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below the sun, and that bright luminary immediately darted its scorching rays on one hemisphere, whilst the sharpest frost and cold exerted their utmost severity on the other. Hence proceeded condensations and rarefactions in the air, causing violent commotions in the atmosphere, whilst warring winds and tempests raged with embattled fury through the middle regions of the sky; the windows of heaven were opened, and the superior waters being condensed by the violence of the shock, poured down torrents upon the face of the earth; the earth felt the universal concussion and shaking, from its very foundations, broke in pieces under the feet of its wicked inhabitants, and plunged into the subterraneous waters; by the disruption of the crust, the fountains of the great deep were broken, and spouted forth their treasures over the disjointed mass. In a word, from the concurrence of the superior and inferior waters, was produced an universal deluge, which drowned the world."

Before this, the Lord God gave another warning: he commanded Noah to enter the ark, and all his house, saying, "For thee have I seen righteous before me in this generation." He then gives a command, concerning clean beasts, and clean fowls, and adds, "For yet seven days, and I will cause it to rain forty days and forty nights; and every living substance that I have made, will I destroy from off the face of the earth." Noah

obeyed the divine command, he and his family, with every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort, went unto Noah into the ark, two and two of all flesh wherein is the breath of life ; and being entered, the Lord shut Noah in : and the flood came and destroyed all out of the ark : so we read, “ And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the ark.” Some calculate the number of the inhabitants of the old world, that were destroyed, to be twelve, if not eighteen thousand millions.

Noah's entering the ark, must have been an act of faith. God will save Noah and his family from death, by the ark. He enters it in obedience to the Lord's command, who declares he will establish his covenant with him, which was, doubtless, a shadow of the covenant of grace. The ark may be considered as a figure of Christ and his church ; Christ is a security against the storms of Jehovah's wrath : such as are interested in his person, blood, and righteousness, and take hold of him, and who enter into him by faith, are saved, and that with an ever-

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lasting salvation. It was fitted for swimming, and for resisting the winds, and thus is a fit figure to be a symbol of the sufferings, death, burial, and resurrection of Christ. It was pitched within and without with pitch, which, says the learned Ainsworth, “figured the atonement made for the church, by Christ; where-with we being covered and plastered, the wrath of God cannot fall on us.”

Noah and his family, when shut up in the ark, represented a burial: they seemed, as it were, to be buried in it. When the great deep was broken up, and the windows of heaven opened, they were surrounded and covered with water; so Christ, the head and substitute, represented his whole church; they were all in him, when he made atonement, and the overwhelming wrath of God fell on him, and surrounded him on all sides. The apostle Peter considers it as a figure of baptism, which is a memorial of the death, burial, and resurrection of Christ: his words are, “By which also, he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure, whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the

resurrection of Jesus Christ," 1 Peter iii. 19 to 21. The Lord Christ, by his spirit in Noah's ministry, preached to sinners who were disobedient; who dying in their sins, their spirits are, says the apostle, now in hell. He then takes notice of the long-suffering of God, in that dispensation towards them, and of the goodness of God, in saving Noah and his family in the ark, which was a figure of baptism. As those only in the ark were saved by water, so those only who are in Christ, and baptized into Christ, and his death, are saved by baptism. The window in the ark, may be considered as typical of Christ, the light of everlasting life. The one door, was also expressive of Christ, who saith of himself, "I am the door, if any man enter in, he shall be saved," John x. 9.

Section 4. Beasts, fowls, and creeping things, being by the special providence of God, collected together, and being admitted into the ark, Noah entered it the seventeenth day of the second month, *i. e.* Tizry, which answers to part of our September and October; and the night which followed, the cataracts of heaven being opened, showered down abundance of rain. The clouds were created full of water, on the first day of the creation, even in the very same instant with the heavens; and which are also comprehended under the term heavens, Gen. i. 1. The great deep was also let loose from below, as well as

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those rains from above, and so the earth came presently into its first situation covered with water. These violent rains, such as never were before, or since, nor ever shall be, clouded the world in universal darkness, in which the wicked were enclosed, before they were enclosed in outer darkness. The rains continued forty days and forty nights, so that the flood increased to fifteen cubits, or nine yards and a quarter above the highest mountains, which were all covered: and when the forty days rain had brought it to that pitch, it so continued one hundred and fifty days more. Those two sums are to be reckoned distinct, and not as included in each other; for, when the one hundred and fifty days were ended, there were six months and ten days of the flood past: so says Dr. Lightfoot; and he adds, "Those who conceive the year of the flood began in March, suppose one miracle more than either scripture or reason giveth ground for, that the waters should increase, and be at their height all the heat of summer, and abate and decrease all the cold of winter. In distinction to this, the beginning the year of the flood from Tizry, or September, brings the rains to fall in the beginning of winter, namely, from about the beginning of our November, to the middle of December, or to about the winter solstice; and from thence the flood to be at high water, fifteen cubits above the mountains, for five months toge-

