

05.04.25

Genesis

Chapter 9 - God Graces - Mankind Disgraced God Confirms His Covenant (vs.8-17)

Genesis 9:8-17: Then God spoke to Noah and to his sons with him, saying, “Now behold, I Myself do establish My covenant with you, and with your descendants after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. “I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.” God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. “It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh;

and never again shall the water become a flood to destroy all flesh. "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

Well, in this passage, God not only gives us a promise, but He also gives us a sign of the promise, and it has been misdefined in many ways throughout the years, but it's good to have Scripture that really clarifies what all these things are about. Throughout the Book of Genesis, we read of God's grace to us, whether it's in creation and all the marvelous things that He has created or after man falls, His desire to reconcile man back to Himself. That it's actually God's idea, this whole concept of reconciliation, this whole concept of love, is being proclaimed throughout the Book of Genesis. God is the one that initiates. It's His idea. He's the one that brings it to pass.

The way that it's worded within this passage in Genesis 9:8 is,

“Then God spoke to Noah and to his sons with him, saying...”

We have no introduction as far as the sense of maybe Noah was pleading with God, Noah was crying out to God, “I need to hear from You in some way.” God initiates this, and the question is what exactly is He initiating?

The text reads,

(Genesis 9:9) “Now behold, I Myself do establish My covenant...”

Now, what He's stating is that He's going to make something sure and steadfast. It is His promise. We read in the Book of Hebrews that God, since He could not swear by anything greater as man has a tendency, he knows that he needs to swear by something greater, “I swear on my mother's grave.” He finds something to swear on that he would perceive as something greater than himself. But God says there was nothing greater. He swore by Himself, and He declares two things by His

immutable purpose and His design of who He is; He never changes, and the fact that He actually gives a promise by these two unchangeable things, which it actually says in Hebrews, 'With God, it's impossible to lie.' We used to kind of laugh about this because, "Is anything impossible for God?" And I remember quoting to my dad, "Well, it's impossible for Him to lie." But anyway, that's one of those things you never really can get to the end of. But as you as you come to this, you realize, of course, the graciousness of God and the fact that once again, He's the only one that's doing this. He is initiating this.

When we deal with Scripture, and we see these things called "covenants," and actually with Noah, Noah was the first one in which God proclaimed the covenant to. The first time you see it is in Genesis 6:18. In that particular verse, God says, "I'm going to make a covenant with you. Here's the deal. You're going to live, and that, fundamentally is the covenant, because I'm going to put you in the ark; you're going to live; your family is going to live; the living things that go in the ark with you are going to live. You're going to live." And we know a covenant to

be a promise. Now, the word itself, “*b^arîṭ*,” makes reference to cutting, and in the long run, it'll take on more meaning. We won't jump to that extent at this particular juncture, but the emphasis of the cutting is that it has this sense of engraving. So, like if you were to engrave something in a stone, it would be something that would be far more permanent because it was cut into or engraved. So, the reference really at the very beginning, and once again, it's going to take on greater meaning as we continue to go, but the initial point is, “I'm going to proclaim something that's going to last. It's going to go on, it will not be interrupted by anything.” Now, when you look at the different covenants in Scripture, you have the Adamic covenant, the covenant that was made with Adam. You have the covenant that's made with Noah. You'll have a Moses covenant in the sense that the covenant was conditional in the sense that when that covenant was given, a list of laws was given, and it says, “If you do this, then God will do this.” But this particular covenant is fundamentally, “It's all God.”

The way that it reads, if you look in verse 9 is,

(Genesis 9:9) “Now behold, I Myself do establish...”

Once again, you have a sense of permanence, and it's not going to change.

“... My covenant with you...”

Now, when He states this, He then broadens it to “Not only to you, but then to your descendants,” and then He'll ultimately go, “And to the earth.” But initially, what He's wanting Noah to know is, “I'm doing this for you.”

