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Genesis

Chapter 8 - Reconciliation's Breath

The Wind of Remembrance (vs.1-5)

Genesis 8:1-5: But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

What a magnificent story when you consider the flood. I mean, who doesn't know about the flood? It proclaims God's power, it proclaims His might, but oftentimes we missed the point that it proclaims His grace and His desire to reconcile man to Himself. God is cleansing. He is not eradicating man. He is saving humanity, and it is by His grace. In other words, man, left to himself, would have self-destructed.

If you go back to Genesis 6, you see that in particular in 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.”

How long can you continue to survive under those particular conditions? If in fact the heart of man and once again “evil,” being a reference of his hatred, his malevolent behavior, his hostility towards one another. Can you imagine every thought was that?

As you drop on down, it defines it in a better way.

(Genesis 6:11) “Now the earth was corrupt in the sight of God, and the earth was filled with violence.”

How long can you live with that? I mean, we've seen pictures of violence in sections, but if you could imagine the whole earth, and every intent was violent.

It goes on and says,

(Genesis 6:12) “God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

(Genesis 6:13) Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them...”

I mean, what do you have to do? You've got to get rid of the violence. Nobody's going to be left. Things proceeding from bad to worse as Paul talks to Timothy about, and you begin to realize that something has to be done. It was the grace of God that brought the cleansing upon the earth, and it was that cleansing that was actually saving humanity as He saved not only Noah, but his family, and

for the future generations, He was saving you. It was God's grace in all of these things.

We come to this passage of now, the waters receding, and once again, we have this wonderful picture of reconciliation. Of God reconciling man to Himself through the venue of literally His breath blowing away, if we could put it this way, the waves and the wind moving the waters and causing them to recede. We have interesting description as we go through this. What Scripture is telling us is that the anger of God does not continue. Is there something to be angry about? Absolutely, the violence of man, the hatred of man, the bitterness of man, the destructive capability of man. There's something to be angry about, but God is not angry very long and He saves.

It's an interesting picture in Isaiah 54, if you look there with me that draws a parallel of the time of Isaiah in Isaiah 54, to the time of Noah. It's not an unusual thing. Of course, Christ will do that as He's talking to different ones, as in the days of Noah, He'll make a statement such as that.

(Isaiah 54:7) “For a brief moment I forsook you,
But with great compassion I will gather you.

(Isaiah 54:8) “In an outburst of anger
I hid My face from you for a moment,
But with everlasting lovingkindness I will have compassion
on you,”
Says the LORD your Redeemer.

(Isaiah 54:9) “For this is like the days of Noah to Me,
When I swore that the waters of Noah
Would not flood the earth again;
So I have sworn that I will not be angry with you
Nor will I rebuke you.

(Isaiah 54:10) “For the mountains may be removed and
the hills may shake,
But My lovingkindness will not be removed from you,
And My covenant of peace will not be shaken,”
Says the LORD who has compassion on you.

(Isaiah 54:11) “O afflicted one, storm-tossed, and not
comforted...”

An interesting picture, isn't it? Which God declares that His desire is not to continue in this anger.

There's a passage in Psalm 103 that we oftentimes go to that refers to clearly God's loving kindness and His willingness not to hold on to the anger.

If you look with me in Psalm, Chapter 103, it reads this way,

(Psalm 103:6) “The LORD performs righteous deeds
And judgments for all who are oppressed.

(Psalm 103:7) He made known His ways to Moses,
His acts to the sons of Israel.

(Psalm 103:8) The LORD is compassionate and gracious,
Slow to anger and abounding in lovingkindness.

(Psalm 103:9) He will not always strive with us,
Nor will He keep His anger forever.

(Psalm 103:10) He has not dealt with us according to our
sins,
Nor rewarded us according to our iniquities.

(Psalm 103:11) For as high as the heavens are above the earth,

So great is His lovingkindness toward those who fear Him.

(Psalm 103:12) As far as the east is from the west,

So far has He removed our transgressions from us.”

