

# ABC's of SALVATION

by

John J. Van Gorder

Copyright © 1946

## CHAPTER TWO

### BIRDS SENT OUT BY NOAH

**“And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more” (Genesis 8:6-12).**

IN every place in the Old Testament where man is saved from the wrath of God, there we may expect to find types of the work of the Lord Jesus Christ. These types were sign-posts along the highway of divine revelation, pointing to “the Lamb of God, which taketh away the sin of the world.” Let us notice some of these in connection with the judgment of the flood.

#### I. The Ark a Type of Salvation

I Peter 3:18-22 has perplexed many people. The simplicity of it makes it confusing. Note the explanatory phrases put in by “*C. H. M. on Genesis*” as follows:

**“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also (Spirit) he went and preached (through Noah) unto the spirits (now) in prison; which sometimes were disobedient, when once the longsuffering 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 (to which the antitype) baptism doth also now save us, (not the putting away of the filth of the flesh, (as by water) but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, who, having gone into heaven, and is on the right hand of God, angels, and authorities and powers being made subject to him.”**

Thus it is plain that both the ark and baptism picture the work of Christ in death and resurrection.

## II. The Ark Resting

Whenever the Holy Spirit sees fit to record the particular day of an event it has some significance to another date. For illustration, compare Nehemiah 2:1 with Daniel 9:24, 25. We find the ark rested on the seventeenth day of the seventh month (Genesis 8:4).

We quote William Lincoln as follows:

“There seems no reason to doubt that the day the ark rested on the mountain of Ararat is identical with the day on which the Lord rose from the dead . . . By commandment of the Lord, given at the time of the institution of the Feast of Passover, the seventh month was changed into the first month. Then three days after Passover, which was on the fourteenth day of the month, the Lord, having passed quite through the waters of judgment, stood in resurrection in the midst of His disciples, saying ‘**Peace be unto you.**’”

Noah and his family were not only saved from the wrath of God, they were landed upon a renewed earth. The believer is not only saved from the wrath of God, but he is risen with Christ and is a new creation.

## III. The Raven, a Type

After the ark rested, Noah opened the window and sent forth a raven. In this peculiar procedure the child of God will receive rich food. In Leviticus 11:15 the raven is classed as an unclean bird. Unclean birds and animals are types of the unregenerate man.

For many months the raven had been shut within the ark. The ark, no doubt, had been a jail to it. There was nothing there to its liking. It now had its freedom. It did not return for it could feed upon the carcasses of the animals destroyed in the flood. Its unclean nature could now satisfy itself to the full.

## IV. The Antitype

The raven is a type of that nature with which man is born. The latter is designated in the Scriptures by such words as “**flesh**,” “**old man**,” etc. Of this old nature the Word of God has nothing good to say. Note some of the things said about it:

1. It is enmity toward God (Romans 8:7).
2. It is not subject to the law of God, nor can it be, until changed at the coming of the Lord (Romans 8:7; Philippians 3:21).
3. It is totally blind to spiritual things (I Corinthians 2:14).
4. It has a perverted will (Ephesians 2:3).
5. Its affections are vile (Romans 1:26).
6. Its works are found in Galatians 5:19-21.
7. At the new birth it is not eradicated, suspended, or suppressed (Galatians 5:17).

## V. The Dove, a Type

After the raven, Noah sent out a dove. It was a clean bird and used for sacrifice. It would not feed upon unclean food. No doubt upon its first flight it flew low to alight upon some object only to find it something offensive. Weary of wing it flew back to the ark. On the second trip it found something pleasant to its sight. A desire was put into it by its Creator, and it plucked a green leaf from an olive branch and carried it back to Noah—a token to him of the new earth on which he was soon to embark. On the third trip the dove did not return. Vegetation was springing up everywhere in the new earth which had been purified by the judgment hand of God. The dove could now feed, nest, find multiply.

## VI. The Antitype

Note that the dove was not sent first, but the raven. There is exact nicety here in expression, for **“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual”** (I Corinthians 15:46). **“That which is born of flesh is flesh (first birth); and that which is born of the Spirit is spirit (new birth) (John 3:6). “Being born again, not of corruptible seed (first birth), but of incorruptible seed, by the word of God which liveth and abideth forever”** (I Peter 1:23).

There are those who would teach that all the **“old man”** needs is a better environment.

Remember that no man ever had the environment of Adam in the garden. What an environment!

- As he walked its primrose paths, no bird ever sang in the minor.
- As he gathered its roses, no thorn ever pricked his unblemished flesh.
- As he stood under its boughs, in an unclouded sky, no insect ever stung or viper struck.
- He could drink from its rippling brooks with no thought of contagion, for its waters were as pure as the dew drops that scintillated like stars from every blade of grass in the morning sun.

In such an environment, in a state of innocence, Adam fell. How can man be so blind as to think he can lift fallen man, with his depraved nature, up past innocence to a state of righteousness!

In the new birth, God supplies man with a new nature—the divine nature (II Peter 1:4). This new man cannot sin because he is born of God (I John 3:9). The works of the new nature are found in Galatians 5:22, 23.

## VII. The Conflict

In the believer's body, these two natures—these two men—live. There is a conflict on at once. It is no sham-battle. His body becomes a battlefield as real as any battlefield on this earth. In the Old Testament this is pictured by the conflict between Ishmael and Isaac—the former representing the old nature, the latter the new.

The new convert is often disturbed by this conflict when he expected to find all peace and harmony; the older convert is distressed and chagrined oftentimes by defeat.

Many times the believer is torn between the two.

- The flesh will say go to the club, while the Spirit will say go to the prayer meeting.
- The flesh will suggest the movie, while the Spirit will suggest the Bible class.
- The flesh will yearn for the highways on the Lord's Day, while the Spirit will yearn for the place of worship.
- The flesh will roll gossip under the tongue as a sweet morsel, while the Spirit will seek to lead lost souls to Christ.

All this contrast is seen in the two birds—one sought a decaying carcass, the other sought the olive leaf.

Paul went through this conflict in Romans 7, but wrote the divine recipe in Romans 8:2, "**For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**" And again in Galatians 5:16 where he says, "**This I say, then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.**"

"The flesh lusteth against the Spirit?"—  
The two are contrariwise;  
The believer is the battleground,  
His life—the sought for prize.

To whom he yields his affections,  
That one shall his master be;  
One means defeat and sorrow,  
One peace and victory.

~ end of chapter 2 ~

<http://www.baptistbiblebelievers.com/>

\*\*\*