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## Genesis

### Chapter 6 - Finding Grace in a Corrupt World

#### Grace Guaranteed (vs. 18-22)

**Genesis 6:18-22:** “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you. “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive. “As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.” Thus Noah did; according to all that God had commanded him, so he did.

Once again, we read Old Testament passages, and I think one of the things that we battle with is how exactly does this apply to my life? Oftentimes, the New Testament will shed light upon Old Testament truths and bring out the doctrine of that. We talked about that a little bit last week and if you would turn in 1 Peter 3, we will remind ourselves of that. As Peter refers to the ark, or more specifically, the salvation of God to Noah, during that particular time. If you with me in 1 Peter 3, Peter makes this statement,

(1 Peter 3:18) “For Christ also died for sins once for all, *the just for the unjust*, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”

Obviously, the focus of that particular verse is that though the flesh needs to die, the Spirit can come back to life.

It goes on to say,

(1 Peter 3:19) “in which also He went and made proclamation to the spirits now in prison,

(1 Peter 3:20) who once were disobedient, when the patience of God kept waiting...”

And here's the analogy once again, and the tie of the Old Testament,

“... in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.”

Then he states,

(1 Peter 3:21) “Corresponding to that, baptism now saves you...”

Now, he goes on and says, “not the removal of dirt from the flesh”, as sins, but there is a baptism that he's talking about that is analogous to the baptism, as he would refer to of Noah. The baptism, referring to the fact that he's going through the waters, and that he's going to come out safe.

If in fact you will look within this passage, in verse 15, he starts off with this statement,

(1 Peter 3:15) “but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you...”

See that little phrase, “in you”? That's what Peter is going to be focusing on because the question is when we consider Noah, “How is it that Noah was saved and nobody else was?” Well, God saw his heart, and the hope that was in him. He put his trust in God. He believed that by doing what God had told him to do, he believed that by loving God more than anything else by walking with Him as Scripture says, “Noah walked with God.” So, in the process of that relationship, it was a genuine relationship. Obviously, God knows what you're thinking. He knows if in fact you actually believe what you say you believe, and by virtue of that, because they're going through a time of suffering, he wants people to know that you're actually saved by virtue of a clear conscience.

If you look with me in verse 16, it reads this way,

(1 Peter 3:16) “and keep a good conscience...”

Well, his point is that you need to agree with God inside you. The definition of the conscience would be that you're

agreeing with God within. That's what's important to God. When you go through the difficulties, when you go through the trials or you go through the flood, so to speak, God will save you through the flood because of your heart; not because it's a really good boat.

The passage then goes on,

“...keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.”

Well, what puts them to shame? I mean, it's not the fact that you're not slandering them back. It's the fact that you have a good conscience with God while you're going through the difficulty, and God will put them to shame. A very interesting point.

So, that's why he says in verse 21,

“Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience...”

It's your heart that makes all the difference in the world and your faith and your hope. What is your faith and your

hope in? Is your faith and hope in God? So, God takes you through this trial and tribulation, and He gives this interesting analogy of the two.

If you look with me in Romans 6, you'll see in some way Paul making reference to a baptism which saves us in the sense of it's a faith. You're going through trials and tribulations, and the waters literally surround you, who are you going to put your trust in? Are you going to put your trust in the flesh? Well, this is an interesting point that the flesh actually has to die in order for the Spirit to live, but you're going to come out of this alive.

The way it reads here,

(Romans 6:3) “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?”

(Romans 6:4) “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

It's an interesting picture of baptism, because once again it's of you dying and then raising again.

It is that picture, as you go back to Genesis, of the ark that makes it most interesting because the very word that he uses for “ark” within the text, “*tēbâ*” is also translated in many of the ancient writings as “coffer” or “coffin”. So, the interesting picture of this large boat is like a huge coffin that God makes, and He says, “We're going to bring you out.” And what a wonderful hope we have when we consider that death no longer has a sting, that God is literally even in the Old Testament promising us that you're going to come out of this. “Though you walk through the valley of the shadow death, you don't have to fear any evil. I'm with you. You're coming out of this alive” and wonderful promise of resurrection, even in the Old Testament, in this wonderful picture of the ark.

