

03.16.25

Genesis

Chapter 7 - Reconciliation Means a Clean Start The Preservation in Prevailing Waters (vs.13-24)

Genesis 7:13-24: On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds. So they went into the ark to Noah, by twos of all flesh in which was the breath of life. Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed it behind him. Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. The water prevailed more and more upon

the earth, so that all the high mountains everywhere under the heavens were covered. The water prevailed fifteen cubits higher, and the mountains were covered. All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. The water prevailed upon the earth one hundred and fifty days.

I understand that it's possibly going to rain again today. I think it's gracious of the Lord to give us an object lesson that we can literally experience. I have good news for you,

we'll soon be out of the flood, so maybe next week will be a little sunnier. We'll see.

We come to this passage, and we're reminded that God calls, but more specifically, is looking as well for those whose heart is wholly His and what we see in the midst of a world of degradation and sin that God sees this one by the name of Noah. He was named "*Nōah*," which seems to convey a breath, so to speak and more specifically, a sigh of rest. Therefore, specifically his father, named him "*Nōah*" for hopefully in his day rest will come, a breath of fresh air, so to speak. It kind of gives a picture of Ephesians 5, where Christ was that aroma unto God, that breath of fresh air to God. So, Noah found grace in the eyes of the Lord, favor to God, as He saw this one that was on the same page as Him desiring the same things as Him, He said, "This guy, I'm going to build a ministry around." He tells him to build an ark, and in that building of an ark, it is literally the safe haven that God is going to call life into. God's going to preserve life. He's going to preserve humanity in this wonderful picture of ministry. So, we have this Noah, who is a breath of fresh air, a

breath of life to those around him, and God literally builds this ministry around him in the sense of his family joins him in this. Now, Scripture tells us at the beginning of Chapter 7 of Genesis that it wasn't necessarily his family that was righteous, but because Noah was righteous, his family was saved. So, his three sons, as well as their wives, as well as his wife, 8 in total come into the ark and God rescues them. But it then goes on and tells us about all kinds and all sorts of animals, two by two as they begin to come in as they begin to acknowledge God's order, and they begin to acknowledge God's will. So, you see those coming in after their kind. I do think it's interesting that when we come to the New Testament, it says don't be unequally yoked with non believers. So, God is actually keeping you with your kind in the sense of fellowship. But as you see these coming into the ark, we realize that they are all coming to Noah, and the passage is clarifying that because you have somebody that is right with God, God begins to build this ministry around him, and everything becomes orchestrated around him. Even the day in which the rain was to fall was the 600th year of Noah and what we see within the passage is it even gives us the month

and the day; the second month, the 17th day. A time clock, a timepiece begins to work, and as I was talking last week, you become as it were a timepiece of God in which opportunities are given to those around you as they come in contact with you. An opportunity for this time God has allotted, and God begins to work in your life in this time. How wonderfully He orchestrates.

I was telling somebody before the service that when you think of Peter after the resurrection, he goes and he begins to walk up north and he heads on the coastline, which makes a lot of sense because Peter was a fisherman. So, it makes sense that he would head up the coastline, doesn't it? So, he starts heading up the coastline. But the way that the passage actually opens up is, "and it came about that Peter started walking up this area." So, what the text is saying is that there wasn't necessarily any command for him to go up there, but it came about as he was going up. Then, he hears about this girl that is deathly ill and ultimately dies, and he just happens to be at the right place at the right time, or maybe all of these things are happening at the time in

which he's walking up, and he heals her, and because of that, the word begins to be announced in that particular region, Peter's in town and is doing works of miracles. It was the prayer of Cornelius that somebody would come and begin to proclaim the message, and they said, "He's in Joppa." He happens to be in Joppa at this time. God is working time in accordance with where Peter is, and the same thing is true with you as you sanctify Christ as the Lord of your heart, God will begin to bring people into your life and you have an obligation not only to be faithful to the Lord, but to be faithful, to do whatever He tells you to do and to be open to ministry, to whoever He sends to you. Sometimes He's going to send you birds, sometimes He's going to send you creepy crawly things, but in both cases God is saying, "I sent them to you and you're responsible for them." So, you begin to realize that it's not your choice in the sense of who you're going to minister to today, but God will bring, literally orchestrate people into your lives. You become the timepiece in their lives as well as God begins to orchestrate all things around you.

So, we're going to look more specifically about the time in which the flood begins. Then when it ends, it actually goes into 150 days later and the tie that there is in that passage and the principle that we're going to be looking at as we look at this text.