Because what we saw is that Noah found grace in the eyes of the Lord. You go into Genesis 7:1, Noah was a righteous man, and He was walking blamelessly in this time. So, God saw this and was touched by it. As it goes on, Noah comes out of the ark; he offers to God a sacrifice that is a soothing aroma and God is touched by this, and He says, “Because of this, I'm going to remember you.” And because of this, He then begins to give the blessings. Fundamentally, He says at the very beginning, “You're going to be regarded as the most important thing on the earth. In fact, all the earth is made for you and if you see anything to eat, it's yours to decide. You decide. You are called to be different.” And we see the distinction

that God has given, which really, when you consider, is a blessing, because if in fact you and I humanistically were to look back on the time before the flood and we were to look throughout all the earth and every man's thought was continually evil and wicked every single moment, you would have to say, "We don't want any more of this. We're done. We're finished." Or, once again, we might do an Enoch thing and go, "Ok, Noah, you can come up to heaven. We'll just leave everybody else behind." Because there's nothing that says Noah's wife was a really good woman or the wives of Noah's sons were really good; even Noah's sons weren't that wonderful. So, it was clearly because God loved Noah that He then saves his wife, his children and their wives. It is the benefit of God. So, these eight were rescued and it really is an interesting picture of God preserving mankind.

Now, we talked about this a little bit earlier, but I just want to reemphasize that the process of the flood was not only in God purging and purifying the earth and protecting man and really protecting the sanctity of life in that, but it goes on to the extent of God was producing a

new way to react, to respond; a new way to actually reconcile man to Himself. The question would be, "How exactly does He do that?" And the answer would be, He does that through actually creating family in the ark. Because up to that point, once again, we've stated, you really don't see the concept of family. You see different ones, they have children, but there's no concept of family. But I would say, the ark in a way was a boot camp for family, because the ark put these people together in one place, and there were several things that they had to do together. First of all, they would have to care for one another. They would actually have to share with one another, and as you begin looking, you begin to realize that a family will build together, a family will serve together, a family will actually survive together, and it's going through those difficult times that actually brings people together because you're dependent on one another to do that. In the end result, of course, the family celebrates together. Paul will make mention of this when he talks about the family of the church and he says, "When somebody hurts, we all sorrow, and when somebody rejoices, we all rejoice." Well, that's a concept

of family. It's not just every man looks out for himself, and I'm not saying Enoch was a selfish person. I'm just saying at that time the concept of family wasn't there. Enoch walked righteously, and he was taken up. Where was his wife? Where was his kids? But with Noah, "I'm going to bless you; I'm going to bless your kids." And you see that really, once again, reiterated not only at the end of Chapter 8, which God when He smells this soothing aroma as Noah comes out of the ark, and it says that his sons and his son's wife with him, his wife as well. It then drops down in Genesis 9:1, and it says,

(Genesis 9:1) "And God blessed Noah and his sons and said to them, "Be fruitful and multiply..."

Now, we see that this whole concept of family is being formed. When you read like Ephesians 3:15, it refers to God being the Father of the families of the earth; not just simply of mankind, but of families. You say, "Well, what exactly does that have to do with reconciliation?" Well, besides the fact that it actually teaches people to share and care, which is once again, conscience building, it brings within them accountability with one another. You

have family, you have accountability. So, God in this wonderful, unique way of this thing called family, is now you have accountability; you have responsibility; you have all these things that begin to build concept of relationship, which the relationship concept is necessary to have reconciliation with God. So, there are wonderful points as you began to go through and you see God building upon this, and yet you understand that all of this is because of God initiating. It is God that is doing it. So, "I'm going to do this. I myself do establish this covenant with you. I'm not asking you to make a promise. I'm making a promise." And I'm taken back by that because I'm going, "Why would God have to make a promise to me?" I can't think of any reason why. Does He feel threatened by me? Does He feel like I'm demanding it? I don't even think it was a thought of Noah's, but of course, he could never demand anything from God. So, why would He put Himself out there to make a promise to you? And the only answer that you can come up with is that He actually wants in some way to describe His willingness to commit to us. The word "covenant" is oftentimes used not only in business relationships but with marriage, the Covenant of

Marriage. People say, “Well, why do I have to get married?” Because no, it's not the paper. It's you making a commitment to somebody, and you're saying, if we use the word “covenant,” “cutting in,” you're cutting into the rock and you're saying, “I'm not leaving. This is like forever.” And that covenant has this sense of permanence in it. So, that God would establish something that is permanent and initiate that is really displaying His willingness to convey to us that He wants to commit to us. Nothing is making Him commit to us except for Him. But His nature is to commit. There are times in your life, I know, when you feel like, “Well, maybe God's going to leave me.” God says, “Haven’t I said, ‘I'll never leave you; I'll never forsake you?’” and you go, “Well, whose idea was that?” “Mine. It was My idea.”

