

# Noah: The Closed Door

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Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, this evening, for a short while, and with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, Genesis chapter 7. Genesis chapter 7, and if you read again at verse 16.

Genesis 7 and verse 16. But it says there, And those that entered the ark, male and female, of all flesh, went in as God had commanded him, and the Lord shut him in.

And particularly those words at the end of verse 16. The Lord shut him in. The Lord shut him in.

You know, people often ask preachers how they pick a passage to preach on, or how they settle on a particular sermon series. And some people think it's a mystical and even a magical thing that the Lord gives a minister on a text.

He gives the minister a text on a Saturday night, and that's what he has to preach on Sunday morning. And I don't doubt that the Lord can press a passage on a preacher's heart. It does happen from time to time, right up until the minute that the preacher stands to preach the message.

[ 1 : 21 ] But it's not the norm. Because preachers, as you know, they should come prepared to preach. And if we have a high view of preaching, which we should have, then we should expect our preacher to enter the pulpit prayerfully prepared to preach.

But that still doesn't answer the question, how does a preacher pick a passage to preach on? How does he settle on a particular sermon series? And of course, well, there's prayer. That should go without saying.

Sometimes there's providence. That's sometimes a factor. Sometimes the Lord presses something upon the preacher's heart to preach on. And I would say that that's why we're studying the days of Noah.

Because the Lord pressed it upon my heart to preach on the days of Noah. But when the Lord pressed it upon my heart, it wasn't a mystical or a magical moment. It was merely a moment with Matthew.

It was merely a moment with Matthew because we were sitting watching Veggie Tales. We were sitting watching Veggie Tales. Now, if you've never seen or heard of Veggie Tales, then you're missing out.

[ 2 : 29 ] Especially when you see Veggie Tales and all these vegetables reenact Bible stories for children. It's brilliant. And it's really, really biblical. But what I love about Veggie Tales is that it doesn't shy away from the solemn reality, especially the Veggie Tales about Noah's Ark.

It doesn't shy away from the solemn reality of God's judgment. They don't hide that from children, that God is going to judge the world with a flood.

And that's, you know, that's what I want us to think about this evening. Because I want us to focus our attention and fix our minds on this door. The door of the ark. I want us to think about the door of the ark.

And as you know, when you consider a door, there are only two things that can be said about the position of a door. It's either open or it's closed.

It's either open or closed. And that's what I want us to see about the door of the ark. I want us to see, first of all, the opportunity of an open door. And then secondly, the chaos of a closed door.

[ 3 : 35 ] The opportunity of an open door. And then the chaos of a closed door. So first of all, the opportunity of an open door. The opportunity of an open door.

Those that entered, we're told in verse 16, male and female of all flesh, went in as God had commanded him. And the Lord shut him in.

Now, as you know, and as we've seen in our study of the days of Noah, we've considered the context of Noah's day. We've seen that it's a contaminated context. We've seen the culture of Noah's day.

We saw that it's a confused culture. And we've seen that, as it says there in Genesis chapter 6, it was completely and continually corrupt. The emphasis of the corruption of Noah's day is repeated again and again, only showing to us the depravity of humanity, that it was so bad that it grieved God in his heart that he had made us.

It grieved God that he had made man. To the point that God decided, he determined, to blot out humanity by bringing judgment. He decided and determined to blot out humanity by bringing judgment.

[ 4 : 50 ] The Lord said in Genesis chapter 6, He said to Noah, I have determined to make an end of all flesh. For the earth is filled with violence through them. Behold, I will destroy them with the earth.

I will bring a flood of waters upon the earth to destroy all flesh, in which is the breath of life under heaven. Everything that is on the earth shall die.

But as we learn, Noah, this man, Noah, he found grace in the eyes of the Lord. And he found grace in the eyes of the Lord, not because of who he was or what he did or how he lived his life. Noah found grace in the eyes of the Lord because the grace of the Lord found Noah.

And the grace of God had such an impact upon Noah's life that his character, his conduct, and his conversation was completely different. It was totally distinct from the chaos and the contamination and the confusion of the day that he lived in.

Noah was, as we're told there in Genesis 6, he was a righteous man. He was blameless in his generation. And he walked with God. So unlike those around him in his day and generation.

[ 6 : 00 ] Which is why Noah was respected by his wife and also his sons and their wives. And as we saw, Noah, he became Captain Noah. And he had a crew.