As we go on a little bit deeper within the passage, we realize in verse 13, this very same day and once again, just back up so that we all are on the same page.

(Genesis 7:11) “In the six hundredth year of Noah’s life...”

Once again, Noah's life. Think about it. God's not saying, “It was at this particular date,” He's saying, “This is Noah's life, and it was this date.” So, the tie is because of the relationship with Noah.

So, the way it reads is,

“In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month...”

Once again, my inference last week was, I believe this is literally his birthday.

“...on the same day...”

It's going to emphasize this.

“... on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.”

It goes on and says,

(Revelation 7:13) “On the very same day...”

Now, it's kind of going back and showing us what began to happen before it rained, but on this day, these things were happening.

So, it reads this way,

(Genesis 7:13) “On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife...”

How many times do you see the word “Noah” in that verse?

“...and the three wives of his sons with them, entered the ark.”

Once again, we're dealing with a passage dealing with them entering.

(Genesis 7:14) “they and every beast after its kind...”

I would say the way that it's picturing here is not only those that went in and the fact that they went in or

entered, but it's actually beginning to convey what they're acknowledging, as they're going in. In other words, what are they acknowledging? They're acknowledging God's call. They're acknowledging God's order. They're acknowledging God's leading in all of this. So, everything that's being done is being done according to God's ordination. When in fact you enter into God's kingdom, you're saying, "I'm coming in God's way." You don't decide how you come in. "Well, I think we ought to come in four by fours or five by fives or whatever," but He says, "No. You come in two by twos because that's the way I ordained." Jesus, when He was confronted with the whole issue of divorce by the Pharisees, they go, "So, is there a good reason for divorce?" He says, "You don't understand, from the very beginning, it was not so. God created man and woman." Let's see, that's 1, 2. So once again, it's going to go into the detail of this.

Then, it actually states male and female, which is, strangely enough, a situation of confusion today, but God is making it really clear. When God is so specific about certain things, you can't help but think of the passage in

Romans 1:18, where it says that man have a tendency to suppress the truth in unrighteousness. He goes on and states in Romans 1:26 that they literally do that which is unnatural. They go the route that's unnatural and God says, "You've got to go the way I tell you to go. You've got to have the same standards that I have." So, the obedience of this is very interesting.

(Genesis 7:14) "they and every beast after its kind..."

I can just imagine as these animals begin to come, I would actually, if I had my watch, I'd probably be going, "Come on. We've got to get going." Especially some sloths at the very back, "Come on guys. We're waiting for you. It's going to rain." You can see the clouds coming, and God literally is saying, "No. He's the timepiece." Once again, it's going to emphasize this because of the fact that they're all coming to Noah. God's going to close the door and it's a very interesting picture because we see his family going in, and we see Noah, and then it seems as if he doesn't go all the way in because it's not until he goes in that God closes the door. So, when is it time to rain? When Noah's in.

So, the passage says,

(Genesis 7:14) “they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind...”

Once again, you can't choose those who come after you.

“... and every bird after its kind, all sorts of birds.”

Another way of putting it would be all sorts of winged creatures.

(Genesis 7:15) “So they went into the ark to Noah, by twos of all flesh in which was the breath of life.”

Now, you have two words there that are very similar and I want you to take note of it in verse 15. The word “Noah,” “*nōah*” is there and the word “breath” is there, “*rûah*”.

So, Noah seems to be the breath of life in which they now begin to share with him because God looks upon him, and because of His grace upon him, has now graced all those with him. Now, they retain the breath of life there. It's a very interesting picture that God has given to us.

(Genesis 7:16) “Those that entered, male and female...”

Once again, making very clear.

“...of all flesh, entered as God had commanded him...”

This is man, this is animal, this is beast acknowledging God's will as they come in. It's one thing to say that you're entering into the kingdom of heaven, it's another thing to do what He says. “Many will say to Me on that day, ‘Lord, Lord,’” and He says, “But you didn't do what I said.” You can choose whether you want to be saved, but you can't choose the result.

So, the passage reads,

“... God had commanded him; and the LORD closed it behind him.”

once again, you'll probably note in your Bibles, “LORD,” up to this point had been using the word “Elohim,” which is the “God of power” but now uses the personal name of God, which seems to convey the very presence of God or the Christophanies in the Old Testament, that wonderful picture of literally the very One who walked with Adam, now closing the door; the One that will actually have a relationship and walk on the earth with Abraham, will close the door for them. “You be safe.” It's a great picture as we have in the passage.