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ther, viz. to the middle of May; and from thence in the heat of the summer to be drying up." Thus the ungodly inhabitants of the old world, perished by the flood, and their souls were consigned to everlasting perdition, as Peter says, 1 Peter iii. 9. and our Lord points them out as dying in carnal security, Luke xvii. 26, 27. and the Holy Ghost also notices their destruction to the same effect in the book of Job, where Eliphaz asks him, "Hast thou marked the old way which wicked men have trodden; which were cut down out of time, whose foundation was overflowed with a flood? which said to the Almighty, depart from us," &c. Job xxii. 15 to 17.

From the beginning of the flood, to the end of seven months, the seventeenth day of the month, the ark rested on the mountains of Ararat. As the waters began to abate, and the tops of the mountains were seen, Noah sent out first a dove, and then a raven, to observe how it was; but the dove returned. After seven days he sent her out again, and she returned in the evening, and lo! in her mouth, an olive leaf plucked off: "So Noah knew that the waters were abated from off the earth." He tarried another seven days, and sent forth the dove again, which returned no more. And in the six hundred and first year of Noah's life, which was the year of the world 1657, on the first day of the month, the earth was dried; and on the

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twenty-seventh day of the same month Tizry, “Noah removed the covering of the ark, and behold the face of the earth was dry.” He was in the ark one whole year, the most tremendous one that ever was. Judgment had been passed on all flesh. The Lord had accomplished his holy will and pleasure on the globe, and its inhabitants; and the earth standing out of the water, and in the water, perished. It underwent a strange alteration; the course of nature had been changed, and day and night, summer and winter, had not kept their course. What a most blessed knowledge must Noah have had of the covenant of the eternal Three, that in the faith of it, he entered the ark! What views must he have had of the everlasting efficacy of Christ’s sacrifice, and his almighty power to save, that though all flesh, save those with him in the ark, were cut off; yet he rested on the Lord simply for salvation. He had before learnt to know God, the persons in God, the offices of the divine co-equal and co-eternal Three, in the incomprehensible essence, from the hieroglyphics set up at the east of the garden of Eden. He had been well instructed into the nature of the fall. He had viewed the promised Messiah in the instituted sacrifices, and had been made acquainted with him, by typical persons and representations. He clearly understood, that one in the Godhead was to take man’s nature, and be cut off as the

purifier; by whose sacrifice and atonement, sin was to be put away, and an everlasting righteousness brought in. The ark, and his salvation in it, served to increase his spiritual light, and improve his faith. Ainsworth observes, that “Noah escaped the waters of God’s wrath, wherein the world perished; as Israel after this passed safe through the waters of the Red Sea, wherein the Egyptians were drowned.” Noah was baptized into Christ’s death, and buried in the ark with him into his death; but raised up again with him also, God giving him victory through faith in Christ; and consequently he had views of his election in Christ, of his union to him, of his oneness with him, and interest in his life, death, burial, and resurrection; and of his being a partaker of all the fruits and benefits thereof, and was comforted therewith.

We have here before us, full proofs of the pre-existence of Jesus Christ, and of his self-existence; and also the essential deity of the eternal Spirit. The Psalmist addressing Christ, says, “Thy years are throughout all generations,” Psalm cii. 24. He was in Noah’s time, long before his incarnation. Peter expressly says, that Christ, by his Spirit, preached to the inhabitants of the old world, in Noah’s ministry, 1 Peter iii. 19. yea, “he is before all things, and by him all things consist;” and the Psalmist declares in the forecited Psalm, “Of old thou hast