A crew of only eight souls. Captain Noah and his wife. Chief mate Shem and his wife. Second mate Ham and his wife. And Bosun Japheth and his wife. They were all there in this part of this crew.

Only eight souls. But of course, Noah was not only the captain on the ark. He was also the man who was to construct the ark. Which as we've seen and we've studied, it wasn't an easy task for the new construction company, Ark Construction and Sons.

Especially because they didn't have to hand all the trades and all the tools and all the cranes and all the construction workers. But by faith, as we've looked at this, we've seen that Noah searched out and he sourced all the men, all the materials, all the means, all the methods for building the ark according to God's measurements.

And we've worked out that the construction of the ark was 500 foot long, 85 foot wide and 50 foot high. The capacity of the ark, we were looking at this last week, the capacity of the ark was 1,250 TEUs.

[ 7 : 21 ] And that's every time I've seen a 20 foot steel container this week, that's all I've thought about. 1,250 TEUs, 20 foot equivalent units.

So 1,250 20 foot steel containers could have fitted onto the ark. And the cargo in the ark, as we worked it out last week, it was less than 6,800 kinds of animals, birds, reptiles and insects.

Showing us that when it comes to the ark, the shape was accommodating, the size was ample, and the space was abundant.

In other words, there was more than enough room for Noah and his family. In fact, there was enough room for many, many more people to come onto the ark with them.

There was enough room for many, many more people to come onto the ark with them. Which is why that hymn that we mentioned before, the gospel ship, it compels sinners to come join the happy crew.

[ 8 : 33 ] We're bound for Canaan's shore. The captain says there's room for you and room for millions more. Now I admit, there may not have been room for millions more on the ark.

But there was certainly room for many more on the ark. There was room for more than just Noah and his sons and all the wives. There was room for many more on the ark.

And yet we're told there, only eight were saved. Only eight were saved. Why was it only eight that were saved?

The people refused to listen. They refused to listen to Noah's preaching and they rejected Noah's pleadings to come into the ark.

And you know, in my mind, when I come to this verse here in Genesis 7, I have Noah, in my mind, I have the ark and this big door.

[ 9 : 35 ] Noah standing at the door, almost using it like a pulpit, and preaching to the people of his day, pleading with them, proclaiming to them to come into the ark.

But they didn't come in. They didn't come in. Only eight were saved. And yet what I find so amazing and even astounding, and boys and girls, this is one of your questions.

What I find amazing and astounding is the Lord's patience with us. The Lord's patience with sinners such as we are.

Especially because when the Lord saw the contamination of Noah's day and the confusion of Noah's day and the corruption of Noah's day, when the Lord saw all of it, you know, He could have decided, He could have determined to blot out humanity and bring judgment there and then.

And because of our sin, He would have every reason and every right to do it. But even with His promise of judgment, there was patience. There was patience.

[ 10 : 46 ] The Lord said there at the beginning of chapter 6, verse 3, My spirit shall not always strive with man, for he is flesh. His days shall be 120 years.

Now, I don't believe that 120 years was the length of time until the flood of God's judgment. I believe that 120 years was the limit of time that God then put onto mankind.

It wasn't the length of time until the judgment, but the limit of time that God put on mankind. Because up until this point, mankind, as we see there in Genesis chapter 5, mankind was living hundreds of years.

I mean, Noah was nearly 600 by this point. But what we see in Genesis 6 is that the longer they lived, the less they loved the Lord. And so the length of time that mankind lived was lessened.

Lessened and limited to 120 years. But the length of time from the Lord's decision and determination to blot out humanity and bring judgment, I would say it was less than 100 years.

[ 11 : 55 ] It was less than 100 years. It was the length of time it took to build the ark. which, as we've already worked out, was about 75 years. And as you know, for us today, 75 years is a lifetime.

75 years is a lifetime because our Bible reminds us, Psalm 90, our Bible tells us in Psalm 90 that 70 years in this world is a blessing.

Anything more than 80 is a benefit and a bonus. 70 years in this world is a blessing. Anything more than that, anything more, 80 plus, that's a bonus.

Which means that in the days of Noah, the Lord was long-suffering for a lifetime. the Lord was long-suffering for a lifetime.

Because the Lord gave a lifetime of opportunity to come into the ark. The Lord gave a lifetime with this opportunity of an open door.

[ 13 : 08 ] The lifetime of opportunity. My friend, the Lord was long-suffering for a whole lifetime. He was patient with people for a period of time.