As we come to Chapter 6 in particular, we realize that the world is a corrupt place and it's overwhelming. We made mention of the fact that it was copious. I would even go a little bit further and say it was ubiquitous in the sense that it evil permeated everything. I mean, there was evil

all over the place and it was suppressing and hurting and destroying the earth. Not only that, but it was threatening Noah at this time. The interesting point that is conveyed within the text is that up to 500 years, Noah had no children. Now, at 500 years, he has these three sons. It's followed in a particular phrase, and if you look with me in Chapter 6, it reads this way,

(Genesis 6:9) “These are the records of the generations of Noah. Noah was a righteous man, blameless in his time...”

Watch the phrase here,

“...Noah walked with God.”

Now, we saw this phrase before, and we made mention of it, but if you look with me in Chapter 5 as it makes reference to Enoch, who walked with God, it says,

(Genesis 5:24) “Enoch walked with God...”

Now what follows that walk, and once again, we emphasize the fact that this is really seen nowhere else in Scripture, which seems to convey that there was an actual personal walk with God on the earth, but the picture is clearly one of fellowship and agreement. Can two walk



together unless they be in agreement? So, there's this agreement that they have together and a common love and affection that they have, and they want to be with one another. Of course, that's what God desires to do, to be with us. Nevertheless, in Genesis 5:24, "Enoch walked with God." What follows that?

Well, what follows that is,

"... he was not, for God took him."

What's different with Noah is He's going to leave him here. Now, what God is demonstrating with Enoch is His desire to be with us. So, your love and walk with Him, God wants to picture through Enoch and wants to demonstrate to you, "I want you with Me all the time."

And that's a great picture that is given to us. But with Noah, He's going to give a different picture, and with Noah, the picture that He's going to give us, if you go back to Chapter 6, it says at the end of verse 9,

"... Noah walked with God."

Well, you always want to see what follows that.

(Genesis 6:10) "Noah became the father..."

Now, what we know is, if you look in Genesis 5:32, Noah was 500 years old when this happened. So, he had no other children before that and for the best of our recollection, he has no other children after that which is kind of bizarre in and of itself. You kind of get the feeling that he was kind of holding off, even getting married because the world was so wicked, that maybe part of the process was he couldn't even find a good wife. I do think it's kind of bizarre that we never know the name of Noah's wife. We know his three sons. We know Noah. We don't know her name, but with that being the case, what we have within the passage is Noah is made reference to the same kind of walk that Enoch had with God. So, there was a close relationship, but what we're going to see is this relationship that God is conveying, He's building on. So, if you were to say to somebody that you love, "I love you", and then you were to make a statement, "I want you to be with me all the time." That would say one thing. But then you would maybe build on that and say, "And I want us to do things together and I want us to accomplish things together and I want your life to be complete and

fulfilled.” That would then take that to another level. So, God takes it to another level through Noah.

So, the passage reads this way, that Noah walked with God, and then he had these three sons. Now, the point is that God was going to save humanity because as you know, you go through these three sons, Shem, Ham and Japheth and they literally are the next humanity; salvation of humanity. In fact, all humanity is related to these three boys. The interesting point is that before this flood, you have all those that were related to Cain, and I just have one simple thing for you to reflect on, do you know of any genealogy that is tied to Cain today? And the answer is absolutely not. None of Cain's descendants survived, but every one of Noah's descendants will survive, and God has given an interesting picture that all this humanity, in every walk of life from these three boys there will be some that will be saved. “I'm going to preserve these three.” And I'm so thankful because I think I'm kind of related to Japheth, but you realize that God is saving and giving a promise that these are going to be saved, and it's a great promise that He gives us. As it goes on, we see

that He tells Noah to do something in order to cause this to happen, and it's a wonderful picture of, "You're going to work with Me. We're going to work together. This is what's going to happen." So, he builds this ark. Now, we talked about the word itself, but just to remind you, that word of the "ark", "*tēbâ*" here in this text, referring to somehow "coffer" or "box" or in some cases is actually used to refer to a treasure. Which is an interesting picture in which God is saying, "This is something I treasure. I want you to go in, and We're going to preserve you." So, that picture, but we also have it in Exodus 2.

