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As we resume our study now in Genesis chapter 6, we have asked ourselves the question, so what? I see that Noah was a man who walked with God, that he was righteous, that he was blameless, and that this is a principle that extends down through human history. We've seen it in Ezekiel chapter 14, that God is looking for those who honor him. He will preserve them in judgment.

He mentions Noah, Daniel, and Job, three men who were preserved through times of great crisis or great trial, and in some cases those who surrounded them were preserved with them. Noah's seven-member immediate family, Job's wife, of course Job's children perished in the attack of Satan on his person, and then you have Daniel who with his three friends was carried into captivity. The principle there is that it's exceedingly important to God what we think.

You remember in Ezekiel 14, these men have set up idols in their heart. They have put before them that which causes them to stumble. We choose, we decide which category we are in.

Are we in category deliverance or are we in category destruction? There's only two categories. There wasn't a third category that got a little rubber raft and rode out the flood and weren't in the ark and didn't get drowned. You're in one ship or the other.

We often fool ourselves and say, well, I'm sort of floating in the comfortable majority in the middle here where I am neither hot nor cold. I'm not particularly notable for pursuit of God and righteousness and so forth, but I'm not a bad egg either. I'm just kind of there in the lukewarm region.

Well, you remember what God says about the lukewarm over in Revelation. He says, I wish you were hot or cold, but being lukewarm I will spew you out of my mouth. So here we now stand having looked at these things and we say, well, if this is supposed to make a difference, what kind of a difference should it make for me? And we began looking last week at the promises of God that for us are the equivalent of the covenant that God had with Noah.

These, if you want to look at it this way, form a part of the new covenant in the blood of Christ. The relationship that we have with God through Christ includes many great and precious promises. And we began looking last week at many of those promises.

And if you have a book, I know there's a little booklet, I think we have a couple of them around here, that summarize the promises of God in different categories. And if you know what those promises are, they're wonderful verses to memorize. The first one that always comes to my mind is, thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.

That is the verse that contains the condition, that promise has the condition right in it. Whose mind is going to be kept in perfect peace? It's the mind that is stayed on, that has confidence and trust in God, and that hasn't set up an idol, hasn't chosen a stumbling block. And why do we enjoy perfect peace? Because we are trusting in God.

Those who don't trust in God can't expect peace. And they're not going to, they're going to stay their mind on something else. Circumstances, people, whatever it may be, their own self-confidence, and those things will all fail at one point or another, and then your peace and your security are lost.

So promises are important, and faith in those promises is the keystone to our life and to being declared righteous. Noah walked with God. Noah was righteous because of his faith.

Noah was blameless because he knew how to become blameless. It doesn't mean that he never sinned and that he never failed, but there was no blame attached to Noah. Why? Because Noah went to God and acknowledged his transgressions.

Scripture is replete in the Old Testament and the New with references to how we become blameless. David understood this principle. David committed some of the most grievous sins you can commit.

And yet David says, I stand before God blameless. I stand before God in my righteousness. How could he say that? Having murdered and having committed adultery and done all these horrible things.

David went to God and said, purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. Against thee and thee only have I sinned.

By going to God and acknowledging our transgressions, He is faithful and just to forgive us, not only of those, but to cleanse us from all unrighteousness. Even the unknown sins, the hidden unrighteousness that we're not far enough along to even identify. God cleanses us from all unrighteousness when we approach Him with that attitude of heart.

Noah understood that principle and that's why Noah is said to be blameless. That's why David is said to be blameless, despite many failures. Noah was righteous by faith and we've examined just a few of the promises that pertain to us.

You can get any good topical Bible or get a Thompson Chain reference or something and look at the promises of God and review those. I encourage you to find those that are meaningful to you and that you understand fully. Commit them to memory and meditate on them.

Think about them. Whatever your particular areas of weakness are, if things have plagued you, whether it's security or worry or lack of confidence in some area of life, find

the promises of God that pertain to that. Commit them to memory and then think about them and make them the object of faith.