There’s an interesting passage in Micah 7:19, that says that God has cast our sins into the depths of the sea.

That's a great picture as well.

(Psalm 103:13) “... So the LORD has compassion on those who fear Him.

(Psalm 103:14) For He Himself knows our frame; He is mindful that we are but dust.”

(verse 13) “Just as a father...”

We realize that there's more involved in this whole scene of the flood than just the event itself; that God is literally giving us these graphic depictions of who He is and how He feels in the midst of this.

As you're in Psalm, if you just turn the page in Psalm 104, I think of this particular text when I think of the breath of

God and the wind of God that comes in this particular picture that we're going to be looking at.

If you look with me in Psalm 104, it reads this way,

(Psalm 104:27) “They all wait for You
To give them their food in due season.

(Psalm 104:28) You give to them, they gather it up;
You open Your hand, they are satisfied with good.

(Psalm 104:29) You hide Your face, they are dismayed;
You take away their spirit, they expire
And return to their dust.”

It's an interesting passage that describes the value of flesh. What makes flesh valuable? It has the breath of God in it. That's what makes it valuable. Otherwise, it's just dust.

(Psalm 104:30) “You send forth Your Spirit...”

Watch the phrase,

“... they are created;
And You renew the face of the ground.”

Great picture, isn't it? Of God literally exhaling inhaling, and what happens in the process of that mighty thing.

When we come to Genesis 8, the passage starts off with the great impetus of God, and that is His thoughts towards man because as you begin in the creation, that's what creation is all about. We understand that as we see at the very beginning of Genesis these magnificent things that are being performed, but then the crown of creation becomes man himself and God places him, and then God turns to him and He says, "All this is for you. You're the one in charge of all this. I'm giving this to you to be in charge." And you realize, "Wow, man was His focus of all creation." It is this picture that we see as well. What would rescind the washing? What would rescind the flooding? What would cause that to back up, His thoughts toward Noah?

So, the passage starts off this way,

(Genesis 8:1) "But God remembered Noah..."

What a great text that is because this is what changes everything at this particular juncture, and Noah really has been the focus of this whole scenario from day one. I mean, you realize that not only is God not eradicating man, but saving humanity, but God is preserving and

building up ministers for the purpose of reconciliation, and we've seen this specifically with Noah. What a great name to give somebody because as his father, Lamech gave him this name, he says, "We need some sort of comfort. We need some sort of breadth that would give us relief." Noah, "*nōah*" coming from "*nacham*," which makes reference to sighing. Sometimes you sigh because you're sorrowful, which once again the text gives reference to God sorrow about man's sin. So, He sighs and it actually uses that particular word, but it also gives reference to a sigh of relief. As Lamech gives his son this particular name, it is for the purpose of saying, "We're looking for relief in this world." Because the problem, if you go back, you see this within the text,

(Genesis 5:28) "Lamech lived one hundred and eighty-two years, and became the father of a son."

(Genesis 5:29) Now he called his name Noah..."

Once again, it is that word, "sigh". It's where we get the word "*rûah*" which is wind or breath or spirit. So, usually when you see the word, "spirit" or "wind," you're going to see the word "*rûah*," and it is a kind of "*nōah*" from that.

If you look in the passage, it reads this way,

(Genesis 5:29) “Now he called his name Noah, saying, “This one will give us rest...””

“*Nāḥam*” - rest; “He will give us a sigh of relief.”

What do you want relief from?

Well, in the passage it says,

“... from the toil of our hands arising from the ground...”

