

03.09.25

Genesis

Chapter 7 - Reconciliation Means a Clean Start The Perfect Day for Rain (vs.6-12)

Genesis 7:6-12: Now Noah was six hundred years old when the flood of water came upon the earth. Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood. Of clean animals and animals that are not clean and birds and everything that creeps on the ground, there went into the ark to Noah by twos, male and female, as God had commanded Noah. It came about after the seven days, that the water of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. The rain fell upon the earth for forty days and forty nights.

Well, who doesn't know about this magnificent event that happened? 40 days and 40 nights of rain pouring down from the skies. We perceive that at one time the atmosphere was much thicker. So, the drawing of the water from the heavens, that it literally poured out. The way the language that Scripture uses within the text seems to convey that it was not a rain, but like a waterfall coming out and the subterranean waters start rising up, and the earth was flooded; every mountaintop covered. This is God cleansing the earth. We know what has been happening. We know that man has not only sinned willfully, but every thought that he has was nothing but evil, and God is cleansing the earth. Only God can do the cleansing, and I think it's important to realize that the cleansing is an act of God. The passage actually says, if you read in Chapter 6, “I, even I am bringing a flood upon the earth.”

You read in passages like Isaiah 43:25,

“I, even I, am the one who wipes out your transgressions...”

Only God does the cleansing. That's a comfort to me because if I thought that I could wash away sins or cleanse in anyway; I know that in our thoughts, sometimes we perceive that we are the ones that grant forgiveness to people. We say to people, "We forgive you," but we're not granting them cleansing. In no way are we absolving them from their sin. No way are we in any way exonerating them and making them free from the guilt that they have. What we're simply doing is, according to Scripture, we're letting go. The Bible says that love does not take into account a wrong suffered. So, we let it go. The word "forgive" for us literally means we don't hold onto it. We let it go, but we can't make that person feel better about their sin. We can't wash away their sin. We believe that if you confess your sins to God, He is faithful and just to forgive your sins and to cleanse you from all unrighteousness, but only God can forgive, and only God can do that cleansing work. This is one of the fundamental points that we begin to see within this passage, and we also realize in the process of cleansing that I could not, by virtue of wishing myself clean, make myself clean, or in some way perceiving that I am clean.

Proverbs says this,

(Proverbs 30:12) “There is a kind who is pure in his own eyes,

Yet is not washed from his filthiness.”

Just because you think you're clean doesn't mean you are and doesn't literally make you feel better. So many times, as I've come before the Lord, I've realized that unless He takes away this guilt and burden of my sin, I'm not going to feel clean, but how wonderful it is to know that we can be clean.

Now, what's also interesting with that the passage is that there are two ways that you can be cleansed. One is by the flood; the other is by faith. You can be in the ark or outside the ark. In both regards, there's going to be a cleansing, and in many respects, we work together with God in the reconciliation of lives. God allows us to minister with Him. We've oftentimes quoted and have continued to quote the passage in 2 Corinthians 5, and as Paul so aptly puts it, “We are ambassadors for Christ, and we are begging you, we are entreating you, be reconciled to God.” God is calling us to work together with Him. In

other words, to put it simply, and maybe contextually, we would say, “Get in the ark. Get in. Do what God says. Believe that He is the one that will save you, and by trusting in Him you can have everlasting life but get right with Him. Obey Him and believe that He is the only one that can save.”

Scripture says in Isaiah 43:11,

“...there is no Savior besides Me.”

And there's no way out of the flood beside the Lord, but God will save, and we see this interesting picture of Noah being involved in the process of reconciling; in the process of saving. In a way, what we're seeing within this particular passage is ministry and ministry defined. A ministry is defined in a lot of different ways.