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laid the foundation of the earth, and the heavens are the work of thy hands:" and the essential divinity of the Holy Ghost is very plainly evidenced and declared, in the prophecy given out by him, concerning the deluge, for almost a thousand years before it came to pass; and also in his withdrawing his influence, and ceasing to breathe in at the nostrils the breath of lives or life; it is most expressly said, that "All in whose nostrils was the breath of life or lives died." This proves the Holy Ghost to be the breath of life; for he it was who breathed it into Adam's nostrils, and he became a living soul. The eternal Spirit is the Spirit of life; all live, and move, and have their being in him, and from him: it was the breath, or inspiration of the Spirit of lives that communicated natural existence to all the creatures at the beginning, Gen. vii. 22. and when that breath is taken away, they die and return again to their dust, Psalm civ. 29. This most surely is an irrefutable proof of his eternal power and Godhead; because in him, all creatures live, and move, and are sustained; and when he withdraws his power they die. As we consider the ark as a type of Christ, and the dove returning to it, with an olive leaf, as a proof that the waters were abated; they put us in remembrance, how the Holy Ghost descended on our most adorable Jesus, when he was baptized by John, in Jordan, under the symbol of a dove,

consecrating and sealing him as the Christ of God.

Having set forth the dissolution of the old world, by the waters of the flood, with the moral and physical causes thereof, I come, in this second part of my discourse, to speak of its renovation.

The truly great and learned Mr. Jones, gives the following account of the reformation of the earth, after the deluge. “When the purpose of providence was brought to pass, a reformation of the earth took place, similar to its first formation: the solid matter settled into ordinary strata—the waters descended, as before, into the like apertures of the earth—the subterraneous air was restored to the atmosphere—the earth was parted into seas, continents, and islands—and its surface was dried by a mighty *wind*, which *passed over* it for that purpose.” The renovation of the earth, out of the chaotic state, to which it was reduced by the flood, was as great an act of omnipotent power, as its first formation.

Moses begins his first chapter of Genesis with an account of the creation, and the steps the essential Three took, in forming and establishing this earthly system: and he gives as full and accurate an account of its being destroyed by the deluge. He informs us, the windows of heaven were opened, and the fountains of the great deep were broken up: by this means the

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shell of the earth being broken, and universally cracked, the waters issuing out of the bowels of the earth, with the water spouts falling down from heaven, must have been amazingly terrible; and the consternation of the perishing world, must surpass all description; surrounded with a darkened sky, and the elements in confusion. It was a day of judgment to sinners, who then existed on the globe.

This sacred writer also gives a circumstantial account of its renovation after the flood. It was effected by Jehovah's causing a wind to pass over the earth, and the waters were assuaged. The same agent in nature, spirit, or wind, is employed as at the first formation, which brought all things to order again, as it did then. The fountains of the deep, and the windows of heaven, were stopped. The waters returned from off the earth continually, into the great abyss; and behold, the face of the earth was dry; and the air, by its expanding and consolidatory force, hardened and compressed it, so as to fit it again to be dwelt upon; and it was so reformed as to render diligence requisite, in a more laborious cultivation.

We have with the scripture account of the deluge, most clear and natural proofs of it, to this very day. The wrecks of that universal devastation, have been seen by, and convinced many, such as trees, plants, shells, sea fish

bones of animals, some included in stones, others in distant places, deep fissures, or on high mountains. In fact, all our petrefactions are and will continue to the end of time to be standing memorials of it.

I now proceed to set forth the distinguishing favor and blessing shewn to Noah and his family, in preserving them from perishing by the flood, with his grateful sense of it, and the way in which he expressed it.

Section I. It was indeed a most singular and distinguishing blessing shewn to Noah, out of the riches of Jehovah's grace, not only to preserve him and his, but also in giving evidence of his remembrance of them, by giving command for their coming forth out of the ark, when the ground was dry, and fit to receive them. Noah came out of the ark about the beginning of November, and became the common parent of mankind, as Adam was. From this era mankind took a new beginning, and in some respects a new condition. In the revealed account given us of Noah's way of making his acknowledgments to God, for the singular grace and blessing shewn him, and the Lord's way with him on that great occasion, we have the state of mankind set before us, and of what it hath been ever since. It is a very just observation of an excellent writer, that when Noah was directed to make the ark, he was commanded to take of every clean beast and fowl by sevens, and only the male and fe-

male of the rest: and at his coming out, we are told that he took of every clean beast and fowl, and offered them as whole burnt-offerings on the altar, which he had reared for that purpose. It is obvious from this account, that this distinction between clean and unclean, had not its first rise in what is called the ceremonial law, given by Moses, but that it had been established from the time that sacrifices were ordained a part of worship. Men, it appears, were not left at liberty to offer what they pleased, but what they were directed of God, any more than they might devise for themselves the terms of pardon and acceptance with him. This brings me to my text, which reads thus; "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." In which we see the new world begun, with a solemn exhibition of Christ's death, as the sacrifice of atonement, and Jehovah bearing a divine testimony of its being remembered by him with unspeakable delight: "the Lord smelled a sweet savor."