Actually, the only other place that really emphasizes and uses this particular word is in Exodus 2:3 in particular, where it makes reference to the basket that Moses was put in and covered with pitch as well and saved through the waters as he was drawn out. Thus, his name, Moses, means to be drawn out of the water. So, God preserved him in that case. In that particular incident, what we have is a picture of something that was made out of care by a mother. So, you have this thing that kind of surrounds and protects. Now, we talked about specifics of the ark last

week, and even the measurements and how they really in many respects defined that which was most stable. We talked about even the measurements today, the ship builders realized that these are measurements that actually are the best measurements for a ship to be stable, to be comfortable to go through the largest of waves and to be strong. So, all those things were true, and God is conveying, "I want you to be safe. I want you to be stable, and I want you to be strong and I'm going to give you peace in it." So, clearly that's a wonderful picture. But He goes on and He tells him, "I want you to make measurements," and He uses the measurement of cubit. Remember that? Now, the word that he uses in that text, "*'ammâ*", cubit; just to let you know, there are actually different kinds of cubits, which is interesting.

Deuteronomy 3:11 says there's the ordinary cubit. Ezekiel 43:13 mentions a cubit plus a hand's breadth, which a hand breath is basically 4 fingers that you put together and that's a measurement that is given. Then in 2 Chronicles 3:3, there's the old standard.

So, there are different measurements. However, the original sense of a cubit was basically your forearm, and it was from the tip of your finger to your elbow, and that's a cubit. Now, what's interesting to me about a cubit, as with a hand's breath, is they are personal measurements. So, the measurement of the cubit or the length of the cubit is in accordance with who it is that's doing the measuring. It's actually made that way which Scripture is conveying to us a sense of personal. There is a sense of personal salvation. When you're building this ark, it is for you.

When you come to the end of Revelation, in particular in Chapter 21, it talks about the building of the city or it talks about the measurements of the city in heaven, this great city that comes down out of heaven, and we go, "Who measured it?" And God says in the text, "The city is in the measurement of man." That's a very interesting statement. What it's actually saying is it was measured according to you. It was made just for you. When Jesus says, "I go to prepare a place for you," what He means is, according to your measurements; more specifically, made

just for you. So, it has that personal feel that God is conveying.

So, we have this ark, this treasure chest that God is declaring and He's wrapping us in it. Then, he's putting pitch inside and out, which you remember the word, "pitch"? That word, "coffer" that makes reference specifically to and is translated often in Scripture as atonement. So, not only do we have atonement inside and out, but another place in Psalms, it's actually translated "forgiveness". So, we have that which protects us against accusations of man, against even our own that accuses us. That wonderful picture of God wrapping us in this picture of forgiveness. Now, I believe one of the reasons why the whole picture of all the measurement being in cubit is that forearm, which is where infants are cradled. If you have a mother and she has a baby, she takes her forearms and she cradles her children with this. The reason I say that is, "*ammâ*", that is cubit, is actually derived from the root "*'ēm*", which means mother. So, what we have is this wonderful picture of God literally cradling Noah, and saying, "You're going to be safe. I've

got you in My arms.” And you have this picture of being surrounded by forgiveness of God, and “We're going to protect you all the way through this.” All of these are wonderful things. They're wonderful things until you wonder, “But are they real, and am I going to be kept?” This is where God comes in the picture, and He goes, “I guarantee it.” So, we're going to see one of the great differences of Enoch, though he walked with God, and then he was not; God is going to demonstrate a great love to Noah, in a very unique way in that He's going to give him a promise. It is the promise that's going to sustain him in this.

So, we'll pick up in this passage, in Genesis 6:18, in which He uses the word “covenant”, which is a word that is fairly familiar to us in many ways, but perhaps not completely understood because of the intricate nuances of the word.

But he starts off in this way,

(Genesis 6:18) “But I will establish My covenant with you...”



Now, once again, why with him? And I would say, well, it's been pretty clear all the way around because he walked with God, because he wanted to be with God, because he loved God. Peter would say because he had a clear conscience, that his only hope was God. There was a sense of peace that he had, that there was just no way that he was going to trust in anything else, and God says, "Ok, because of this, this covenant is with you." Now, because it's with him, God also realizes that there are concerns that Noah has, and what are those concerns? Well, obviously family.