And the Lord was patient with people because during that period of time we're told that Noah was preaching. Noah was preaching. And you know, I think that's something we often forget and maybe even fail to remember about Noah.

That Noah was not only a captain, he was not only a construction worker, Noah was also a clergyman. Noah was a preacher. Noah was a pastor to the people of his day.

In fact, Peter tells us in one of his letters, he said that Noah was a preacher of righteousness. Another question, boys and girls. Noah was a preacher of righteousness and God's patience waited while the ark was being prepared.

Noah was a preacher of righteousness. And you know, as a preacher, Noah would have preached about how bad the bad news is and how good the good news is.

[ 14 : 13 ] Noah would have preached about the sinfulness of sin. He would have preached about the corruption of mankind. He would have preached about the contamination and the confusion of society.

He would have preached about the judgment to come, the urgency to come into the ark. Noah would have preached about all these things. He would have preached about God's plan of salvation, God's provision of salvation, God's portion of salvation.

My friend, Noah was a preacher of righteousness. He was a herald of the king. He was a spokesman for his savior. And Noah would have preached the good news of the gospel. He would have preached just what Paul preached in the New Testament. When Paul was faced with Felix, Paul preached righteousness, self-control, and the judgment to come. And here is Noah, thousands of years earlier, preaching the same message, preaching righteousness, self-control, and the judgment to come. Noah would have preached about righteousness that comes by faith, faith in this savior. Noah would have preached and proclaimed in many ways, although not knowing him personally by preaching him the way we can tonight. Noah would have preached and proclaimed Christ and him crucified. He would have preached that you need to come into the ark. You need to use this door of opportunity. You need to repent. You need to be in Christ. You need to be saved. You need to come, and you need to come now. As a preacher of righteousness, Noah was someone who spent a lifetime, a whole lifetime, not only preparing the ark, but preaching about the need to be in the ark. He spent a lifetime preaching. And you know, many of the people in Noah's day, they would have heard a lifetime of preaching. They would have sat under a lifetime of sermons.

They would have listened to a lifetime of pleas and a lifetime of proclamations. And they would have heard this preacher of righteousness in their ears, day in, day out, preaching, always there, always in their face, always reminding them, you need to come into the ark. Just like there are many people in our day, and here in our congregation, and maybe watching at home in our community. And they've heard a lifetime of preaching. I wonder how many years you've heard people preach to you, or sat under a lifetime of sermons, listened for a whole lifetime of the pleas and the proclamations of different preachers. And you know, like it was in Noah's day, and this is the sad thing, this is the solemn thing. They do nothing with it. And they don't respond. They hear it, they sit under it, but they do nothing with it. They don't respond. And they refuse the preaching, they refuse the proclamation, they reject all the pleas to come to Christ, to come into the ark, to find safety, to find security, to find salvation. And despite the opportunity of an open door, they decline the door. Despite the opportunity of an open door, they decline the door.

And as Jesus said, he tells us so clearly in John 10, I am the door. If anyone enters by me, they will be saved. And that's the message of the ark. I am the door. Jesus says, I am the door. If anyone enters by me, they will be saved. There will be safety and security and salvation.

[ 18 : 21 ] But only eight are saved. Because they decline the door. My friend, there's no doubt that the Lord is patient with people. And I have no doubt that he's patient with you.

There's no doubt that the Lord is long-suffering. But I want to remind you this evening that he's not all-suffering. The Lord is long-suffering.

But he's not all-suffering. The period will come to an end. The time is always limited.

Which is why the door of opportunity, or the opportunity of an open door, as we see here in Genesis 7, it changed to the chaos of a closed door.

The opportunity of an open door changed to the chaos of a closed door. That's what we see, secondly, the chaos of a closed door.

[ 19 : 26 ] Those that entered, male and female, of all flesh, went in as God had commanded him. And the Lord shut him in.

The Lord shut him in. As you know, as I mentioned earlier, that the inspiration for doing a sermon series and a study on the life of Noah, it wasn't a mystical or magical message from God, but merely watching Veggie Tales with Matthew.

And as I said, what I love about Veggie Tales is that it doesn't shy away from the solemn reality of God's judgment. It doesn't hide this solemn truth that we need to be in the ark. We need to be safe and secure and find salvation.

But also what I love about Veggie Tales, and maybe I'm childish saying this, but I love the songs that they sing because the songs that they sing, they're full of scriptural truth.