Section 2. Noah's sense of the goodness of Jehovah, when he came out of the ark, must exceed, without all doubt, the utmost of our conception. He knew Christ: had been favored with vast views of him, and much free and divine communion with him before, and also during his continuance in the ark. He had both heard, pronounced, seen, and executed, the sentence of God on all flesh. A deep apprehension of all which had sunk into his mind. In order to testify his faith, and express his gratitude to the eternal Three for the mercies he had received, and expected further to receive, he built an altar, and offered sacrifices thereon, which the Lord accepted, and promised to curse the earth no more.

The cherubic emblems at the east of the garden of Eden, the word of promise, and the instituted sacrifices, were the gospel and means of grace to all the antediluvian patriarchs. Noah had been fully instructed into them by his believing cotemporaries, and enlightened into the sublime mysteries expressed and shadowed forth by them, through the light and unction of the Holy Ghost. The way of God's worship being settled, he was at no loss how to set about the performance of it: therefore he built an altar unto the Lord, and offered burnt-offerings thereon. In our text we have Noah's sacrifice, Jehovah's acceptance of it, and his promise that he will

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curse the earth no more, but will preserve the orderly course of it through all ages, unto the end of it, under which the perpetuity of the covenant of the Trinity, ratified by the blood and sacrifice of Jesus, is included: see Jer. xxxiii. 20, 21. “ And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

Every part of sacrificial worship, as instituted by the Lord, had in it that which was very expressive of what Christ was to be, to do, and to suffer. Though the original of it began in paradise, and was immediately upon the fall commanded, and was performed before the faces of Jehovah, or the cherubic hieroglyphic, yet the first express mention made of it in so many words is in the fourth chapter of this book. We are there informed, that Abel offered unto Jehovah; his offering was a lamb, a type of Christ, the Lamb of God. He offered it at the appointed place of worship, which was at the east of the garden of Eden, where Jehovah inhabited the cherubim; and the Lord testified his approbation of it. It is declared, “ The Lord had respect unto Abel, and to his offering,” ver. 4.

As sacrifices were typical of Christ, the real sacrifice for sin, so they were on particular occasions consumed by fire from heaven, as marks of God's acceptance of them, and of his wrath being satisfied; and doubtless this was the case,

though it is not expressly mentioned, when Abel offered his.

As Noah was a believer, and a prophet also, he well knew God's institution, and his will and command concerning them ; and his first act recorded, on his coming out of the ark, was his offering a burnt-offering, in faith of the great propitiatory sacrifice of Immanuel, **THE LORD OUR RIGHTEOUSNESS.**

He was himself the priest: he built an altar to offer on it. His offering was of every clean beast and bird. It was a burnt-offering; and was offered on the altar.

The Lord Jesus Christ is the substance and antitype of all this. He is the priest, altar, sacrifice, and peace-maker, and the prince of peace, to bestow on his church and people all the blessings of the everlasting covenant.

The altar built by Noah, was probably of earth, a law being afterwards given in **Exod. xx. 24.** "An altar of earth thou shalt make unto me." As the altar signified Christ, so his human nature was signified by it as made of earth. He was made of the seed of David according to the flesh, **Rom. i. 3.** His humanity being in union with his divinity, which sanctified the offering of it. He offered his whole person, God and man united in one Christ. The altar was, as it were, an holy place, as it sanctified the gift put on it. The altar was a sacrificatory or slaying place, as on or near it, the sacrifices were slain. It

was a figure of Christ by whom we offer up the sacrifices of praise to God. The jews say, Noah built it in the same place where Abel had offered, and where Abraham afterwards built an altar to offer Isaac. As the altar was a memorial of Christ who was to become incarnate, and be God and man in one person, so the sacrifices slain upon or near it, pointed out the blood and death of Christ shed on purpose to cleanse and make atonement for sin. The clean beasts and fowls offered, suggested the immaculate purity of our Lord's person, life, and oblation; and also prove that the worshippers were not left to offer what they pleased, but that the whole was of divine appointment. Noah's sacrifice, being a burnt-offering, shews that it was wholly consumed by fire. And it pointed out how the fire of divine wrath would fall on Christ our sacrifice. As it was wholly reduced to ashes, it shewed the complete abolition of sin out of the sight of God by Immanuel's oblation, by which means his church and people were to be delivered from the wrath to come.