So, the passage goes on, it reads this way,

"But I will establish My covenant with you; and you shall enter the ark..."

So, that's his own salvation.

"... you and your sons and your wife, and your sons' wives with you."

It is interesting that we're concerned for those that are loved ones, but we're also concerned for those that they love, and God says, "I see that." But you have to

understand that all of this is because Noah walked with God. There's really no verse or passage that says, "You know, your wife is really a good wife." There's no passage that says, "Your sons have been really great sons." In fact, we see some character flaws as we go into Ham's generations, but Noah walked with God and because of that, God says, "I see what you desire." I mean, it must be true, that Psalm 37, that if you delight yourself in the Lord, He actually knows what your desires of your heart are, and He cares about them, and He works on behalf of those.

So, it says,

"... your sons and your wife, and your sons' wives with you."

Now, the now the focus of this is on the word "covenant."

Just to give a depth to it, there's another passage that comes along in Genesis 15. If you turn there with me, you're actually going to see this being played out in a very physical and graphic way; it is in that physical and graphic

way that in some way we actually understand the heart of God when He uses the phrase, "I'm going to make a covenant with you." And what is God thinking? How is He perceiving this? This is in the context of God promising Abraham that He's going to watch over the generations to follow. Abraham obviously had some concerns about that. So, God says, "I'm going to take care of that and these generations. Now, they're going to go through difficult times. They're actually going to go through 400 years of slavery, but I'm going to keep them." And Abraham is going, "How can I be sure?" And God says, "Ok, let Me do this." And that's what He does.

(Genesis 15:8) "He said, "O Lord GOD, how may I know that I will possess it?""

Once again, the emphasis is going to be on his descendants because you look at verse 18, "How do I know that my descendants are going to be taken care of?"

(Genesis 15:9) "So He said to him, "Bring Me a three year old heifer, and a three year old female goat..."

All these represent something. I'm not going to go on into the great detail of this, but the heifer seems to always have with it a sense of corporate; a picture of those that work and labor and are in commerce. So, the picture seems to be conveying all of your inheritance, no matter what their walk of life is. When you look at the three-year old female goat, 3-year-old in every case is dealing with total maturity. So, God bringing ultimately these things to perfection, but the female goat is dealing with domestic and the pleasures that people have. Then, the three-year old ram, you're dealing with competitiveness and force in that particular animal. The turtle dove - obviously, harmlessness and transient. Of course, you have kind of the poverty, the simplicity with the pigeon. All of these are representative of something. Here again, I don't want to emphasize too much of that.

(Genesis 15:10) “Then he brought all these to Him and cut them in two...”

Now, the word “covenant” actually means “to cut”. In fact, if you were to do a direct definition of the word “covenant”, it would just be “cut”. Sometimes it's actually

translated “to eat” because it's the cutting of the teeth or the chewing of thing, which is interesting, because ultimately, when we have Jesus making a covenant with His disciples, they sit down to eat, and He says, “This is My body which is broken for you.” So, all these are ultimately going to tie in, but you have a cutting and you're going to see this. The fundamental word “*b<sup>a</sup>rîṭ*”, for “covenant”, is actually going to be seen within the passage here, in which it says,

“... he brought all these to Him and cut...”

That's “*bāṭar*”. So, “*b<sup>a</sup>rîṭ*”, “*bāṭar*”, same basic word that is in play.

“... cut them in two, and laid each half opposite the other; but he did not cut the birds.”

Which seems to be an undivided spirit. Here again, we're not going to get into all the details.

(Genesis 15:11) “The birds of prey came down upon the carcasses, and Abram drove them away.”

“You're not going to spoil this moment”, so to speak, and it's an interesting picture of the parable of the soils.

(Genesis 15:12) “Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.”

(Genesis 15:13) God said to Abram, “Know for certain...”

So, this seems to be the reason for the covenant, that He wants him to know, “for”, what? For certain. He wants him to be sure about this.

“... “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.”

(Gen 15:14) “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.”