When you come to Matthew 7, there are those that come before the Lord in that final day and they say, “Lord, Lord, didn't we do these things?” He mentions 3 different things, “Prophesying Your name. Didn't we do great works in Your name?” And he begins to display all the things that are really external and showy. In a way, what the text begins to reveal is that we think in terms of putting

ministry on stage. To us, ministry is something that you do in front of people and God says, "It has nothing to do with that. It has to do with obeying Me. It has to do with keeping My commandments, and it has to do with you actually serving Me." And it's hard for us to think in terms of that because we've so caused ministry to be aggrandized to the point of exalting it to a point of almost being condescending and critical of others that are not as high as we are, as lofty as we are, and that literally has nothing to do with ministry. So, what's wonderful about passages like this is it begins to define what ministry looks like and how ministry is effective. What causes ministry to be effective? What are the things that I have to know? Where do I begin? It's one of the things that we're going to see within the passage. What do I have to recognize? The things that I have to acknowledge, and all these things are beginning to come out within this particular passage.

So, as we go through this, in a way, I believe Scripture is beckoning us to, as 2 Corinthians 6:1 says, work together with Him and we began working together with Him. It is a

wonderful privilege to consider that God would have us work together with Him in ministry. It is important that we clear the desk, we clear the table of all of our thoughts of what we would perceive ministry to be, and we just simply look at what God says it is.

So, as we come to this passage in particular in verse 6, we see some interesting things that are being interjected within the text. One, of course, is the age of Noah and the relationship with the flood. It's very interesting. We'll talk about that as time goes on, but also in the passage, in verse 7,

(Genesis 7:7) “Then Noah and his sons and his wife and his sons’ wives with him entered the ark because of the water of the flood.”

The relationship that he has with those around him.

Verse 8 is going to be dealing with the clean animals. It's kind of repetitious because when you back up into Genesis 6:19, he talks about the kind of animals that are going in; verse 20, the kind of animals that go in; Genesis 7:2 is about the kind of animals that go in. I mean, we're seeing some kind of repetition here, which is pretty

interesting in and of itself and to be noted, anytime you see repetition like that.

(Genesis 7:8) “Of clean animals and animals that are not clean and birds and everything that creeps on the ground.”

Once again, repeating that.

(Genesis 7:9) “there went into the ark to Noah by twos, male and female, as God had commanded Noah.

(Genesis 7:10) It came about after the seven days...”

They get in the Ark, and it's a wonderful picture.

Then the next verse that you begin to read is once again his repetition of, “And Noah was 600 years.” So, as we come to this, what we're going to see is God working in the life of Noah, and I would trust in some way working in our life as we begin to understand in some way what God is calling us to. “Accept God's gift” is what we would call out to those that are close to us and those that we love and those that we would long to see saved. Accept the gift of God and accept God's order that He has established. I think it's to be noted that they go in two by

two. Did you notice that? He specifically wants to mention once again, “two by two,” and did you understand why He does that? Because then He goes, “Male and female.” What He's saying is, “If you go in, you have to accept My order, and I have an established way of doing things and you're accepting that.” So, you're not only accepting His salvation, you're accepting His established order.

So, as you come through this, we're going to see some, I think, fundamental principles of effective ministry and the first would be, I guess I could say it would go without saying, but we're going to say it anyway, that it would have to begin with a right relationship with God. The passage actually makes reference to, if you look in Chapter 6, there's an interesting contrast,

(Genesis 6:5) “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”

Then, you drop down in verse 8, what does it say?

“But Noah...”

That's in contrast with all the evil that is being seen upon the earth.

“But Noah found favor in the eyes of the LORD.”

And we understand why, as you come to verse 22 of the text, it says,

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

Sometimes it's hard to clarify what it means to be righteous, but Scripture makes it really clear that a righteous person is one who agrees with God and lives in that agreement. In other words, you literally believe that God's way is right. So, you begin to align your life with what is right, and that's what it says,

(Genesis 7:1) “Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous before Me...”

In other words, “in My face”; more specifically, “in relationship to Me, you've displayed yourself as on board with everything that I'm saying” and we see the

repetitiveness of Noah's obedience to God not only as you looked in Genesis 6:22, but if you look in Genesis 7:5, “Noah did according to all that the LORD had commanded him.”