So if you're a parent, I'd encourage you to use it. If you're a grandparent, use it. And maybe, like I said, maybe you think it's childish, but it always reminds me of what Jesus said.

[ 20 : 32 ] We need to have childlike faith. And sometimes the simplest things are the most profound things. Because one of the songs which I put on, I've actually put it in this week's notices, you can click on it, it's about God's plans.

God's plans. The lyrics are very simple. God's got plans for me and you. Great big things for us to do. God has plans. Don't ask Him why. When He says build, you say, how many cubits high?

Because God's got plans. That's the story of Noah. But in the song, and even in Noah's Ark and Veggie Tales, Shem has just got married and he plans to enjoy his new life with his new wife.

Which is why Shem sings a part in the song. And what he sings is, I've got plans. I've got plans to build a life and spend it with my awesome wife. And your big plans are in my way.

We'll build your boat. But let's do it another day. because I've got plans. I've got plans. And you know, even as Christians, we can have that attitude.

[ 21 : 41 ] The attitude of apathy and the attitude of arrogance with God. That God has plans for our life that we're being called and commissioned to follow.

But our response and our reply to God is just like, Shem, your big plans are in my way. Let's do it another day because I've got plans. I've got things to do. And I'll do it another day.

And you know, that attitude of apathy, that attitude of arrogance is what summarized and is what can sum up the people of Noah's day. Because the reason they refused to respond to Noah, the reason they refused to listen to the preacher, the reason they refused the call of the gospel was because they had their plans.

They had their purposes. They had their pay. They had their property. They had their possessions. But God wasn't part of it. God wasn't part of it.

And that's why when Jesus spoke about his second coming, he uses the days of Noah as this image and illustration. Jesus says there in Matthew 24, He says, As in the days of Noah, so will it be with the coming of the Son of Man.

[ 23 : 00 ] As in the days of Noah, so will it be with the coming of the Son of Man. For in those days before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark.

And they were unaware until the flood came and swept them all away. Then Jesus says, the most solemn thing, so will it be.

with the coming of the Son of Man. So will it be with the coming of the Son of Man. As in the days of Noah, so will it be with the coming of the Son of Man.

People will have their plans and they will have their purposes and they will have all their pay and all their property and all their possessions. But God won't be part of it. But at the second coming of Jesus, on the day of judgment, the day when he comes in his Father's glory, as Jesus explains in Matthew 24 and 25, he comes in his Father's glory to judge the quick and the dead and all will stand before the judgment seat of Christ and give an account.

on that day, as in the days of Noah, so will it be with the coming of the Son of Man. And Jesus says, concerning that day and hour, no one knows.

[ 24 : 20 ] Not even the angels of heaven nor the Son, but the Father only. And Jesus describes to us what kind of day it will be. What will it be like when Jesus comes again?

Jesus says, well, it will be a normal day. A day like any other. Because people will be eating. People will be drinking.

People will be marrying. People will be giving in marriage. People will be going to work. People will be getting ready for school. People will be going here and going there. So what's Jesus say to us?

It will be a normal day. Therefore, be ye also ready. For at an hour when you think not, the Son of Man will come.

Be ready for at an hour when you think not, the Son of Man will come. As it was in the days of Noah. Boys and girls, they were unaware and they were unprepared for God's judgment.

[ 25 : 28 ] It came as Jesus describes in the New Testament like a thief in the night. Just like a thief in the night. Unaware and unprepared. But you know, you look at this and you think, well, we have to ask the question, well, why were the people in Noah's day unaware?

Why were they unprepared for this great flood? Why were they unaware? Why were they unprepared? Because, well, Noah had been preaching and proclaiming about it for a whole lifetime.

For 75 years, their whole, a whole lifetime, Noah had been preaching and proclaiming this message, come into the ark. Surely they would have listened. Surely they would have learned from Noah, this preacher of righteousness.

But like it is today, in the days of Noah, the people were being called to have faith. they were being called to believe in something they had never seen.

Just like tonight. You're being called to believe in something you've never seen. And for those in Noah's day, they not only lived miles away from water, somewhere in the Middle East, those in Noah's day, they'd never seen rain.

[ 26 : 40 ] They'd never seen rain. We see plenty of rain. It never stops raining here. Even our summer is ruined by rain. But you know, I believe that prior to the flood, it had never rained.

Prior to the flood, it had never rained. And I say that because we're told in Genesis chapter 2, but just a few chapters earlier from this one, the Lord God had not caused it to rain, but a mist watered the ground.