“I’m going to take care of them. Difficult times are going to come. I’m going to take care of them. They’re going to come through this.” It's kind of a picture of the ark, right? “You’re going to have a flood, but you're going to come through this.”

(Genesis 15:15) “As for you, you shall go to your fathers in peace; you will be buried at a good old age.”

(Genesis 15:16) “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.””

This is a key point here,

(Genesis 15:17) “It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.”

So, this seems to be the picture of a covenant. You're making something for certain; you're making a promise, and you cut these animals, and you walk between them. Now, what is interesting in this particular context is Abraham doesn't walk between them, which seems to mean that this covenant is just based on God. It's not based on Abraham doing anything. In other words, God says, “It's just Me. This is a promise I'm giving you, not contingent on you agreeing with Me.”

Now, you have another interesting picture. If you look with me in Jeremiah 34. Kind of the long way round it, isn't it? But in Jeremiah 34, you actually see that this practice is still continued during the time of the

Babylonian invasion, and of course, will continue during many years to come. But in this passage, he talks about the fact that a Hebrew brother during a particular period of time needs to set free his slave after seven years, and you make a promise for that. The way you make the promise is that you make a covenant.

And the text reads in verse 15, because in this passage He's saying, "You didn't keep your covenant", but the passage reads,

(Jeremiah 34:15) "Although recently you had turned and done what is right in My sight, each man proclaiming release to his neighbor, and you had made a covenant before Me..."

Which is that picture. Now, what He's going to do within the passage and the reason I have you turn to this is to see how this passage looks very much like the passage in Genesis 15.

He goes on and says, "But you didn't set him free."



(Jeremiah 34:17) “Therefore thus says the LORD, ‘You have not obeyed Me in proclaiming release each man to his brother and each man to his neighbor...””

In other words, “You didn't keep your promise.”

“... Behold, I am proclaiming a release to you,’ declares the LORD, ‘to the sword, to the pestilence and to the famine; and I will make you a terror to all the kingdoms of the earth.”

(Jeremiah 34:18) ‘I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts...””

So, obviously this is a picture of what a covenant is. In other words, God in a way is giving this graphic picture of what His heart was feeling when He said, “I'm going to give you a promise.”

Hebrews makes an interesting statement in which it declares God being so great, could not swear by any other, so He swore by Himself. So, you see Him walking through or going through the two. But “What is the

picture of?" is the question that you have to ask yourself. I would suggest it's a picture of about two or three things, specifically. One is it's a picture of commitment. Once you begin to walk through there, you're saying, "The only way we're united is by being all in and willing to go the distance." Now, the distance actually means that you're willing to die for this, because you're going through the two pieces that were cut. So, you're putting your life on the line. If in fact I didn't, I wouldn't do this, it would be my death. That's why God says, "If you walk through these two pieces, it's going to be death to you. We're going to destroy you because you made a promise unto death." So, it literally is a picture of total commitment. It's also a picture, very interesting, of finality. That is to say, once you cut the animals in half, you can't glue them back together. The point is that this is a promise that's irreversible. It's a commitment that has been made that cannot and will not be reversed. So, this wonderful picture of being all in and irreversible is what God wants Noah to feel. Now, once again, He doesn't have him go through this, but the picture that's given to Abraham is that picture given to us in Scripture so that we actually

know the heart of God when He's telling Noah, "I'm making a commitment to you. I'm putting my life on the line so that you're going to be saved." It's a great picture that God has given us, even in the Old Testament.

So, as you go back to Genesis 6, it is at this juncture that we read,

(Genesis 6:18) "But I will establish My covenant with you; and you shall enter the ark..."

Which is the covenant, "I promise you you're going to be safe in this ark. You're going to enter."

But he goes on and makes reference to the others. Once again, we're not over-reaching when we compare what is going on with Noah to our own lives. How do we know that? Well, once again, 1 Peter 3. He's already established the same salvation, the same covenant, is with us. In other words, there's a picture that God has given us through the physical in the Old Testament. So, what is He saying? Well, in many respects, even the fact that He's having Noah build this ark, He is saying, "I want you in the game with Me." We quote the passage in 2 Corinthians 6, dealing with God making reference to the fact that we're

working together, and we're working together with Him. Because when you work together with Him, you become all in with Him. So, the passage says, "You're going to build this ark. We're going to establish this covenant. You're going to go in the ark- you and your sons, your wife, your wives with you."