You have to be right with God. You have to have a right relationship with God, and you actually have to believe that He's the one that knows better, not you. It is God that is right, not you. Once again, it's a very simple thought, but the things that God is going to be telling Noah to do, even when you consider building an ark, nothing really makes a whole lot of sense sometimes, and certainly in that day and age and the way that life had been lived up to this particular point. I mean, you live 500 years in a particular way, I would think that you'd get set in your ways, but now all of a sudden, you're building an ark. So, things begin to change.

According to Hebrews, if you look with me in Hebrews 11, I like the way that it's put, because it really puts it in the context of this was an act of faith by Noah. Of course, the whole chapter of Hebrews 11 is about faith as he goes from Abel then to Enoch, then ultimately to Noah.

His statement is,

(Hebrews 11:6) “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

(Hebrews 11:7) By faith Noah, being warned by God about things not yet seen, in reverence...”

You might want to underline that. Because he revered God, because he saw God for who He was.

“...in reverence prepared an ark for the salvation...”

It wasn't that he prepared an ark because it made sense to him. It wasn't that he prepared an ark because it was convenient for him. He prepared an ark because of his reverence for God. God told him to build an ark. If God would have told him to build a jet, he would have built that, but whatever God told him to build.

So, the passage goes on and says,

“... for the salvation of his household...”

Realizing that what God was telling him to do was for his good. We actually believe that don't we? So that one of

the reasons, a great impetus that we have is we believe that God is a loving God and the things that He's telling us to do is for our good. God is causing all things to work together for our good.

“... in reverence prepared an ark for the salvation of his household...”

Not only for himself, but for his household. Once again, the preparation for ministry if you begin to see the growth of this ministry coming out of your household.

If you go on to read,

“... by which he condemned the world...”

The text seems to convey that by his very actions it was condemning. The fact of his obedience was condemning. In other words, one of the reasons why people don't like Christians is they let their light shine. “Don't let your light shine. You convict me.” And it's by that lifestyle they begin to convict the world.

“... and became an heir of the righteousness...”

Which is accomplished through faith. So, how is he saved? By faith, because he obeyed God; because he revered

God; because he honored God, and it was through faith. So, he's going to have a cleansing by Faith.

Peter will make reference to this, and we have made reference before to that passage in 1 Peter 3, in which you begin to see that there was this cleansing or baptism of Noah, which was the removing of sin by your conscience that's clean before the Lord. In other words, God saw the reality of his faith and his trust in Him, and He said, "You're clean." It is that cleansing that can come through faith and Scripture is wanting us to see the difference. Very simply put, if in fact you're going to have an effective ministry, you have to begin with being right with God.

The second thing that we see within the passage is that you're going to need to recognize something, and the thing that you need to recognize is that God builds ministry around you. This is a very interesting point within the passage, because of the fact that what we have is a repetition that is telling us this. The repetition is the name "Noah".

If you look with me in verse 5,

“Noah did according to all that the LORD had commanded him.”

(Genesis 7:6) “... Noah was six hundred years old when the flood of water came...”

(Genesis 7:7) “...Noah and his sons...”

Now, everyone that is now related to this ark and this ministry is directly connected through Noah. If you look at the passage, it was Noah's age that was the demarcation. It is Noah's sons that come in. It is Noah's wife that comes in. It is Noah's son's wives that enter in with him. I mean, everything is about Noah, and the animals will come to Noah. What Scripture is telling us is that we need to recognize that God connects people to our lives. People wonder, “How do I define my ministry?” Look around you. Look what God has given you. Those that identify with you, those that God has brought into your path, those that God draws to you. Once again, it's very interesting to note that God is causing these animals to come to Noah. I know we kind of all have preconceived notions of how he got all those animals in there. I have some pictures in my

mind of him pushing the elephant, to squeeze them into a little cubicle or something, but it wasn't like that at all.