(Genesis 9:9) “Now behold, I Myself do establish My covenant with you, and with your descendants after you.”

Once again, He's now bringing in the whole family of the earth.

(Genesis 9:10) “and with every living creature that is with you...”

Now, it's important, I think, to realize that this covenant is first with Noah. It is because of His relationship with Noah that all these others are going to be blessed, but it's because they're with him that they find the blessing. See, that's the great emphasis within the passage.

(Genesis 9:9) “Now behold, I Myself do establish My covenant with you, and with your descendants after you;

(Genesis 9:10) “and with every living creature that is with you...”

A very interesting way of putting it, isn't it?

“... the birds, the cattle, and every beast...”

Which, if you consider the list that He gives you, of course, these are things that are on the Earth, and you go back to the fundamentals. Why did God place those things on the earth? What He's just stated is part of the blessing is, “They're all for you.” So, part of the blessing is that “I'm going to preserve these things for you. We're going to keep them for you.” It's part of the promise; it's part of the covenant that He gives within the passage.

And He says,

(Genesis 9:11) “I establish...”

Once again, the word “establish,” making reference to that continuance and that foundation.

“I establish My covenant with you; and all flesh shall never again be cut off by the water...”

See, we're inextricably tied together; us and the earth, the creation of the earth. Everything that lives is tied directly to man, and this is what's so bizarre when you see people out there, and they're saying, “We need to protect the earth.” No. You need to get right with God. God will protect the earth because its welfare is directly reflected on how close you are to God. I was being questioned about my righteousness the other day because it hadn't rained. There might be something to that. But the point is, when you begin to see the famines, that was God fundamentally saying there's something wrong. You read the Book of Amos, Amos will reiterate that. He says, “It rains here; it doesn't rain here. You think maybe there's a problem here?” So, you realize that God uses these things, but He's also establishing that you're interconnected. Romans 8 makes an interesting point,

that because man's sin all of creation was subject to futility. So, we're inextricably tied together.

As we come to the passage,

(Genesis 9:10) “and with every living creature that is with you, the birds, the cattle...”

(Genesis 9:11) “I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”

He has established a promise. Once again, nobody told Him to do this, but He wants to in many respects, not only commit and display His willingness to commit to their well-being and safety, but He wants to show a guarantee. So, now, He's going to put a sign, and that sign is going to be a guarantee.

It says this, if you look with me,

(Genesis 9:12) “God said, “This is the sign of the covenant...”

Now, a sign is something that points to something. It's not something that in itself is the fundamental point, but it's

going to point to something. So, “This is a sign that I'm going to establish; this is a sign of the covenant, which the covenant, the promise, is that I'm not going to bring the flood. I'm not going to destroy all flesh through the flood again.”

“... “This is the sign of the covenant which I am making between Me and you...””

Of course, He starts off with that relationship, and “Now, all living things, because they're connected to you, are going to benefit from this because of My love for you, because of My relationship with you.” Because He smelled that sweet aroma of one that was grateful for what God had done for him. “This is with you that I'm going to do this for and for all successive generations.” The fact that God is thinking beyond just where we are and cares for those that we care about is an amazing point that He's bringing out within the passage.

Then He states this,

(Genesis 9:13) “I set My bow in the cloud...”

Now, the word “rainbow” is actually not in Scripture. It's always referred to as the bow, and really, besides the fact of this account in Genesis, I think there's only one other time where it's probably making reference to a rainbow. We would put in the word “rain” there within the text, would be in Ezekiel 1:28. That would probably be the only other place and that particular picture has the rainbow over the throne of God and the glory of God in the midst. We kind of see a similar picture at the beginning of Revelation, but throughout the rest of the Book of Genesis, the word “bow” is literally a bow and arrow, like a bow that you shoot things with. The reason why is that the picture of the bow gives a picture of bending, and more specifically, the word bow means a bending with great effort. I mean, if you have a really good bow, in order for you to make it a very strong bow, you're going to have to bend it, and bending could be pretty intense by pushing it. The reason why I think that's to be noted is that it is with great effort that God wants to display this. It's not an easy promise because of course, obviously God sees down through the ages that man is going to be deserving a flood once again.

In fact, if you back up into Genesis 8:20, it says,

“Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

(Genesis 8:21) The LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth...”

Is God naive? Does He think everything's going to be ok? He knows just the opposite. It is with great effort that He puts His bow in the sky, but He's going to do that.