(Genesis 7:17) “Then the flood came...”

Once again, it wasn't saying that God said it had to happen at this particular point, but when they were in, “Then the flood came upon the earth for forty days, and the water increased and lifted up the ark...”

Now, what you're going to see repeated over and over again in the next few verses is that phrase “the prevailing of the waters,” and that really is, in many respects what we're going to be talking about today, the prevailing of the waters. In fact, let's just see how many times it's repeated.

(Genesis 7:17) “Then the flood came upon the earth for forty days, and the water increased and lifted up the ark...”

(Genesis 7:18) “The water prevailed and increased greatly...”

(Genesis 7:19) “The water prevailed more and more...”

(Genesis 7:20) “The water prevailed fifteen cubits...”

(Genesis 7:24) “The water prevailed upon the earth...”

Guess what? The water prevailed, and what it seems to be emphasizing is the flooding and there's something significant about the flooding. Anytime something is repeated, especially that many times, God is wanting you to pay attention to what He's talking about. So, this particular passage is dealing with the prevailing floods. Now, initially we wouldn't think that prevailing flood would be a good thing. I mean, just off the top of my head, I would think that's kind of a bad thing and really the phrase "prevailing flood" has this connotation of you being overwhelmed in the sense of a force that is far more powerful than you, and a force that comes at a speed that you can't control. It's like in the Gospels where it talks about as in the days of Noah, they were eating, and they were drinking, they were giving in marriage and then the flood came. Well, the passage is telling you they didn't have time to have any decision, and I think that was one of the things that we were seeing in North Carolina. We go, "Why didn't they get out?" When a flash flood occurs, you don't have time. In this particular setting, God's saying over and over again, "and it flooded, and it flooded." It's like the sky became a giant waterfall, and

then the subterranean begins to bring. There's just no way you could do anything about it. The flood was so overwhelming. So, Scripture is wanting us to see that, but it's also wanting us to see what's happening to the people in the ark. More specifically, the people that had come to God and had sought safety with Him, trusted in Him, had believed in Him.

Hebrews 11 says, "By Faith Noah built an ark." So, as Hebrews 4:11 would say, "Therefore be diligent to enter into His rest" and that's a wonderful picture of Noah. His name, meaning rest or breath of rest as well as it's God giving rest. So, this is this haven of rest that God has called him to.

Now, what it states is if you look with me in verse 17, (Genesis 7:17) "Then the flood came upon the earth for forty days, and the water increased and lifted up the ark..."

Ok. There's a clue here on where He is going with this. A flood is a horrific thing if in fact you're not in the arms of God, but the floods are a necessary thing to do something very unique in our lives, and this passage is actually going

to tell us what that unique thing is. Now, he's given us a clue of lifting up. You wouldn't think of floods as something that would lift you up, right? But if you're in the ark, it would.

The passage goes on and just in case you might have missed the point,

(Genesis 7:18) “The water prevailed and increased greatly...”

What if you were in a flood? Well, if you were in an ark, you'd be ok. What if it increased greatly? You're still ok, because as the passage reads in verse 18,

“... and the ark floated on the surface of the water.”

You're still ok. What if it prevailed more? You just go higher. That's all that happens.

(Genesis 7:19) “The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.”

There's an interesting picture, if you want to mark it in Isaiah 2, in which God declares that the day is coming where literally all will be humbled, and that God will raise

up clearly His mountain in the midst of this, which is once again Him holding His people safe.

It says,

(Isaiah 2:2) “... In the last days

The mountain of the house of the LORD

Will be established as the chief of the mountains,

And will be raised above the hills...”

We can put it this way, “It'll flow to the top.” Because as it goes on, it says that God is going to deal with the whole earth and there will be a day of reckoning.

It states this way,

(Isaiah 2:12) “For the LORD of hosts will have a day of reckoning

Against everyone who is proud and lofty

And against everyone who is lifted up,

That he may be abased.

(Isaiah 2:13) And it will be against all the cedars of

Lebanon that are lofty and lifted up,

Against all the oaks of Bashan,

(Isaiah 2:14) Against all the lofty mountains,
Against all the hills that are lifted up,

(Isaiah 2:15) Against every high tower,
Against every fortified wall,

(Isaiah 2:16) Against all the ships of Tarshish
And against all the beautiful craft.

(Isaiah 2:17) The pride of man will be humbled
And the loftiness of men will be abased;
And the LORD alone will be exalted in that day.”

How do you do that? A flood.