The Lord God had not caused it to rain, but a mist watered the ground. My friend, in the days of Noah, they'd never seen rain. And yet Noah, the preacher of righteousness, he called his community to come into the ark for safety and salvation.

He called his community to have faith and to believe that a flood that they had never seen and rain that they never had experienced in their life, that this judgment, this rain and this flood, was going to judge the world.

And yet for a lifetime, a lifetime of preaching, they refused to listen. They rejected Noah's loving warnings because they couldn't see it. They couldn't see it.

[ 27 : 55 ] But you know, it should be a reminder to us that even though they never expected the flood of God's judgment, it happened. It happened.

And in the same way, we've never seen the fire of God's judgment. We've never seen the second coming of Jesus. But Jesus says, it's going to happen.

It's going to happen. But you know, what would have really tested Noah's faith? And it's when you read these chapters slowly, you see it.

Noah had never seen rain. Not just the people of Noah's day. Noah, the preacher of righteousness, had never seen rain. He preached about something they had never seen.

Just like we preach about Christ. You've never seen him. And yet you're called to believe him and have faith in him. But what would really have tested Noah's faith wasn't just that he'd never seen rain, but also that Noah and his family and all the animals, they were to enter into the ark a week before the water came.

[ 29 : 09 ] Everyone was to go into the ark a week before the flood came. We read there in verse 4. Verse 4 of chapter 7. For in seven days, the Lord says, I will send rain on the earth for forty days and forty nights.

And every living thing that I have made I will blot out from the face of the ground. Then you read down in verse 10. And after seven days, the waters of the flood came upon the earth.

They were to enter into the ark a week before the flood came. And you know, there are some people, I don't know if you like this, but some people love to be at the ferry first. They love to be early.

They hate being late for the ferry. But boarding the ark a week in advance of the water probably seemed strange. Not only to Noah, but also to the people he had been preaching to for a lifetime.

Especially when there was, well, there was no sign of rain. They'd never seen rain. The ground was probably bone dry. And yet, there are people there that are mocking Noah.

[ 30 : 13 ] He's getting everybody into the ark. They're probably ridiculing him. They're calling him ridiculous. Many would have joked. They would have jeered. They would have jested about Noah the numpty putting all these animals into the ark.

This man who built and this man who boarded the ark in the desert. That's what we teach our children, isn't it? Mr. Noah built an ark. The people thought it such a lark.

Mr. Noah pleaded so, but into the ark they would not go. Then we read in verse 11. In the 600th year of Noah's life, in the second month, on the 17th day of the month, on that day, all the fountains of the great deep burst forth and the windows of heaven were opened.

Literally, the windows of heaven are the floodgates. The floodgates of heaven were opened. The floodgates of heaven were opened.

But as the floodgates of heaven opened, the door of the ark was closed. What did that create? The chaos of a closed door.

[ 31 : 26 ] The chaos of a closed door. And you know, it really would have been chaos. Chaos, confusion, commotion. Chaos, confusion, and commotion.

After a lifetime of preaching. Preaching about the coming flood of God's judgment. When the clouds finally started gathering. And the rain finally started falling.

There was this realization. A realization that righteous Noah was right. It would have finally dawned on those outside the door.

Noah. He was a righteous man. And he was right. But for those outside the door, it was too late.

It was too late. And you know, you can't really enter into the awfulness of it. But you know, the realization that you're wrong must be terrifying.

[ 32 : 33 ] Must be terrifying. I remember speaking to one of the boys I used to work with a long time ago. We were sitting in the van one day. And it was all quiet. And then he said to me, he said, Myrtle, what if you're wrong?

I said, Well, I'm happy. I've lived my life. If I'm wrong about the Bible, I'm wrong about God, I'm wrong about Jesus. I've lived my life. I'm happy. It's a great life to live the Christian life.

But then I turned to the question. I said, What if you're wrong? What if you're wrong? All he could say was then, I'm in trouble. And you know, the realization after a lifetime of preaching, hearing this message and the realization that you're wrong, it would fill you with fear.

It would paralyze you with panic. As those who helped, as we said before, they were there helping build the ark. And those who had helped build the ark were left banging on the very door that they had built.

They had helped build the ark and they're left banging on the very door that they'd built. Which is why Jesus warns us when he says, As in the days of Noah, so will it be with the coming of the Son of Man.