There is also an interesting side to this as well. If you look with me in Psalm 7. I like these sort of nuances, other things that kind of convey maybe another side to this bow that you see in the sky. Psalm 7 makes reference to and actually uses the word “bow” within the text, as like with a bow and arrow. Of course, the cry within the text is, “God, You have to save me. There are people that are after me. They want to tear me up.” And he turns to God.

The way that it reads is,

(Psalm 7:10) “My shield is with God,
Who saves the upright in heart.

(Psalm 7:11) God is a righteous judge,
And a God who has indignation every day.”

One of the things that we're seeing, especially with this bow, is it's a symbol. Yes, it's a symbol to all the earth. There's no doubt about that. But it's because God is with Noah that the earth benefits. So, the bow is God's favor to Noah.

As it goes on, it says,

(Psalm 7:11) “God is a righteous judge,
And a God who has indignation every day.

(Psalm 7:12) If a man does not repent, He will sharpen His sword;

He has bent His bow and made it ready.

(Psalm 7:13) He has also prepared for Himself deadly weapons;

He makes His arrows fiery shafts.”

What do you think he's talking about? Lightning. He's talking about lightning. "How do you know that?" I'm glad you asked.

In Psalm 18, it reads this way,

(Psalm 18:14) "He sent out His arrows, and scattered them,

And lightning flashes in abundance, and routed them.

(Psalm 18:15) Then the channels of water appeared..."

So, you have these interesting signs in the sky, and just because there is lightning doesn't mean God is going to strike you. But it's a sign of God saying, "I protect My own." A very interesting sign that's in the sky. It's like a rainbow. A rainbow is not going to protect you. But it's there to be a sign in which God is saying, "I will protect you," and it's actually putting a protection over you at great effort to God in this. This is the fundamental point. Because He had made a promise to Noah, "Therefore, I will protect you. You will no longer have a flood. This will be the reminder." Now, the wonderful thing about the rainbow, of course, there are many things about it, but as you go through Scripture, what you realize is that at this

moment, science begins to change on the earth. One of the clear statements in Genesis 2:5, is that before this time it didn't rain. So, science alone at that juncture has changed. I know people try to say, "Well, I know how the rainbow works." And of course, if you read about it, you need a 40-degree, 42-degree angle in order to see it. This is very interesting in and of itself. The way that it's formed is through the water droplets; which, when you read about the flood, the water was coming up from the earth and it was actually dumping from the heavens. So, you're not seeing droplets. So, God is creating droplets, although science will go, "Well, it's just water droplets." Yeah, but there weren't water droplets, and these water droplets refract the light in a specific way at a 40-degree angle, so that everybody that looks at a rainbow, when I'm standing here and you're standing beside me, the person standing beside me is seeing a different rainbow that I'm seeing. Every single person that sees a rainbow has seen a different rainbow than the one that I'm seeing. Which I think makes it a very personal rainbow. But not only that, but the rainbow has what are 7 distinct colors. Seven. Now, we know that 7 is that wonderful picture of a

promise of a covenant. You would literally, if you want to commit to something, you would 7 yourself, which means that you would make a commitment, you'd make a promise that would be binding to yourself or on yourself. So, He puts this bow in the sky, and He declares it binding upon Himself. He declares it binding to you individually as well as to all the earth. You have that wonderful picture. Why 7 continents? I don't know. Maybe there's a reason why for all the earth that you have this wonderful picture of even that. But all the way through you see these wonderful pictures that God has given you; not only that He's going to withhold the flood, but that He promises to protect you. "So, I'm going to give this wonderful sign that's in heaven that I've created for you, and I'm going to establish this covenant. You're going to see this bow in the sky."

And it says,

(Genesis 9:13) "I set My bow..."

So, whose bow is it? His bow. I know that you were out there, "That's my bow." That's not yours. It's His. But it's for you. I mean, He wants you to enjoy it.

But it says,

“I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.”

I like the fact that He actually says, “I set My bow in the cloud.” Did you like that? I like that, and the reason why I like it so much is that there is such a thing called Nephophobia, which is the fear of clouds. I would say it's the grace of God that He set this bow in the clouds because the tendency would be, you see a cloud, if I was Noah, “Uh oh. I see another cloud. It's going to happen again. It's coming.” I'd run for the boat. But He says, “You don't have to run anymore. I'm going to set this bow right in the middle of the clouds, so that you won't have to be a nephophobic.” And it's the grace of God that does this, but it is to demonstrate that He actually cares about the things that you feel. So, not only is God wanting you to understand that He's willing to commit Himself to you, but He wants you to understand that He cares about how you see things and His placement of the bow in the cloud. Once again, He's inventing new science within the text.