And then He says,

(Genesis 6:19) "And of every living thing of all flesh, you shall bring two of every kind into the ark...."

Now watch the phrase here,

"... to keep them alive with you..."

So, he becomes an avenue in which life is preserved. Very interesting passage.

"... to keep them alive with you; they shall be male and female."

Of course, once again that they might produce even more.

(Genesis 6:20) "Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind..."

That's kind of bizarre that He would use that kind of language and mention specifically those. Where might we see something that is parallel to that in the New Testament? I would say it's in the Book of Acts because if you remember, God was calling Peter to go to the Gentiles. In his calling to go to the Gentiles, he puts down this sheet, and the way it's described is "having four corners", which is a picture of the four corners of the world. I have a quote here, "four-footed animals, crawling creatures, and birds of the air." That was a quote from Acts. The point is, he puts this blanket down and of course, the whole purpose of the blanket is that Peter says, "Those are unclean. I'm not going to mess with them." And God says, "If I tell you to eat them, eat them" or more specifically, "If I tell you to go to the Gentiles..." You know, Gentiles are unclean. You don't mess with them. He goes, "If I tell you go to the Gentiles, they're clean."

"Of every kind. We're going to save them." That's a great picture.

So, he goes on, if you look at the passage,

(Genesis 6:20) “Of the birds after their kind, and of the animals after their kind, of every creeping thing...”

I don't want to get too specific about this, but there are a lot of creepy crawly people.

“... of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.”

That's a key phrase as well. Just kind of mark these as we're going through.

(Genesis 6:21) “As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.”

That's a pretty strange text because I would think animals eat different kind of food, but it seems as if they're going to be eating from whatever you gather for yourself. Pretty interesting, isn't it?

(Genesis 6:22) “Thus Noah did; according to all that God had commanded him, so he did.”

Now, why in the world would Noah find grace in the eyes of the Lord? Well, Jesus would say in John 15:14, “You're

My friends if you do what I say.” So, all the way through what we see is Noah simply doing what He says.

John 14:15 reads this way,

“If you love Me, you will keep My commandments.”

“If you love Me, you'll trust Me. If you love Me, you'll build an ark. If you love Me, you'll go in. If you love Me, you'll take your family in. If you love Me, you'll rescue this life, and you'll do everything I tell you to do, if you love Me.” Now, what we have is an interesting comparison, I believe, in our own life, in which God is calling us as He would with Noah, and He's making a covenant with us. Here's the promise, “If you will trust Me and believe Me, if you will love Me with all of your heart, then I'm going to make a promise to you. Here's the promise I'm going to make to you. First of all, I'm going to save you.” That in and of itself is a wonderful thing, isn't it? Then He seems to convey, “I'm going to save your loved ones.” Now, how exactly that's going to work, I'm not going to jump into that, but it's very clear that this family is saved because of Noah's walk with God. There is nothing that says in the passage that Noah was having family devotions. I'm not

saying he did or I'm not saying he didn't. All I'm saying is that the emphasis of the salvation is that he walked with God, and because he walked with God, you have the benefits of saving him, of those that he loved. When you look at this, to keep every kind alive, God actually calls us to be agents to keep different ones alive. The question is, who are the ones that God wants me to keep alive? That's the question, and the answer is very clear within the passage, "They shall come to you, and you shall keep them alive." Not all the animals of the earth came to him. I think of Acts when you come to the end and Paul is there in Rome, and do you remember, he's kind of under house arrest, but he's in rented quarters. As he's in rented quarters, it seems at that juncture he can't go anywhere. If you look at the end of Acts, you can read this. Not now, but later on. As you read the passage, it says that all sorts of people were coming to him. What's also interesting is you see Paul in Philippians 1, and here he is once again, in prison, and the Praetorian Guard are being saved. Now, what Scripture seems to convey is that wherever we are; because I think there are times in our lives where we feel, "I'm here building this ark. I can't go all over the place to