What we understand, as we looked at the very beginning of this in Genesis 3, is the curse was that you're going to be working this ground and it's going to be toil and laborious and hard and difficult, and of course the ground itself, as it says shortly before that, is where Adam came from. So, what we have literally is a picture of humanity at its worst, in the dirt, not cooperating, but resisting; resisting the good; resisting the planting. So, as you have this interesting picture of the curse of the ground, it is this picture of ever having to toil to get any kind of fruit, any kind of productivity. It's literally summed up in the Book of Ecclesiastes, “Vanity! Vanity! All is vanity.” In other words, you just continue to work for what? For nothing

because you're going to have to get up the next day and work again in this toil, and this is what makes people angry. It makes people frustrated. "What am I doing here?" And you wonder why the world is in such chaos by the time of Noah, and you realize that as Lamech says, "We're in this vicious cycle of unfulfillment, and everything we do is just toilsome. It's just labor." Because if you don't have a purpose and you don't sense good coming out of it, then it's just work. It's just labor, and after a while it becomes not only tiresome, but you become frustrated and angry about everything in life. Lamech was feeling this, and he says, "We need some relief." So, he names his son Noah. It is the relief that God therefore will bring, and it will be the focus of God.

I think of the passage in Ephesians 2:10,

"For we are His workmanship, created in Christ Jesus for good works..."

God wants us to have a life that is productive. He wants us to have a life that is meaningful. He wants us to have a life that is fulfilling. As I've oftentimes mentioned there from John 15, Jesus says, "You want to have joy? You

want to be full? Ok, here's the way to do it. Love one another and I'm going to give you a cause in which you're going to produce fruit, and it will last forever." Now, that really takes all of the labor out of the world, doesn't it? When you realize that, "I can actually do something that's eternal, that's lasting, that's beneficial, that will continue to grow and bring good things." So, this interesting picture of being in this position and God says, "Ok, what we need to do is we need to start off with a clean slate." So, you have this great flood which washes away; which Peter calls in 1 Peter 3, a baptism of sorts because it is a washing away of the sins of all those things that are there. But you don't stay there, and I think that's one of the great emphases of this particular text, that God is going to recede the washing process. I mean, look, evil happens and difficulty happens. You realize just how horrific the world is. All you have to do is turn on the TV. Yet sometimes in our endeavor to straighten things up, upright things, make things right, make things clean, we lose sight of why we do it. In the process of getting everything fixed, we can get so fixated on, "You know what needs to happen? We need to obliterate those

people, knock them off the face of the earth.” And God goes, “Wait, wait. Do you remember why you're doing what you're doing?”

So, this passage starts off with that interesting phrase, “God remembered Noah,” and all the way through, Noah has been the focus. Let me just give you a few verses.

In Genesis 6:8, it says,

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

Despite the world being in the condition that it was, the focus of God now becomes who? Noah, right.

Then in Genesis 7:1 he says,

“... you alone I have seen to be righteous...”

“Because of this, your family will benefit; because of this, these animals will benefit; life will continue, but you alone I have seen to be righteous.” Very interesting text.

Then if you go back into Genesis 6:13, God said to Noah, “This is what I'm about to do.” Now, I don't know about you, but I don't see any other texts where God is going, “And Noah's wife, I'd like you to know what I'm going to do, and Noah's three sons, I'd like you to know what I'm

going to do. Methuselah, I'd like you to know what I'm going to do." He doesn't talk with anybody else, but He pulls Noah aside and He says, "I want to tell you what I'm about to do. This is what I'm about to do" and then He turns to Noah, and He says, "And this is what I want you to do." And this is the way it's worded, "I want you to build yourself an ark." I mean, that's literally how it's worded. "And then you can bring your family in, but I want you to build it for yourself." You know, there was a reason why he was building an ark, and of course, obviously there was the salvation of humanity as well as life, but God was focused on Noah because Noah found grace in the eyes of the Lord.

He says in chapter 6:18, "I will establish My covenant with you" and the whole timing of it, as we talked about a couple of weeks ago, in Genesis 7:6 in particular, is emphasizing what?

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

In other words, the timing was set according to him.

All those that were going into the ark in Genesis 7:9 went to Noah. When God ultimately closes the door, it says the Lord closed the door, and listen to what it says in Genesis 7:16,

“... the LORD closed it behind him.” Singular.