In fact, if you back up into Genesis chapter 6, it reads this way,

(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, two of every kind will come to you to keep them alive.”

What a great text, isn't it?

So, you drop down to verse 9, it reads this way,

(Genesis 7:9) “there went into the ark to Noah...”

They were actually coming to him. You go, “I wonder how he chose which ones were going to come in.” He didn't have to. They just came to him.

There's this great verse I remember wrestling early days about, “How's the Lord going to use me? What does He want me to do?” And I wrote one of the guys that has a pretty large ministry, somebody that I had known through my uncle and my father. So, I wrote him, and he sent me a note back, and the note that he sent back to me was

very encouraging. But just put into very simple words of Proverbs, and the proverb was “A man's gift makes room for him.” That’s an interesting phrase, isn’t it? In other words, God, by virtue of the gifts that He's given you, according to Romans 14, by the faith that He has endowed you with to do a certain thing, and by the people that He surrounds you with in the place in which He plops you in, God is creating a ministry for you, specifically for you. So, the passage is really, in many respects, conveying that God is the one that is building a ministry, and He has to do that. You try to invent yourself or if you try to mimic somebody else, it would be detrimental to the ministry. Now remember, it's Jesus that says in Matthew 16:18, “I will build My church.” So, Who does the building? Who does the orchestrating? Paul realized that he was called to plant, he realized that maybe Apollos was called to water, but he knew that God was the one that gave the increase, and his faith was that God is doing the work. Clearly, God has given us a sphere of influence and we're not talking necessarily about a volume of ministry.

It is to be noted in 1 Peter 3 as it talks about Noah and his family going in the ark and Peter wants you to know there were just a few. So, it wasn't as much about the grandiosity of it, but it was about, "are you faithful where you are?" And if you're faithful in little, God will give you much. God is the one that supplies, and God is the one that creates the ministry. If you're not right with God, you're not going to have a ministry at all, because why would God create a ministry for you if in fact you're not right with Him, if in fact you're not pointing to Him, if in fact your whole desire is to be on stage? But if your desire is to serve with Him, God is going to create a wonderful ministry, and He's going to literally build a ministry around you.

The third thing that we see within the passage is that you and I in ministry have to acknowledge that obedience cannot be conditional. Once again, it's kind of axiomatic in the sense that we would naturally think that to be true, however, if we're honest with ourselves, we would understand that there are certain things that were all on board with for God, and there are other things we say,

not so much, and God has a way of revealing this to us. When he talks about bringing in the animals and this seems to be an interesting play within the text, and once again, I just want to repeat the fact that this has been repeated several times. So, why bring this up again? I would say that he's emphasizing this whole ministry of rescuing. He's emphasizing how you rescue with God. What is it that you do? So, he's conveying, "Ok. So, Noah, this is the way we're going to do it, and you've got to do it this way."

The emphasis, if you look with me in verse 8,

(Genesis 7:8) "Of clean animals and animals that are not clean and birds and everything that creeps on the ground."

So, without going too deep in this again, I want you to note that we're not dealing with the Law yet, because Leviticus gives a greater definition of what was clean and what was unclean. So, Noah's perceiving what is clean and what is not clean. He has no list of, "Here's the clean animals, and here's the unclean." But he says, "These are clean. These are unclean." He's making that discernment

based on, and it seems as if as you continue to understand the differentiation, that the clean are the beneficial; the clean are more the domestic; the clean are the acceptable; the clean are the preferential; the ones that you would prefer. These are the ones that I would say are more cooperative. These are the ones that you feel better about; maybe you're even drawn to in some respect. "But the unclean too," He says, "you're going to have to bring those in as well." This is where it comes into the whole play of, "Why?" "Why do I need to do that?" "Why," especially when you consider the unclean, you're considering the repulsive, the uncooperative; you're considering those that are unlovable and literally according to the text, even creepy. God says you've got to minister, even to the creepy. I mean, he's got to feed the creepy. There are people that are going to be brought into our lives, and as you see Peter dealing with that whole thing with the blanket coming down, you realize that if God says to minister to them, you minister to them. We see Peter even wrestling with this in the Book of Galatians. To the Jews it was repulsive to be with the Gentiles and to be with the Gentiles in some ways made