The way the passage reads is,

(Genesis 7:19) “The water prevailed more and more upon
the earth, so that all the high mountains everywhere
under the heavens were covered.

(Genesis 7:20) The water prevailed fifteen cubits...”

Why 15 cubits?

“... fifteen cubits higher, and the mountains were
covered.”

I've seen different commentaries, "Well, the ark probably was in the water that deep, and so it was to keep it from hitting the mountains," which you know could have been true. I'm not going to debate that particular fact, but that's clearly a scientific point. The number 15 is a very interesting number and there's a number of passages that we could refer to dealing with the number 15.

Let me just throw out a few. One of them is with a king by the name of Hezekiah. Hezekiah found out that he was deathly ill, and as he gets on his knees, and he begins to cry, he goes, in so many words, "I'm too young to die" and even with God extending his life, he still only was in his young early 50s. But at this juncture, "I'm too young to die." So, he cries fervently before the Lord and God goes, "Ok, we're going to extend your life." How many years do you think He extended it? 15 years. The explanation for "15" throughout Scripture begins to take meaning as you go through Scripture as a picture of God's grace.

As you go into passages like Exodus 27, Exodus 38, it talks about the tabernacle, and guess what? Entering into the tabernacle, you have the curtains of the gate, and they

have to be 15 cubits high. The passage is reminding us that the only way that you and I enter before the throne of God is by His gracious act, but it actually refers to one more thing besides grace. It refers to something that has been removed from the things of the earth and is now lifted up to a higher calling in the spiritual. So, it actually refers to a transition from the physical into the spiritual. The passage has given us this interesting picture of this ark being lifted up from the earth above the mountains, and using the number 15 is telling us that no longer is this person attached to the things of the world, but now this person is attached to the things of God.

As it goes on, it actually will solidify this in another way.

(Genesis 7:20) “The water prevailed fifteen cubits higher, and the mountains were covered.

(Genesis 7:21) All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind.”

It doesn't matter who you are, how superior you think you are, if you're not saved by the grace of God, you have no hope. It's a very clear message.

(Genesis 7:22) “of all that was on the dry land, all in whose nostrils was the breath of the spirit of life...”

We forget that the breath in our nostrils is a gift from God. Have you ever heard the phrase “sanctity of life”? It's on loan to us, and it is His grace that keeps us alive. If in fact you're not depending on His grace, you have no life. So, verse 22 is emphasizing that interesting passage.

It goes on and says,

(Genesis 7:23) “Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him...”

In many respects, what the Old Testament is doing is it's showing us a kind of pre-fillment and a picture of the ultimate Christ in which “No man comes to the Father, but by Me.” So, ultimately, it's pointing to the Christ that will come, the breath of Life Himself. As you see Jesus at the end of His ministry with the disciples, He goes, “I'm going to the Father now” but then He turns to them and He breathes on them, and He says, “Receive the Holy

Spirit.” What He's saying is, “Receive My breath, because without My breath, you're not going to live.” It is literally the breath of life that He gives us in the Holy Spirit.

(Genesis 7:23) “...Noah was left, together with those that were with him in the ark.”

(Genesis 7:24) The water prevailed upon the earth one hundred and fifty days.”

There's that “15” all over again. Now the question is, where does that ultimately lead us? To find the answer to that, you actually have to go back to Genesis 7:11. So, let's talk about when the waters came, because the passage says that very same day, the rain began to fall, and the water started coming.

(Genesis 7:11) “In the six hundredth year of Noah's life, in the second month, on the seventeenth day...”

That's what the passage tells us. So, what is the month? What is the second month? Well, there's a lot of debates about this passage because of the fact that there are two Jewish calendars. There's a civil calendar, which the new year kind of starts in the fall and there's the theocratic or

God's calendar that He had ordained for the Israelites, and that begins in spring. To me, it's not much of a debate because as you go into passages such as Exodus 12 and He actually defines, "this is the first of the month"; we know what the first month is. It's what is referred to as Abib or Nisan. He uses two words interchangeably, both making reference to the time in which the barley is harvested, which if you think about it, would make perfect sense. In fact, if you're getting ready to go in the ark, the first fruits, barley being harvested, this is the time to get all that fresh food in there, and it'll be the perfect time to go in the ark. So, I'm going to go with God's calendar. So, if we go with God's calendar, then if we take the second month, the first month would be as we would celebrate it March-April type thing. The second month would be April-May type of time. So, according to this text, it's on the 17th of that day. I don't want to get too complicated here, so I'm just going to speak in general terms. But if you take the second month, which is pronounced "*ee'yar*" in the Hebrew, and you go 150 days from Iyyar, the 17th. So, are you following me? Why are we choosing the 17th? Because it says the 17th was the

very day that happened. So, second month, 17th day and you go 150 days. Why do we take 150 days?