So, once again, He's doing this so that you would forever see this and realize His grace to you.

(Genesis 9:13) “I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.”

Benefiting because of My relationship with you.

(Genesis 9:14) “It shall come about, when I bring a cloud over the earth...”

Once again, you can almost feel it getting ominous. A cloud is coming.

“... that the bow will be seen in the cloud.”

What a great picture.

(Genesis 9:15) “and I will remember My covenant, which is between Me and you...”

And then He adds,

“... and every living creature...”

“But I'll remember how much I love you. I'll remember how soothing that aroma was when you gave thanks. I'll remember our relationship together, and because I'll remember that...”

I just want to remind you, as far as what the word “remember” means, is it has that inference of being pierced. So that if in fact something pierces you, you can't forget it, and it's not like God has a bad memory, but the text is referring to that it pierces His heart. There are certain smells, there are certain pictures that when they're revealed to you, not only does the memory come, but the feeling of the memory comes. And God says, “Every time I see that rainbow, I'm going to remember how much I love you. I'm going to remember how much I care for you.” So, what you see within the passage is this promise and this sign that is directly connected to the promise that is an enduring promise and an enduring sign. Now, the reason why that's so important is that what you understand is, I didn't have anything to do with that. So, the promise is going to exist regardless of what I do or what I don't do. Which, when you think about it, it's once again demonstrating something even new, and that is that God demonstrates His faithfulness, even though we are faithless; that God remains faithful. Every time you see that rainbow in the sky, you should be reminded of that. That's not hanging there because you're so

wonderful and because you're perfect, and this is the reason why I like the order of this particular chapter, because the order of it is that God blesses, then God makes a promise, and then Noah falls. But you know, after Noah falls, we still see rainbows. I mean, how wonderful is that? But we know that Noah found grace in the eyes of the Lord, but what would happen if he fell? And God goes, "Well, you're still seeing rainbows, aren't you?" His mercies never end; steadfast, "I promised you. I'm delivering." And He always goes back to, "But I love you. I know you did this, and I know you did this, but I love you." And it is that covenant that is not based on the law, like the Moses Covenant, but it's that covenant that's based on the relationship. Once again, God will not only do this with Noah, but He will also do it with Abraham and He'll do it with us. God will declare a promise to us, once again, not based on deeds which we have done that would cause us to be.

When I think of John 3:16, I hear God making a promise to me. I don't hear God saying, "You have to earn this." I do hear Him saying, "You need to believe." But what He's

asking for is your heart. He's not asking for you to do something as far as works related. That's the Law. But what He is asking you to do is have the same heart that Noah had. Will you be perfect? No. "But if you'll believe in Me, if you'll trust in Me, if you'll have a heart for Me, then you'll never perish." You go, "Well, I need a sign." Well, He gave a sign, didn't He? I think that's one of the reasons why Paul says, "We preach nothing but Christ crucified." We're looking at that cross every single day and if you could imagine that every time God looks upon that cross, He says, "My heart is pricked, pierced. I remember how much I love you." "God, don't You hold back your judgment because I'm so wonderful, because I've always done the right thing?" He goes, "It has nothing to do with that. My heart is pierced every time I see, and I'm reminded how much I love you, and I cannot forget that. It's that wonderful picture that sustains us. So, you see God's covenant that provides this sign literally down through the ages, this visual, that brings this memory to our mind, but not only to ours, but the emphasis is going to be to His.

It says,

(Genesis 9:14) “It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud.”

Obviously, by us; kind of reflexive. It shall appear in the sky.

(Genesis 9:15) “and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.”

(Genesis 9:16) “When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

(Genesis 9:17) And God said to Noah, “This is the sign of the covenant which I have established...”

That's the third time we've seen the word “established”. By the way, you're going to see the word “covenant” seven times.

“... “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

(Genesis 9:18) Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

(Genesis 9:19) These three were the sons of Noah, and from these the whole earth was populated.”

It's basically saying, “The family of all the earth, I'm going to protect; I've made a covenant with.” He is making a covenant with you at this time.