you look bad. So, Peter was fighting with that as Barnabas was, and there are many that were dealing with this whole issue of dealing with people that are not normally people that we associate with, and they're going to be those kind of people in your life that God is going to send you to, and He's not going to send you to them, once again, to fellowship with. I mean, you don't bring a lion in your house and go, "Let's cuddle." You might, but it wouldn't be a good thing, but there are certain ones that you're going to feed despite what they are. You're going to care for them despite what they are that you're not looking for a reward from them. You're not looking for a pat on the back; you're not looking for warm fuzzies or any kind of milk as maybe a cow would give, but what you're looking for is obedience, and God is going to send people in your life that He's going to say, "Just do it because I told you to do it. Care for these people" and it is that sense of obedience that's just not conditional. God will bring people into your life that you're going to be repulsed by. I'm just letting you know ahead of time. But you never see within the passage that Noah goes, "Not

going to happen.” It just says, “And Noah did according to all the Lord commanded him to do.”

And it is to be noted, if you look in verse 9,

(Genesis 7:9) “there went into the ark to Noah by twos, male and female...”

Once again, emphasizing God’s order.

“... as God had commanded...”

Yeah. We're not talking about an option here.

As you go back to that Matthew 7, “Lord, Lord, didn't we prophecy in Your name? Didn't we cast out demons in Your name? Didn't we perform great works in Your name?” He said, “Depart from Me. I never knew you. You didn't do what I said.” I mean, why are you calling Him, “Lord, Lord” and you're not doing what He said? A lot of people are involved in a lot of interesting works and to a lot of people, they're applauded. “Wow, he's just such a wonderful person. He does these great works.” Yeah, but you didn't do what God said, and the question that's going to arise is, were you obedient to Him, no matter what? I think the tendency is to say, “Well, who would

even notice if I did what He told me to do? Who would even notice if I cared in this way and actually washed feet and did the work of a servant?" The answer is probably nobody, but that's not why we do it. And ministry is very clear within the passage that it can't be conditional in any way, that it ultimately has to acknowledge that "I'm going to do whatever God tells me to do." God commanded.

The fourth thing that I want you to see within the passage, and this is going to sound a little strange, but ministry is aware that their life, your life, actually becomes a kind of timepiece. It's very interesting thought. We don't normally think about that. But God has created you to be a timepiece in your realm for those around you; an opportunity, as it were.

Ephesians 5 would say, "Make the most of your time, for the days are evil." Now, what he's talking about is that there's a lot of destruction, a lot of hurt, there's a lot of pain around you, and you have an amount of time that's been allotted you, and God will make you a time clock in the people's lives around you. You have opportunities in your life to minister to certain people that God has placed

in front of you. You are their time clock. It's one of the reasons why it specifically repeats the age of Noah within the text.

I want you to back up and look with me in verse 6,

(Genesis 7:6) “Now Noah was six hundred years old when the flood of water came upon the earth.”

600, really? I mean, 600, and not 601? Nope, 600, and he will repeat it again, if you look with me in the text in verse 11,

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

It’s wanting you to know that. The text is actually saying that you and I become a time piece. Now, the number 6, we oftentimes think of as in the negative, but it's a number of God that He created, and it was the end of His creation. In other words, it was the pinnacle of His creation. It displays in many respect the pinnacle of all creation, and that final day reveals this. “Šěš” is the word that is used and the interesting thing about the number itself is that it has a point of reference that it's beyond 5. We go, “Oh. Well, I knew that. 5-6.” But the picture is of

your hand. So, it's a picture of going beyond what is necessary and into something far grander. God could have just created, but He creates with greatness, and so 6 is the pinnacle of His creation. You realize as the psalmist wrestles with this, he goes, "I look at the sun and the moon and all these stars that You created. Yet I go, 'What is man that You're mindful of him, and yet You put him in charge of all these things?'"