(Genesis 7:24) “The water prevailed upon the earth one hundred and fifty days.”

So, you go from that day, 150 days, where do you think you end up? You end up in the calendar in the month of Tishri on the 10th of the month. Now, what day is that? Yom Kippur. It's a day of confession. It's the day when your sins are washed away, but you feel within the text, not only the washing away of the sin. But with the number 15, through the grace of God. It's a great picture that He gives us within the text.

If you turn with me to Psalm 18, there's a number of passages that make reference to the waters coming upon us, the floods coming upon us and the difficulties that arise because of that, and how overwhelming it clearly is. This particular Psalm, if you'll turn there with me, the psalmist shares the flood of waters that come on him. In fact, he begins to use descriptions of God even bringing these floods in his life.

(Psalm 18:9) “He bowed the heavens also, and came down

With thick darkness under His feet.

(Psalm 18:10) He rode upon a cherub and flew;

And He sped upon the wings of the wind.

(Psalm 18:11) He made darkness His hiding place, His canopy around Him,

Darkness of waters, thick clouds of the skies.”

I mean, it's a pretty ominous picture.

If you look in in verse 4, you can feel the things that he's going through .

(Psalm 18:4) “The cords of death encompassed me, And the torrents...”

See that picture of water?

“... the torrents of ungodliness terrified me.”

“Ungodliness” is actually another word for “*b^alîya‘al*,” the worthlessness of the world, the ruinous things of the wicked that terrify. You begin to see things and it's like a flood that comes upon you. “I didn't expect this.”

It goes on, and it refers to in verse 5,

(Psalm 18:5) “The cords of Sheol surrounded me...”

See that? It's like “sorrow and pain have surrounded me.” When he refers to Sheol, it is always not only the netherworld but referring to a place of which there is no way out; there is no way to return. So, he's saying, “My sorrow is I don't see any way out. I'm tied up literally in knots that I can't find any way out. I can't find any way to return.”

“... The snares of death confronted me.”

Now, the reason why he puts in that context as the “snares of death” is that there's an allurement to look to death for a solution. Death has its allurement. It allures. It says, “There's a way out. You just die.” And he says, “It began to lead me.” It uses the word “confront,” but it also means to lead. “It began to lead me out, began to call me out.”

(Psalm 18:6) “In my distress I called upon the LORD...He heard my voice...”

And what did He do?

If you look in verse 16,

(Psalm 18:16) “He sent from on high...

He drew me out of many waters.”

Now, Psalm 18 is telling us that there's actually a good reason for flood. Not only does it lift us away from the things of the world, but it causes us to trust only in God. It brings us actually to a place in which there's this overwhelming force that we can't deal with ourselves so that we actually have to come to somebody that can. And all the way through the Psalm, you're dealing with this graphic picture of an overwhelming flood. What God has done in Genesis is, He says, “You want to know what a flood looks like? I'll show you a flood.” And then He takes them to the Psalm, and He goes, “Now this is what it feels like.” And He begins to describe this.

Let me show you another picture. It's found in Psalm 32. Have you ever had sorrows like see billows roll, and a lot of those sorrows that come upon you is guilt, regret? Have you ever had those? So, when you're sitting at home, it comes like a flood, that the guilt and regret just overwhelm you? That's what Psalm 32 is about.

Psalm 32 talks about how blessed those are whose transgression is forgiven. I mean, once I finally admitted that I was wrong, wow, everything changed.

(Psalm 32:2) “How blessed is the man to whom the LORD does not impute iniquity,
And in whose spirit there is no deceit!”

Who doesn't lie about his sin. He finally comes clean.

(Psalm 32:3) “When I kept silent about my sin, my body wasted away...”

I would say, “A flood of grief came upon me.” There's going to be reason why I say, “a flood of grief,” but if you continue reading with me,

(Psalm 32:4) “For day and night Your hand was heavy upon me;

My vitality was drained away as with the fever heat of summer.

(Psalm 32:5) I acknowledged my sin to You,

And my iniquity I did not hide;

I said, “I will confess my transgressions to the LORD”;

And You forgave the guilt of my sin.”

How do we know that?

(Psalm 32:6) “Therefore, let everyone who is godly pray to You in a time when You may be found;

Surely in a flood of great waters they will not reach him.