It is the Word of God in the hands of the Holy Spirit in our soul that brings to our life the power of God. You sometimes have to make a conscious effort to make sure that Word of God is in the soul so that the Holy Spirit can use it. What about this idea of walking with God and being blameless? Turn with me to Isaiah 1.16. We want to look at this idea of purifying.

How do we become pure? How do we become blameless? Scripture has a surprising amount to say about this. We tend to think, well, 1 John 1.9, confess your sins, he's faithful and just, you're forgiven to cleanse. Then we pretty much run out of scripture in our minds.

Look at Isaiah 1.16. Wash yourselves, make yourselves clean. Put away the evil of your doings from before my eyes. Cease to do evil, learn to do good.

Seek justice, rebuke the oppressor, defend the fatherless, plead for the widow. We talked Friday night about those things that enter into our periphery, into our immediate area of influence or place where we have some ability to make a difference. We don't have to go out, we don't have to travel to some far off neighborhood.

These instances come into our daily lives and you will have occasion to be of assistance to those who are in need. But the first thing we have to do before we can do that, notice that's at the end of verse 17. To rebuke the oppressor, defend the fatherless, and plead for the widow.

What has to happen first? Wash yourself, make yourself clean. Put away the evil of your doings from before my eyes. He goes on to say in verse 18, come now and let us reason together, says the Lord.

Though your sins are like scarlet, they shall be as white as snow. This is how you become blameless, it doesn't matter how scarlet your sins. Though they are red like crimson, they shall be as wool.

How? If you are willing and obedient. You have to want it and you have to follow God's procedure, God's method. You have to do things God's way.

Sometimes people are willing but they want to do it their way. Well, I want to be pleasing in God's sight so I'm going to go work myself into a lather. I'm going to work my fingers to the bone for God and He'll have to be pleased with me.

If you are willing and obedient, you shall eat the good of the land. But if you refuse and rebel, you shall be devoured by the sword. It doesn't get any simpler than that.

Look at Jeremiah 4.4. Next book over from Isaiah. Jeremiah 4.4. This is being spoken to Israelites who are living under the law of Moses. They have all kinds of regulations for physical life.

But what does it say in Jeremiah? Thus says the Lord to the men of Judah and Jerusalem. Break up your fallow ground and do not sow among thorns. Circumcise yourselves to the Lord and take away the foreskins of your hearts.

This is where the idols were set up, wasn't it? In the hearts. And this is what God says is genuine circumcision. What was circumcision? It was the sign of the covenant.

It was the sign of obedience and a desire for relationship with God. A desire for inheritance of blessing from God. And even in the age of Israel, God says it's what's going on in your heart that counts.

Circumcise yourselves to the Lord. Take away the foreskin of your hearts, you men of Judah and inhabitants of Jerusalem. Otherwise, my fury comes forth like fire and burns so that no one can quench it because of the evil of your doings.

Now, they've already done the evil doings. But if they circumcise their hearts, they've purified themselves and the wrath of God is abated. But if they fail to do that, then judgment comes because of their evil doings.

Acts 22.16, if you want a New Testament example. Acts chapter 22. You have here Paul declaring his testimony of confrontation with Christ on the road to Damascus.

And talking about how Ananias came and communicated to him God's will that he should be an apostle. And in verse 15 of Acts 22, You will be his witness to all men of what you have seen and heard. And now, why are you waiting? Arise and be baptized and wash away your sins, calling on the name of the Lord.

There are all kinds of strange distortions of this. Baptism washes away your sins and so forth. There are other scriptures that specifically say that water baptism does not wash away.

It says it's great for cleansing the body, but it doesn't do anything for the soul. What does it mean here when Paul is told, Be baptized and wash away your sins. This whole idea of baptism was engaged in as an expression to others that you had changed your mind.