When you go into the Book of Ezekiel in Chapter 16 and then you jump into 28, you have these pictures of perfection. One is how God began to raise up Israel. He embellished Israel to such a point, which was just beautiful, just the perfection of beauty. One of the words that's used for linen that makes reference to the grandeur of the appearance is actually kind of a play on words and comes out the number 6. The point of the matter is that it's a picture of grand. It's a picture of perfection and you go into chapter 28, as it talks about Lucifer, and it says, "You were the picture of beauty and perfection was what you wore." And you realize that 6 is a marvelous thing, but the problem is that perfection of these sorts and

beauty of this sort can never reach the heights of God because it's lacking love. So, you have this wonderful picture of 6, that is to say, of God calling man to Himself, more specifically Noah, and He says, "Because you've been righteous in My eyes, because you've done the right thing, I'm going to actually begin humanity all over again." I've oftentimes thanked God, "Thank God. Thank You so much that Noah wasn't the only one that went into the ark." Because had he been the only one, we would not exist. But certainly, God is recreating humanity through this one, and He says, "And we're going to start anew and a new afresh." And you have this wonderful picture of the number 6.

When you come all the way to Revelation 13, we have this number 666, and what it conveys is once again, 3 being the fullness of testimony. You realize that no matter how hard man tries, how perfect he becomes, how great his prowess is, it doesn't matter, he never can get to 7. By the work of man alone, it just dooms him to hate and to the destruction and all the things that come. It's man at its best. It's kind of the picture in Revelation, and yet man

in his best is just a total failure as was true with Lucifer in the midst of the heavens.

So, the picture here is, of course, Noah and his age, and if you once again look in verse 11, it gets to more detail.

It reads this way,

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

It’s clearly wanting us to know the attachment here is to this.

“... in the second month, on the seventeenth day of the month...”

Now, I don't want to do a lot of speculation, so I'm just going to throw this out here. I personally believe this is his birthday. There's a reason why I believe, and we'll kind of get more into the explanation because we know that the whole process of the flood ultimately goes about a year until it comes out of the ark.

If you read in Genesis 8:13, it reads,

“Now it came about in the six hundred and first year, in the first month...”

So that would be just before his birthday, and the reason why I bring attention to that and here again, I don't want to go too deep into this, but if you look with me in Genesis 9:28,

“Noah lived three hundred and fifty years after the flood. (Genesis 9:29) So all the days of Noah were nine hundred and fifty years...”

Well, if it was exactly a year, then it would be 351, but it wasn't. It was a month short. So, it's 350 years. So, it's a pretty interesting point, but the emphasis that I want to give you is that everything was literally Noah becoming a timepiece for the people. When he became this age, this is when the waters fell.

The Jews actually interject, if you look with me in Genesis 7:10, it reads,

“It came about after the seven days, that the water of the flood came upon the earth.”

Jewish tradition says that there were seven days of mourning for Methuselah. Remember, Methuselah dies at 969 years, which is a very interesting number, 69, almost

70. Falling short of, but an interesting passage revealing how God intricately ministers through His people.

Let me let me show you an example of this. If you look with me in Acts 7. Acts 7 is a passage in which Stephen is kind of going through the history of God's people, and we'll just kind of pickup with Moses as probably one of the grandest examples of this. It says he says as he's talking to those that he's standing before giving reference to the history of the Jews before the Pharisees, Sadducees, and Scribes, it reads this,

(Acts 7:22) “Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.”

(Acts 7:23) “But when he was approaching the age of forty...”

You mean something's going to happen now that he's 40? Yeah. The timepiece now starts ticking, and it goes on and says that God began to deal with him. Of course, 40 being the extremity of man, and so God testing him through that time for 40 years, he's now going to be finished with the testing and now going into the ministry.

