do it without God, and he will not without us. Both the providence of God, and the grace of God, own and crown the endeavours of the obedient and diligent. God gave him very particular instructions concerning this building, which could not but be admirably well fitted for the purpose when Infinite Wisdom itself was the architect.

(1.) It must be made of *gopher-wood*. Noah, doubtless, knew what sort of wood that was, though we now do not, whether cedar, or cypress, or what other.

(2.) He must make it three stories high within.

(3.) He must divide it into cabins, with partitions, places fitted for the several sorts of creatures, so as to lose no room.

(4.) Exact dimensions were given him, that he might make it proportionable, and might have room enough in it to answer the intention and no more. Note, Those that work for God must take their measures

from him and carefully observe them. Note, further, It is fit that he who appoints us our habitation should fix the bounds and limits of it.

(5.) He must *pitch it within and without* — without, to shed off the rain, and to prevent the water from soaking in — within, to take away the bad smell of the beasts when kept close. Observe, God does not bid him paint it, but pitch it. If God gives us habitations that are safe, and warm, and wholesome, we are bound to be thankful, though they are not magnificent or nice.

(6.) He must make a little window towards the top, to let in light, and (some think) that through that window he might behold the desolations to be made in the earth.

(7.) He must make a door in the side of it, by which to go in and out.

2. God promises Noah that he and his shall be preserved alive in the ark (v. 18): *Thou shalt come into the ark*. Note, What we do in obedience to God, we ourselves are likely to have the comfort and benefit of. *If thou be wise, thou shalt be wise for thyself*. Nor was he himself only saved in the ark, but *his wife, and his sons, and his sons' wives*. Observe,

(1.) The care of good parents; they are solicitous not only for their own salvation, but for the salvation of their families, and especially their children.

(2.) The happiness of those children that have godly parents. Their parents' piety often procures them temporal salvation, as here; and it furthers them in the way to eternal salvation, if they improve the benefit of it.

IV. God here makes Noah a great blessing to the world, and herein makes him an eminent type of the Messiah, though not the Messiah himself, as his parents expected, ⁽¹⁶⁵⁾Genesis 5:29.

1. God made him a preacher to the men of that generation. As a watchman, he received the word from God's mouth, that he might give them warning, ⁽¹⁶⁷⁾Ezekiel 3:17. Thus, *while the long-suffering of God waited*, by his Spirit in Noah, he *preached to the old world*, who, when Peter wrote, were *spirits in prison* (⁽¹⁶⁸⁾1 Peter 3:18-20), and herein he was a type of Christ, who, in a land and age wherein all flesh had corrupted their way, went about preaching repentance and warning men of a deluge of wrath coming.

2. God made him a saviour to the inferior creatures, to keep the several kinds of them from perishing and being lost in the deluge, v. 19-21. This was a great honour put upon him, that not only in him the race of mankind should be kept up, and that from him should proceed a new world, the church, the soul of the world, and Messiah, the head of that church, but that he should be instrumental to preserve the inferior creatures, and so mankind should in him acquire a new title to them and their service.

(1.) He was to provide shelter for them, that they might not be drowned. *Two of every sort, male and female*, he must take with him into the ark; and lest he should make any difficulty of gathering them together, and getting them in, God promises (v. 20) that they shall of their own accord come to him. He that makes the ox to know his owner and his crib then made him know his preserver and his ark.

(2.) He was to provide sustenance for them, that they might not be starved, v. 21. He must victual his ship according to the number of his crew, that great family which he had now the charge of, and according to the time appointed for his confinement. Herein also he was a type of Christ, to whom it is owing that the world stands, by whom all things consist, and who preserves mankind from being totally cut off and ruined by sin; in him the holy seed is saved alive, and the creation rescued from the vanity under which it groans. Noah saved those whom he was to rule, so does Christ, ~~5839~~ Hebrews 5:9.

~~0052~~ GENESIS 6:22

PREDICTION OF THE DELUGE

Noah's care and diligence in building the ark may be considered, 1. As an effect of his faith in the word of God. God had told him he would shortly drown the world; he believed it, feared the threatened deluge, and, in that fear, prepared the ark. Note, We ought to mix faith with the revelation God has made of his wrath against all ungodliness and unrighteousness of men; the threatenings of the word are not false alarms. Much might have been objected against the credibility of this warning given to Noah. "Who could believe that the wise God, who made the world, should so soon unmake it again, that he who had drawn the waters off the dry land (~~0009~~ Genesis 1:9, 10) should cause them to cover it again? How would this

be reconciled with the mercy of God, which is over all his works, especially that the innocent creatures should die for man's sin? Whence could water be had sufficient to deluge the world? And, if it must be so, why should notice be given of it to Noah only?" But Noah's faith triumphed over all these corrupt reasonings.

2. As an act of obedience to the command of God. Had he consulted with flesh and blood, many objections would have been raised against it. To rear a building, such a one as he never saw, so large, and of such exact dimensions, would put him upon a great deal of care, and labour, and expense. It would be a work of time; the vision was for a great while to come. His neighbours would ridicule him for his credulity, and he would be the song of the drunkards; his building would be called *Noah's folly*. If the worst came to the worst, as we say, each would fare as well as his neighbours. But these, and a thousand such objections, Noah by faith got over. His obedience was ready and resolute: *Thus did Noah*, willingly and cheerfully, without murmuring and disputing. God says, *Do this*, and he does it. It was also punctual and persevering: he did all exactly according to the instructions given him, and, having begun to build, did not leave off till he had finished it; so did he, and so must we do.

3. As an instance of wisdom for himself, thus to provide for his own safety. he feared the deluge, and therefore prepared the ark. Note, When God gives warning of approaching judgments, it is our wisdom and duty to provide accordingly. See ^{<1880>}Exodus 9:20, 21; ^{<1888>}Ezekiel 3:18. We must prepare to meet the Lord in his judgments on earth, flee to his name as a strong tower (^{<1890>}Proverbs 18:10), enter into our chambers (^{<2350>}Isaiah 26:20, 21), especially prepare to meet him at death and in the judgment of the great day, build upon Christ the Rock (^{<1074>}Matthew 7:24), go into Christ the Ark.

4. As intended for warning to a careless world; and it was fair warning of the deluge coming. Every blow of his axes and hammers was a call to repentance, a call to them to prepare arks too. But, since by it he could not convince the world, by it he condemned the world, ^{<3117>}Hebrews 11:7.