Earlier in Acts, it says, Repent and be baptized for the remission of your sins. People said, see, you've got to be baptized to get your sins forgiven. But in Greek, that word for is eis, which means unto, literally, or with a view toward.

He says, repent. And once you've repented, be baptized with a view toward the

remission of your sins. Looking at the fact that because you've repented, your sins have been remitted or forgiven.

Be baptized. Go through the ritual that illustrates this spiritual truth in the days before you have any revealed canon of scripture. 1 Corinthians chapter 5. You'll notice that all of these, by the way, are voluntary acts.

People are not confronted and said, by the way, you are elect. God has chosen you. Your sins have been forgiven.

So, come on, let's go live the Christian life. People are confronted and they are exhorted. In some cases, commanded.

Repent. Change your mind. Cleanse yourself.

They're not confronted with a fait accompli. Guess what? Your sins have been forgiven. You've been cleansed.

So, let's come on and do the work of God. Which is what election would lead you to think. 1 Corinthians chapter 5 and verse 7. Purge out the old leaven, so that you may be a new lump, since you truly are unleavened.

For indeed, Christ our Passover was sacrificed for us. Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of what? Sincerity and truth. Sincerity has been somewhat maligned in some circles.

Because you can be sincere and be sincerely wrong and so forth. But this is sincerity in the good sense. This is a heart that is asking and seeking and knocking before God.

A heart that desires to walk before God and be blameless. But notice, this is something we do ourselves. God doesn't say, let me purge out your old leaven.

Let me cleanse you. He says, you cleanse yourself. You purge out your old leaven.

And that speaks to the side of this equation that addresses our responsibility. We have to do something. It has to make a difference to us.

When we see these scriptures, do we just go away like the man in James? Who looks in the mirror and then walks away and straightway forgetteth what he looks like. We can look into the perfect law of liberty, see what needs to be done, and then walk away and just kind of get distracted and get busy with the rest of the day. Go through the week, same old tasks, same old routine, same priorities.

It's got to make a difference. God says, you need a change of mind. You need to realize that if you're going to be an inheritor of the promises.

If you're going to be an inheritor of salvation in the full sense of deliverance. Not just deliverance from the lake of fire, but eternal life in its fullness. Eternal life in the quality of that which is eternal.

You've got to pursue it. You have to want it. And seeking it, you will find.

So, you have to identify the old leaven and purge it out. Those people that set up the idols in their hearts and put a stumbling block in front of themselves back in Ezekiel. Needed to identify those idols and toss them out.

Needed to find that stumbling block and get it out of the way. We need to do the same thing. This requires some conscious, active introspection on our part.

Examine yourselves and see if you are in the faith. We don't have to get all worked up over it, but we do have to pay some attention. And not just go blithely on.

Look at 2 Corinthians chapter 7 and verse 1. What is the question we're answering here, by the way? How can we be like Noah? How can we, in God's sight, be righteous, blameless, and walking with God? This is the answer to that question. This is how. Do you want to walk with God? Do you want to be blameless in His sight? This is what Scripture says you must do, and what I must do.

We've got to identify that which distracts, that which causes us to stumble, and eliminate it. If it's a relationship with a person or a group of people, we've got to eliminate it. We've got to get away from it.

We've got to disentangle ourselves. If it is an activity or an occupation or some way in which we spend our time, some people get completely distracted and deflected by television. We're seeing this in our study of Colossians.

What was the Colossian heresy? What was it that Paul wrote the book of Colossians to address? People that were slaves to their desires. And we think, oh, well, I'm not out hanging around the corners looking for prostitutes and reading pornography and so forth. We have other desires.

Some people have a desire for companionship, and so they watch sitcoms every night because they've got pseudo friends there. Here's sparkling conversation and wit and amusement, and it passes the time, and here are my friends, quote, unquote. Most of the new programs seem to be what they call ensemble casts, where there's not just one star that they build a show around.

They have a whole bunch of people. Why? Because it builds a little pseudo community, and people can come in in the evening and turn on their TV, and here's my social life. Here are my friends.