And thus Noah began the new world with a solemn exhibition of Christ's death, and expressed his faith in it, as the sacrifice of atonement, as all-sufficient to complete eternal salvation.

Section 3. This representation and memorial of Christ's sacrifice, was highly acceptable to Jehovah the Father—"The Lord smelled a sweet

savor;" or, a savor of rest. The Chaldee translath it, 'The Lord accepted with favor *his* oblation.' The apostle Paul takes notice of it, and says, "Christ also hath loved us, and given himself for us, an offering and a sacrifice to God, for a sweet smelling savor." Eph. v. 2.

Jehovah, the Father, reviewing the all-sufficiency of his co-equal Son, on whom he laid his help, and the infinite perfection, virtue, and efficacy of his one obedience and sacrifice, expresses his delight in Noah's sacrifice, which brought it, as it were, to remembrance, and presented it before him. It was to him a sweet savor, an odor and perfume; yea, a savor of rest and refreshment; as the Messiah's death was to be the accomplishment of it. The person, undertakings, incarnation, life, obedience, bloodshedding, sacrifice, and death of the God-man, are the very centre of all Jehovah's thoughts, decrees, designs, and purposes; and on this occasion he was pleased to unfold himself, open his heart, and give fresh evidences of it to Noah: and in the one Lord Jesus Christ, the head, foundation, and Savior of his church and people, Jehovah expresses himself thus; "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done: while the earth remaineth, seed time and harvest, and cold and

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heat, and summer and winter, and day and night, shall not cease.”

Section 4. The Lord said in his heart, or unto his heart, as most heartily minding and purposing what is expressed concerning Christ, his church, the world, the seat of it, and the continuation of the earth and the creatures on it, until all his purposes were fully and finally accomplished. Thus Jehovah proclaims the everlasting virtue and prevalency of his Son's mediation and death, it being the foundation of support to his church, and to the world for the sake of his church. The incarnation and life of Christ, would contain greater value than could be conceived or expressed. His obedience, which was the obedience of God in our nature, would honor the law more than it could be dishonored by the transgressions of men. His sacrifice of himself would bring more glory to the holiness and justice of the Father, than could have been done by all creatures. Yea, the good contained in it, would for ever exceed the evil contained in sin. It would bring more glory to all the perfections of the Deity, than if sin had never entered into our nature and world.

Therefore the Lord shews forth the honor of his name, declaring that the earth should remain, the seasons be continued, the ordinances of heaven keep their constant course, until day and night come to an end; and that man should be

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continued in a time state, until Christ became incarnate, and had offered himself, and seen the travail of his soul, and been fully satisfied with seeing his seed all brought to the saving knowledge of himself, and into a state of real communion with him. Yea, the Lord adds, that the sin and sinfulness of man's heart should not frustrate this. Though he fully knew that "the imagination of his heart was evil from his youth," yet, be it so, God will continue man on earth, execute his great plan, accomplish all his purposes concerning Christ and his church; and the world, mankind, and the creatures, are kept in being entirely for this end: because the church of Christ is to be perfected by completing, age after age, the number of God's elect in effectual calling.

Thus the everlasting covenant was opened afresh. The ordinances of heaven and earth were given as pledges to the faith of Noah, and all believers, that the Lord will fulfil his word.

And Jehovah, to confirm all, binds himself by the obligation of an oath, that his church and people shall never fail, nor his promise to them cease. "This is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from

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thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. liv. 9, 10.

And the covenant made with Noah concerning the continuance of the ordinances of heaven, the sun and moon, and day and night, are mentioned by Jehovah to his people in Jer. xxxi. 35, 36. to assure them of the immutability of his covenant of grace with them; which proves, that under Noah's covenant the everlasting covenant of grace was hidden and contained. Noah had also the rainbow given him as a memorial of the covenant, to remind him that the earth should no more be deluged with water. He lived after the flood three hundred years, pronounced a prophecy concerning his three sons, which has had its accomplishment in their posterity. He was born in the year of the world 1557, and died in the year of the world 2006. He lived to see Terah, the father of Abram, the tenth generation after him before his death.

What is here set before you, may the Lord bless to your increase in the knowledge of his holy word. Amen.