Which is telling us that the reason He closed the door was for Noah. Noah found grace in the eyes of the Lord. What we have is an interesting picture of a mindset. We think in terms of a memory that God goes, “Oh, I just now remembered. There's Noah.” Sort of like you have something on the stove and you forgot that you were cooking something and it's not the picture at all, it is the sense that He was ever mindful in everything that He was doing of Noah. The reason why He was doing what He was doing was because Noah found grace in the eyes of the Lord, and there was someone worth saving, and He saves. His focus turns from the cleansing to the saving, and this is the interesting point about this, that it begins to reveal clearly the heart of God because sometimes we think in terms of, “Well, all of creation is made, and as the psalmist says, “I don't even know why You think about us.

I mean, we're just dust. Why would You even think about us? You look at the stars and they're far greater than us.” He goes, “All of this was for you.” And it's hard for us to imagine that kind of mindset that God has in thought us. Now, underline the word, “remembered,” and we've oftentimes made mention of this, but just once again, sometimes you just need to be reminded that the word itself comes from an interesting term, which means to prick or actually to pierce. Which if in fact you are pierced with something, you'll remember. Somebody doesn't have to tell you, “You do know you have something through your hand?” You know, and it is that wonderful picture that's given to us in Isaiah 49.

If you just turn there briefly to get this setting, that you have this piercing of sorts, if I could put it this way, and Israel within this chapter, Isaiah 49, Zion was declaring, “God has forsaken us. He must have forgotten about us.” And God wants to make it clear, “I haven't forgotten you.” So, it reads this way,

(Isaiah 49:14) “But Zion said, “The LORD has forsaken me, And the Lord has forgotten me.””

(Isaiah 49:15) “Can a woman forget her nursing child
And have no compassion on the son of her womb?
Even these may forget, but I will not forget you.”

(Isaiah 49:16) “Behold, I have inscribed you on the palms
of My hands;
Your walls are continually before Me.””

Does that sound like He has to have something to remind Him of us? He has placed us in the palm of His hands, and He says, “I'm never going to forget you.” I think it's wonderful when you see the resurrection of Christ and He's going before His disciples, He says, “Look. It's Me, and I'll remember you” and it's that wonderful picture of remembrance.

So, when we come to this text, we realize that this memory is personal, and it puts us into the context of like Psalm 103, a father and a son, “How could I forget you? How could I forget you? You're part of my life.” And what a wonderful picture.

So, as you go back to Genesis 8, as it starts off,
“But God remembered Noah...”

Once again, this one that is called for the very purpose of bringing relief, his name meaning bringing a sigh of relief to humanity. King James, I think, will translate it “comfort;” that he would bring comfort to, which is basically the word itself which makes reference to this. Now, what we're going to see is not only that picture of sighing, which is a relief, but we're also going to see the wind of God coming in, which here again, you have “*nōah*” and you have “*rûah*”, which is the wind of God. It is the Spirit of God moving. It has to take you back to Genesis 1, doesn't it? I mean, it has to take you back to where the Spirit moved across the face of the waters. This was God moving for the purpose of bringing about life. The Spirit bringing and then the waters begin to teem with life, because where the Spirit of God is, there's life.

So, we pick up in Genesis 8:1,

“But God remembered Noah and all the beasts and all the cattle that were with him in the ark...”

We'll put it this way, “in the coffin,” because it actually can be translated coffer as well. So, we have this giant coffin, and that just gives me just great comfort to realize

that God remembers me in the coffin. He's not going to leave us. Isn't that a great picture, that the dead in Christ arise first?

So, He remembered those that are in the ark,

“... and God caused...”

So once again, what is He letting us know? He's letting us know, because of His thoughts toward Noah, this is happening. God remembered Noah and because of this, He caused His Spirit, “*rûah*,” His wind. Same word.

“... (His) wind to pass over the earth, and the water subsided.”

Now, He is going to continue to give this interesting description of the waters receding and calming down. It is a picture of those forces of perhaps anger, wrath over the sins of the world now subsiding. His anger is for a moment, but joy comes in the morning, and His lovingkindness is forever. So, you have this picture of the water now subsiding.