If you look at the end,

(Acts 7:29) “At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons.

(Acts 7:30) “After forty years had passed, AN ANGEL APPEARED TO HIM...”

Why not 20 years? Why not 24 years? Why not some arbitrary number? The timepiece is Moses.

So, God goes on and says, “I've seen the oppression of the people. This is the time to rescue.” It's a time because of Noah. The timepiece is declaring it.

(Acts 7:36) “This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.”

40, 40, 40. We don't have to guess how old he is, he's 120 when the Lord takes them home. But he's the time piece for Israel. Scripture is telling us that God has ordained you to be a timepiece in people's lives. When you're done, Paul will make mention of this to Timothy, he goes, “I

finished my course. I finished what's supposed to be done. God had a timepiece in which was allotted to Paul. He realized that now Timothy had a timepiece, and he became one to the people. You have an obligation to the people around you. I don't know if you completely understand this. Noah had so many years to get things ready, and he became the timepiece to humanity. This and no further is where the time goes, and God is calling us to the same. He does it with Moses. Why is it when they stand before and they proclaim the gospel, they say, "this day"? God's going to give you an opportunity to talk to somebody this day.

We read the passage, "Today, if you hear His voice," in Hebrews 3, the Spirit says, "today," but how will they know unless they hear, and who tells them? At that moment that you tell them, the time starts ticking. God brings you into their lives for that season, and it's a ministry that God has given you. It's a responsibility that God has given you. God specifically wants us to understand the attachment. "600 years." "600 years." The

whole text is bookmarked between these two. We have an obligation.

The last thing that I would have to say in this is that in ministry we comprehend, and we know that no matter how final things seem to be, the Lord is the 7th. And in this particular passage, I think it's one of the reasons why we see the whole thing of Noah, 6, because it's God's way of saying, "We're going to have a flood here. Humanity is going to be wiped out, but it's not over." And you realize that what brings fulfillment and what brings finality and what brings completion is only God. Once again, it started with God; it's going to end with God. We believe that, yes, we are a timepiece. We believe yes that we have an obligation, but we also know beyond a shadow of a doubt that unless the Lord builds the house, we labor in vain, and God is the one that brings completion to all of this. It brings us to a wonderful hope that despite our failings, despite oftentimes our misrepresentation, God's the final 7.

So, fundamental points as you begin to minister because I think some people minister so much into the realm of

guilt, they carry something on their shoulders in the sense of, "I'm responsible for the world." You're not responsible for the world. God does that. God's the final in that, but you are responsible to obey Him. You are responsible to do what He tells you to do, and you're responsible as a timepiece for the people that God placed around you. God will literally begin in your life by you getting your life right with Him. It's one of the reasons why Titus 1, 1 Timothy 3, Romans 14, all the way through Scripture begins to reveal you need to have your life right before you can minister to others and where that begins to happen, God begins to use you in great ways.

Closing Prayer:

Father, we come before You today and we give You thanks for a blueprint of such for ministry and Lord, we just ask that You help direct our thoughts into this ministry of reconciliation, that we would begin to think like You, align ourselves with You in everything that we do, that we would comprehend and understand the way that You work. You're building a ministry around us. In

this sphere of influence that we have, You are attaching people to our name and Lord, we know that You are working in their lives. You are giving them an opportunity, once again, that they perhaps would never have without us if You hadn't ordained this. Lord, we just pray that we would make the most of every moment that You give us, that we would walk in complete obedience with You no matter what You tell us to do, no matter who You send us to or send to us. Lord, we want to be faithful.

Your heads bowed and your eyes closed. We've been talking about ministry. What we're talking about is you serving. Are you doing it God's way? It's not always very showy. There are going to be some creepy people that you're going to minister to, but God is calling you to just simply do what He tells you to do, to be faithful with what He gives you. Will you do that?