Peter deals with this particular subject matter and just in closing, I just wanted to touch upon this in 2 Peter 3. We know that in the last days there are going to be mockers that come up, and they're going to say, “Nothing changes.” And Peter will say, “Oh, on the contrary.”

It reads this way,

(2 Peter 3:3) “Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

(2 Peter 3:4) and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.””

In other words, “No new science has ever occurred. Nothing has ever changed.”

(2 Peter 3:5) “For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed...”

I've seen many theologians combat with this text, but there's literally only one way you can read it. Everything was created out of water. There's only one way you can read it. Which is interesting because what it really shows is the fluid earth at the very beginning and then land coming out of that. Very interesting, isn't it? Peter is wanting you to realize there was a different kind of science at work in the early stages of creation.

The way it reads is,

“For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water.”

It's one of those versions you kind of skip, and go, "I don't know what it means. So, I'm going to skip over that one."

(2 Peter 3:6) "through which the world at that time was destroyed, being flooded with water."

There's a sense that the water even had the ability to change the contours of things because of its fluidity in the things that it did. It's an amazing text.

And then he writes this,

(2 Peter 3:7) "But by His word the present heavens..."

So, was there a change? Yeah. It's just so funny, you have these scientists, "We know what science says." Yeah, but God invented the science. "Well, yeah, but science will always be continued." No, science can change.

(2 Peter 3:7) "But by His word the present heavens and earth are being reserved for fire..."

Now, I can just see scientists going, "Well, you know, maybe we'll have a fire here, we might have a fire there. I don't think it's just going to be completely destroyed. It's just the way the earth is made. We have too much

water.” I do know this, that if you take oxygen, it actually inflames stuff. If you used a sedaline tank and oxygen, then you’d have a torch. Now, you need the oxygen to do it, but it actually brings fire. I also know that hydrogen is very flammable, and there's a lot of it on the sun. The point in what Peter’s saying is, God's going to change the science. Man is saying it's not going to be destroyed that way, and he might be thinking in terms of the way things are. Peter goes, “He changed science before. He can change it again.” So, he'll ultimately make reference to, if you go on to the passage,

(2 Peter 3:11) “Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

(2 Peter 3:12) looking for and hastening the coming of the day of God...”

What's going to happen?

(2 Peter 3:10) “But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements...”

“Stoicheion” is the word that he used; every single little molecule.

“... will be destroyed...”

Life, as you know it; atoms will be destroyed as you know it. The point of the matter is that God has the power to change things, and the wonderful thing is that with the God who has the power to change things, this same God has the power to promise things, and those promises never change because His purpose never changes. His purpose has always been to love you. His purpose has always been to save you. So, when He says, “If you'll believe in My Son, you will have everlasting life.” From time to time, people will say, “Well, can you lose your salvation?” I go, “Ok, well, let's just read John 3:16, “For God so loved the world that He gave His only begotten Son, that who believes, whoever that is, will not perish, but have everlasting life.” Now, if He gives you this thing called everlasting life, my question is, when does everlasting life stop? Everlasting life can't be interrupted. The gift was everlasting life. So, it's not contingent on you. It's on His promise. It's like Jesus in John 14, He goes,

“Look, I'm going to prepare a place for you, and if I do that, I'm going to come again. I'm going to receive you to Myself.” And you're going, “I wonder if He changed His mind about that?” No. He's immutable. Everything that He says, He's immutable. He who began a good work in you will complete it. “Well, wait a minute. That's contingent on...” It doesn't say anything about you in the passage. That's a promise that He makes that is solely on Him. We know the world can change. We know His promises will not, and how comforting that is.

Closing Prayer:

Father, we come before You today, and we give You thanks for Your lovingkindness to us. As we see the bow in the sky, we realize this was not an easy promise. Man would not cooperate, and we would not be loving. Nevertheless, Your love would be reminded and ever in your heart, and ever reminded on that cross, as we see

Your love that just would not wane; it would only grow stronger. For You promised us, you would never leave us nor forsake us. You promised us that you would give us everlasting life. Scripture tells us that there are benefits that we have, and these wonderful things come about because somebody just loves God back. It's not based on performance. It is based on heart, and what God is looking for is a heart that wants Him to have a relationship with them. If that's true, you have all kinds of promises, that even though you mess up, He will never leave you.