(Genesis 8:2) “Also the fountains of the deep and the floodgates of the sky were closed...”

You have, once again, the picture of the judgment from the heavens and the judgment from the earth. One of the statements that is made in Colossians makes reference to the judgment and the criticism of the world, and God says, "All these decrees that have been brought against you, I've silenced." So, you see all of these things, that is to say, not only the floodgates of the sky that were closed, but "the rain from the sky was restrained." I like the word there. It literally means to be held back and forbidden to go anymore. It's like God saying, "I forbid you to do this anymore."

(Genesis 8:3) "and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased."

Now, we talked about the 150 days, but just once again to make reference to what we're dealing with is a picture of God's grace and a transferring man in the process of grace from the physical to the spiritual. So, He's lifting you to a higher plane. That was the purpose of the water. It wasn't to destroy you. It was to lift you to a higher plane in which you're actually elevated away from the earth, above even

the mountains, up to the 150 days. So, God gives this great picture of His grace. I oftentimes think of the word “fathom”. It was one of the measurements of the waters and the way you measure fathom is by your arm spread, and you have this interesting picture of God's fathomless love, don't you, when you consider His arms spread out wide?

But as it says,

(Genesis 8:3) “and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.”

And then He starts throwing in more numbers, and this is not without significance. Every number that is interjected has a purpose.

So, He says this,

(Genesis 8:4) “In the seventh month, on the seventeenth day...”

So, you really have two sevens within the text. Now, once again, you want to go back to the beginning of the whole etymology of this and it really goes back to “the seventh

day, God rested.” “Seven” itself makes reference to a promise. In fact, if you were to make an oath, you would literally swear yourself to something, and so what you're making is a commitment to something. So, there's an interesting picture here of God making a commitment and actually, taking us back to the original commitment; that is to say, to bring us in to rest. Now, what's very interesting is that we're going to see this play of words that seven, of course, at the beginning of Genesis where God says He rested, and we see that “*šābat*” is actually a picture of ceasing and desisting from His ways of creating, so to speak, is the picture. Ultimately, in Hebrews 4, He says the time is coming when you need to enter into His rest, which He kind of gives this interesting picture of ceasing and desisting from your ways.

It's described in some detail. We won't have time to go to it, but in Isaiah 58, it says, “If you'll count the Sabbath day holy and cease and desist from doing your pleasure.” So, it's that picture. The point of the matter is that when you stop doing and seeking your own way, you'll find rest. That's the whole picture of it. In other words, it's in

ceasing doing things your way that you'll actually find peace. The reason why the world was in such turmoil was because everybody was doing what was right in their own eyes, like in the Book of Judges and in the process of this they find great misery. Go out. Take a week and just say, "I'm just going to make myself really happy. I'm going to do everything I want to make myself happy." Watch. You're going to be miserable probably in 2 days. In fact, don't do it, but what you're going to find is not only will you be miserable, but everybody around you is going to be miserable. So, it's in the pursuit of those things, and God says, "If you'll just stop going after your desires, and you'll do what I tell you to do, you'll find a rest, a sigh of relief that will come to you, and you'll enter into that." Now, what we have are two words that are defined in the English language the same, but they're actually two different words. One is "sabbath," which means to "cease" and "desist" there at the beginning of Genesis, "and God ceased from His ways," and He's telling us, "Now, you need to cease in your ways, and you'll find rest." But then now we have a rest that is going to actually piggyback on the name of Noah, and we're going

to see this as the ark resting on Mount Ararat, which is very interesting. The thought is that maybe this is the only place that it's seen, but there's actually another place that is seen.

So, as you come to the passage, we have this "seventh month, on the seventeenth day," and just to let you know, once again, the seventh month you're dealing with the month of the Day of Atonement which is on the tenth. So, now seven days later would be a picture of God promising a cleansing. So, it's interesting pictures as we're going through.