[ 33 : 58 ] And you know, Jesus said that, and he goes on to explain why he said it. Because he tells us all these parables. He tells us the parable of the wise and the foolish virgins. You remember how Jesus explained and he emphasized that there are many who will hear about the prospect of his coming, but they're not prepared at his coming.



And like it was in the days of Noah, after a lifetime of preaching, there will be the chaos of a closed door. Many will be filled with fear. Many will be paralyzed with panic.

Many will be trembling with terror. Jesus tells us about those five foolish virgins. They were unprepared. They were unaware. They were unready.

And they were left banging and banging and banging on the door. And Jesus tells us what they said.

What they said to Jesus, Lord, open to us. Lord, open to us. But Jesus, the judge, will say, depart from me.

[ 35 : 06 ] You cursed into the everlasting fire, for I never knew you. I don't think there are more solemn words in the Bible than that rejection of Jesus.

Depart from me into the everlasting fire, for I never knew you. Do you know, my unconverted friend, here, or watching at home this evening, the message from Genesis chapter 7 is very simple.

It's very straightforward. As it should be. Because this is God's word. And the message is really, claim the opportunity of an open door, rather than being caught out in the chaos of a closed door.

Claim the opportunity of an open door, rather than being caught out with a closed door. The door of opportunity is still open.

Tonight it is wide open. And Jesus, the door, says, come. Enter in. And you will find life. You will find safety.

[ 36 : 35 ] You will find security. You will find salvation. So come. Enter. This great door to find life.

Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks this evening for thy word.

And that our longing is that we would all be found safe and secure in Christ. And Lord, we can say much. We can preach for a lifetime.

But Lord, we know that by thy spirit, thou art the God who is able to draw us and to bring us safely into the ark. O Lord, that thou wouldst bring each and every one of us, that none of us would be left outside, that none of us would be found outside on the last day, banging, saying, Lord, open to us, but that all of us would be safe and secure, finding salvation in Jesus.

O Lord, speak to us, we plead. That thou, O Lord, wouldst truly convict and convert. Bring us to a saving knowledge of the truth. Hear us then, Lord, we ask.

[ 37 : 50 ] Bless us in the week that lies ahead, that whatever this week has for us, help us, we pray, to know our safety and security is in Jesus Christ and Jesus Christ alone.

Do us good, then we pray, for Jesus' sake. Amen. We're going to bring our service to a conclusion this evening. We're going to sing the words of Psalm 24.

Psalm 24, it's in the Scottish Psalter. Psalm 24, page 230, we're singing from verse 7 down to the end of the psalm.

As I said, all of our psalms, they focus upon the theme of doors this evening and there's this plea to have a door opened. But this door is not like the door of the ark.

This door that's speaking of us, it's giving to us the image of a victor or a victoria. You could say, well, Jesus himself riding into the new Jerusalem and he's leading his people in and he's calling to the gatekeeper to open the door to let the king of glory in.

[ 39 : 20 ] It's a beautiful picture. But before we sing, we'll do the questions. Okay? Question one, complete the sentence, Noah was, I don't know if it says preacher or preacher, well, it's meant to say preacher.

Preacher of what? Righteousness. A preacher of righteousness. Question two, while Noah preached, the Lord was patient.

Very patient. Question three, what event in his life did Jesus compare the days of Noah to? His second coming. And question four, what word would describe the people of Noah's day?

Unprepared, yeah. So make sure you are prepared, not like the people in Noah's day. Okay? Right, Psalm 24, verse 7.

Ye gates lift up your heads on high, ye doors that last foray. Be lifted up that so the king of glory enter me. But who of glory is the king, the mighty Lord is this, in that same Lord that great in might and strong in battle is.

[ 40 : 33 ] We'll sing down to the end of the psalm of Psalm 24 to God's praise. verse 7. Let's sing this, verse 7. Ye gates lift up your heads on high, ye doors that last foray.

Be lifted up that so the king of glory enter me.

but who of glory is the king, the mighty Lord is this, in that same heart that great in might and strong in battle is.

in that same heart that great in might and strong in battle is.

Ye gates lift up your heads, ye doors, doors that do last foray, be lifted up that so the king of glory enter me.

[ 42 : 17 ] But who is he that is the king, the king of glory, who is this?

The Lord of all and none but he, the king of glory is.

The Lord of all and none but he, the king of glory is.

Alleluia, Alleluia, Alleluia, Alleluia, Amen, Amen, Amen, Amen, Amen.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all now and forevermore. Amen. Thank you.