(Psalm 32:7) You are my hiding place; You preserve me from trouble...”

But let me tell you something, in order for you to get to this point of the release of your guilt, a flood had to come upon you. It had to come so severely that even you wouldn't fight it. You would have to say, “Ok, I give up” because you've been locking these things up inside for how long? But watch when a flood comes in, it takes you to a different level. It takes you away from the trusting of the world. It takes you away from embracing the things and the solutions of the world, and it takes you to a place in which you go, “It's got to be you, God.” And He goes, “That's why I sent the flood. Not to drown you, but to lift you up to a higher plane.”

What a great picture, when you consider it says in verse 10,

(Psalm 32:10) “Many are the sorrows of the wicked,
But he who trusts in the LORD, lovingkindness shall
surround him.”

And wow, verse 11. You take a person that was once depressed, and he goes, “But now I'm glad and I'm rejoicing.” But the flood had to come in order for that take place, and there are times in your life when your world is shaken up and change is happening, and you don't know what's happening because the world is just so upside down. Change. We don't deal with change very well, do we?

Look at what it says in Psalm 46,

(Psalm 46:1) “God is our refuge and strength,
A very present help in trouble.”

Another way of putting it would be “an abundantly available help in a very tight place.”

(Psalm 46:2) “Therefore we will not fear, though the earth
should change...”

“Change is a scary thing.” What do we care? Well, the waters are prevailing, so we're floating.

“Therefore we will not fear, though the earth should change

And though the mountains slip into the heart of the sea;

(Psalm 46:3) Though its waters roar and foam,

Though the mountains quake at its swelling pride.”

(Psalm 43:6) “The nations made an uproar, the kingdoms tottered;

He raised His voice...”

What's that verse that you guys like so much? Is it verse 10? Quit trying to swim. You're in an ark.

(Psalm 46:10) “... know that I am God...”

There are times in our lives where we deal with impossible scenarios; it comes upon us like a flood. I mean, how in the world am I going to get out of this one?

One more passage, Psalm 77. “I'm in trouble up to here, and I'm in so much trouble that it's impossible for me to get out of trouble.” And God goes, “That's where I come in” because it doesn't matter how high the waters prevail.

The passage reads this way, “I was in trouble to such a degree that...”

(Psalm 77:2) “... My soul refused to be comforted.”

(Psalm 77:4) “...I am so troubled that I cannot speak.”

So, that would kind of rule out Psalm 142.

The questions begin to arise in verse 7,

(Psalm 77:7) “Will the Lord reject forever?

And will He never be favorable again?”

(Psalm 77:8) Has His lovingkindness ceased forever?

Has His promise come to an end forever?

(Psalm 77:9) Has God forgotten to be gracious,

Or has He in anger withdrawn His compassion?”

But God is actually lifting you up to a greater place, and I like the way that it's put in verse 16,

(Psalm 77:16) “The waters saw You, O God;

The waters saw You, they were in anguish...”

And one of our favorite passages,

(Psalm 77:19) “Your way was in the sea

And Your paths in the mighty waters,

And Your footprints may not be known.”

Do you know why that's so important? Because you would trust in the methodology, but God wants you trusting not in "How did this happen? How did God save me out of that one? I don't even know how He saved me out of that." Stop thinking. He saved you. So, it takes you out of the realm of the how's, and by what means and even where I might need to tread, and it goes, He doesn't want you to know that. He just wants you to trust in Him.

The way that Isaiah puts it in Isaiah 43:16 is,

"... Who makes a way through the sea
And a path through the mighty waters."

And He has certainly taken us up to a point in which we trust Him.

I like the way that it ends in verse 20,

(Psalm 77:20) "You led Your people like a flock..."

You think of a flock, I don't know, how many sheep have you interviewed? If you ever interview a sheep, ask him, "So, why are you following this guy? Do you know where he's going today?" They have no idea. They just follow him, and that really is a better place to be. So, God has

taken you away from the things and the trusting of the world and all the sin that so easily besets you to a higher place. Thank God for floods.

Closing Prayer:

Thank you, Lord, as we come to You today and we put our trust solely in You. We see Your arms stretched out wide and You say, “Enter into the door of grace, and you'll be ok.” It is by faith that we find rest in You, and so You lead us all the way.

Your heads bowed and your eyes closed. We gave you some examples in the Psalm of maybe frustrations and fears that come upon you like a flood. God's not being cruel to you, He's lifting you up.