It says,

(Genesis 8:4) "In the seventh month, on the seventeenth day of the month, the ark rested..."

Now, Noah's name is "*nōah*". This name rest is "*nûah*". It's fundamentally the same word, and it is a place of repose; it is a place of comfort. You say, "Well, why is it a place of comfort?" Well, it shouldn't surprise you that the very mountain, it just so happened to be the mountain that God chose, Ararat, literally means "the curse is

reversed,” and what a what a great and comforting picture.

I think about that passage in Galatians 3:13, where it says Christ has redeemed us and He's become a curse for us so that we wouldn't have to have this curse upon us, and what a great promise that is given to us.

So, the passage reads,

“... the ark rested upon the mountains of Ararat.

(Genesis 8:5) The water decreased steadily until the tenth month...”

Ok, so what's the purpose of “ten”? Well, once again, it shouldn't surprise you that it actually comes from the ten digits that you have on your hand. So, the etymology comes from that particular word, which makes reference to fullness. If you're using all your hand, all your fingers, then you're full of something. So, you have the Ten Commandments which is making reference to the fullness of God's Law, but it also has the picture because of fullness of prosperity, like you couldn't be more prosperous. It's one of the reasons why you give a tenth.

The purpose of giving the tenth is showing that you're saying, "All that I have, all the fullness that God has given me comes from Him." That's what you're saying. It's not as much you counting out the number, but the whole purpose of it is by virtue of you doing that, every time you do that, you're confessing that everything you have comes from God. Every good and perfect gift comes from God; comes from the Father of Lights, with Whom there is no variance or shadow of shifting. So, it's His goodness that we're proclaiming as we give that tenth. To not give that is to say, "I made it. He didn't" and it really is an insult to Him. So, it is on the tenth of the month that this begins to happen. So, what is God wanting to show? Well, obviously He's wanting to demonstrate His desire to give us an abundance. That's the picture that He's wanting to give.

"... the tenth month; in the tenth month..."

He's wanting you to know this because it repeats it.

"... on the first day of the month..."

The Jews have a month, which is the seventh month, but they declare it "Rosh Hashanah". Rosh Hashanah is

another word for a new year. So, they celebrate at that particular time. Well, every month at the beginning of the month, starts off with Rosh; probably more accurately pronounced “roche,” but it starts off with that. So, Rosh Hashanah would be the new year and be that month, but it would be the first of the month, and the picture of Rosh is the first; more specifically, “new”; more specifically, “head”; more specifically, “top”. So, what you have is I guess what the Irish would call “top of the morning to you”. It would be at the very beginning of the morning. So, the top of the month would be at the beginning and so the Jewish calendar was directly hooked up to the new moon; top of the moon. That's when you would start your planting. You start your planting as the moon began to wax, and in the process of this, then, things would begin to pull up as the gravitational pull would get stronger, but the first day would be the beginning of the planting. So, it's on the first day, it's on the top or the New Moon. When you have the word “month” there it actually is dealing with lunar. So, we're not just drawing out the word “moon” here, it actually is in the word “month” there.

“... on the first day of the month...”

Which is the new moon, at the beginning of the planting.

“... the tops...”

You might want to underline that, the word “*rō's*”. Once again, Rosh Hashanah; new beginning; top; first. So, you're seeing the first or the top of the mountain. God has given this wonderful picture of hope beginning to come up. In other words, a new beginning, so to speak, that you're having this like you see in Acts 2 with a mighty rushing wind coming in and flames on the top. And God is declaring there's a new beginning; starting over again with His church and the breadth of God's life starts coming into the church, and you begin to see the great power that God is doing; a time of celebration; a time at the beginning of planting; a time of new birth, i.e. the New Moon. God is declaring it now begins.