gather everybody.” And God says, “I'll bring them to you. Just do what I say.” If the housewife is obedient to do what her husband says, if she's submitting to her husband, God's going to bring opportunity to her. She doesn't need to go to the mission field. God will do that. If children are obeying their parents and honoring their mother and father, God's going to bring opportunities in their life for them to minister. If husbands are at work or you're on the job and you're doing what you should be doing on the job with integrity and walking with God and loving God, as you begin to do this; I have found, it's a bizarre thing, but the more that I walk with God, the more God brings to me. It is part of that salvation plan, but it's God rewarding us for our love for Him. Delight yourself in the Lord and He'll give you the desires of your heart. The delight isn't in your desires, the delight is in the Lord, and this is where a lot of times we get out of focus because our thought is, “I've got to save somebody, I've got to save somebody. This is somebody I really love.” And God says, “Stop. We haven't had any time together, and who do you think saves them?” So, in the process of us running around in circles, we're actually dooming the very

people that we desire to save because we're forsaking the very thing that is of the most value. So, "I'm going to help you keep these alive and they're going to be coming to you" and you say, "Well, how am I going to feed everybody?" More specifically, "How am I going to minister to such a group of people?"

Once again, if you look with me in 2 Corinthians, it will pretty much nail that one just as a way of reminder. You think about the feeding of the 4,000, you think about the feeding of 5,000; in each case, not only were they able to feed everybody, but the disciples were able to eat too and had an abundance afterwards, right? This is kind of fundamentally the picture of 2 Corinthians 9, if you look there with me.

(2 Corinthians 9:6) "Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

(2 Corinthians 9:7) "Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."

Verse 8 is your key verse,

“And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed.”

“I'm going to make sure everybody's fed. You bring them in. I'll send them to you.” I mean, you realize that it's God that does all the work.

In fact, He reminds us in verse 10,

(2 Corinthians 9:10) “Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness;

(2 Corinthians 9:11) you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.”

The wonderful power that we're seeing is that not only is God going to bring people to you, but He's going to supply the abundance that you need to take care of them. I know that oftentimes in ministry I'm going, “I don't even feel like I have any energy for the day” and then God has somebody call me. Then, all of a sudden, it's like I'm Mr.

Perky. I don't know where that even came from, but it has to be the Spirit of God, because it's not in me to do those kinds of things. But God begins to revitalize you for the work that He has called you to do, and He gives you all sufficiency for everything. So literally, what is the promise?

Well, the guarantee that is given to Noah is the same guarantee that's given to us, in particular, in John 15, where Jesus says, "If you'll do what I say, if you'll keep My commandments, then this is what's going to happen." Once again, I just encourage you to read the text again for yourself. "This is what's going to happen, you and I will continue to walk together. We'll always be together. In addition, you'll always be happy. I'm going to fill you up with joy." And here's the clincher, "You will be productive in everything you do." Now, you say, "What's the guarantee?" And Jesus says, "Watch me", as He gets on the cross, and He literally guarantees every promise that He gives us at the moment that He gets on that cross. It is wonderful, the heart of God that is being displayed, "I'm willing to die for this. What are you willing to do?" And

that whole thought of a promise with a guarantee is the most gracious thing that God could ever give to me. “I guarantee you that I'm going to save you. I guarantee you that you're going to be a blessing. I guarantee you that your life will be productive. I guarantee you that you will find lasting joy, and I actually guarantee you that we will always be together and never leave each other.” That's a great guarantee.

### **Closing Prayer:**

Father, we come before You, we give You thanks for the guarantees that You give us; the promise that You give us in Your word. We see it from days of old. We now see it in the times of Christ, and even in our life today, we see the ramifications of those things as we begin to receive the promises of God; to believe and understand that these are things for us today is such a wonderful, wonderful thing.

With your heads bowed and your eyes closed. God's offering you something. He's offering you opportunity to work together with Him. He's offering you an opportunity to be saved. He's offering you an opportunity to help save others, to bring life to those that He brings into your presence, to supply all the needs according to His riches and glory. He is making a promise to you. The question is, will you go in the ark? I mean, you have to be willing to die to self. That's the question.