None of these dates are accidents. Everything that God is doing is literally painting pictures which will remain until the very end. The very celebrations that even the Jews do today are celebrating the New Moon. They celebrate these festivals. They have celebrations of the first day and

they have the celebrations of the feasts and the plantings and all of these things, which is this wonderful picture of God's hope. Now, what the text is telling us is that all of this was to give hope, and God was doing this for man all along. That none of this was a mistake, but His Spirit moves, and I am drawn to understand what God is calling me to because when you realize that the world's a mess, it's not getting better, things are proceeding from bad to worse, we're starting to see a revelatory, apocalyptic happening in which God is unveiling sins that we thought was under the cover. Now, we're seeing these things firsthand and there's something inside of me that just is infuriated. The way that people are being treated, the way that people are shaking their fists at God. I mean, you can hear Habakkuk in this, "God, You've got to get them." But I am so thankful for the Spirit of God that begins to move on me, and literally you can hear His voice, "So, what are you angry for? Are you angry to save or is your anger just because you hate sin?" Because sin in and of itself is something to be hated, there's no doubt about that. But the reason you should hate it is because it hinders salvation and so easily, we can get so focused on

the cleansing process, “Let's just get this cleaned up. Let's make it right. Let's fix it” that we forget the saving process. The passage starts off with, “And God remembered Noah.” You see, all of this was to save. It was not only to save Noah, it was to save humanity. The whole process was for this.

You take passages like 2 Corinthians 2, if I could just have you turn there. You remember the incident in which a guy had sinned so grossly that the church had to step in and in the process of the church stepping in there was discipline that was involved and in the discipline that was involved, here, you have this person, that sorrow was caused.

Now, if you look with me in 2 Corinthians 2:5, it reads this way,

(2 Corinthians 2:5) “But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you.

(2 Corinthians 2:6) Sufficient for such a one is this punishment which was inflicted by the majority,

(2 Corinthians 2:7) so that on the contrary you should rather forgive and comfort him...”

Do you feel the breath of the Spirit in this?

“...otherwise such a one might be overwhelmed by excessive sorrow.”

(2 Corinthians 2:8) Wherefore I urge you to reaffirm your love for him.”

And you can feel the Spirit of God going, “We're shutting up all of the heavens judgment, and we're stopping the flooding of the accusations, and we're bringing peace because all of this, from the very start, the whole purpose of it was to bring peace. The whole purpose of it was to save.” We can never forget why we're doing what we're doing, and a wonderful picture of Noah is he actually becomes a type of the Christ. Because you realize that God as He looks upon His Son; I mean, look, He looks on my sin, and He has good reason to be angry; He looks at the sins of the world, He has good reason to be angry. He has good reason to just eradicate me, but what He does is He remembers His Son. Jesus says in John 10, “For this reason, the Father loves me, because I lay down my life

for the sheep.” His point is, you want to know why the wrath of God is not upon you? Because God is ever mindful of His Son being pierced for you. It's not anything you've done. It's not anything I've done. These people in the ark were saved not because of their righteousness, but because Noah alone was righteous in that day. The same picture is given to us in the picture of Christ, as we realize that all of our righteousness is filthy rags. There's no doubt about that. All have sinned and fall short of the glory of God, but God looks upon His Son, and He says, “I'm ever mindful of why We're doing this.” And it is in Him being mindful of His Son that He is worthy to cause the waters to recede. He is worth it to cause everything to go back, and we come before God, and we say, “The only reason why we're saved is because of Your Son.” He goes, “I remember Him.” And because He remembers him, and because we attach ourselves to Him, He remembers us. It's like the man on the cross. It's the graciousness of God to make the focus salvation rather than the focus merely the obliteration of evil.

Closing Prayer:

Father, we come before You today, and we ask You to change our hearts. How easy it is for us to get immersed into the setting things right, getting things straight, setting house in order. We can so easily see the speck in somebody else's eye, and in the process, we become very aggressive and very hostile towards those around us, but You and Your grace breathe Your Spirit upon us, and we begin to feel the waters receding; the anger abating. We know this is You.

Your heads bowed and your eyes closed. I'm going to ask you to take a breath. Feel the sigh of relief that God has given you, and remember, God has come to save.