They're always witty. They're always smart. Things always come out right in the end.

And it's a false life, but it satisfies a desire that people have. These people are reliable. They're going to be on every Tuesday night at 7 o'clock or whatever it is.

I have no idea what comes on on Tuesdays at 7, but you get the idea. It satisfies a desire. Some of us have a hard time linking what the Bible says about lust and desire with something like that, but that's what it is.

Do you find yourself organizing your day so that you can be back at the TV by 7 o'clock or so that you can be in a certain place at a certain time to be sure you don't miss an episode? Stop and think about that for a moment. I mean, there's nothing intrinsically wrong with watching TV. I've got one in nearly every room in the house.

But what are you using as the organizing principle of your life? If a 7 o'clock show or a 9 o'clock show or Perry Mason at 1 a.m., which is my failing, if that's the organizing principle of your life, what are you basing your life on? An entertainment program? There are some people that are hooked on entertainment tonight. I've got to see what all the stars are up to and who got married and who got divorced and so forth. What kind of life are we leading? What sort of priorities are we reflecting? That is enslavement to the desires of the flesh, and we don't even recognize it.

We think, well, that's harmless. That's culturally acceptable. Everybody does it.

It's a norm. It's not normal. It's abnormal.

Think about somebody 100 years ago who would walk down one of our streets at night and see the blue glow emanating from every window. When there used to be social interaction, people used to get together and tell stories and engage in conversation and develop their minds and discuss concepts and the future of the nation. They weren't always all high-minded and so forth, but the general trend, if you read letters and descriptions of social life 100 years ago, it was far different than it is today in general.

Today, you walk up and down the streets and it's the blue glow coming out of every window. We're trapped in front of this entertainment box. We want people to tell us stories night after night, week after week, and if they're not showing a story that we want to see, then we go down and rent one and watch that or go down to the theater and have it enhanced with surround sound and so forth.

Again, as we've been noting in Colossians, there's nothing intrinsically wrong with these things. It becomes wrong when that's now the organizing principle of our life. That's the stumbling block that we have put in front of us.

If it doesn't cause you to stumble, there's no problem. If all foods are the same to you, eat and enjoy, the New Testament says, but if food becomes a stumbling block to you or

to someone else, now you've got to reconsider. If it soaks up time that ought to be spent in meditation and the Word of God, if you're watching TV and you're not meditating on truth, you've got at the least a balance problem.

If you can meditate on truth and watch TV, great. But when it starts to take the place of God, when you're more interested in finding out what happened to Jerry and Elaine than you are in what happened to Noah and his family, there's something wrong. There's something wrong in our priorities.

There's something wrong in our hearts. And this is what God calls us to wake up to. We need to look at what we're doing and look at why we're doing it and be sure that we haven't got things out of balance.

There are very few things that are intrinsically bad for us if they're kept in their place, but anything, no matter how great it is, can become bad. Church can become bad. Communication of the truth of the Word of God.

Sitting in Bible class can become a bad thing. There are people who make a religion out of Bible class attendance and it never really makes a difference. This is what we are called to.

If we're going to purify ourselves, there are two great principles here that answer the question, how can I qualify to be a Noah or a Daniel or a Job? One on whom God looks and smiles. One upon whom God looks and says, righteous, blameless. One who walks with me.

There are two fundamental things that we have to know. How to purify ourselves and how to walk. Noah is righteous and blameless because he knows how to be purified.

He knows how to cleanse himself. He knows the principles that we're seeing in these passages. Look at 2 Timothy 2, verse 21.

I've been hammering a lot here on the reformed crowd and I'm going to do it again. In 2 Timothy 2. You know the old thing in Romans 9, the vessels of wrath fitted for destruction are the unelect and the vessels of honor that God is going to preserve and take to heaven. Those are the elect in Romans 9. God with great patience is enduring the vessels of wrath so that he can show his glory to the vessels of honor.

Well, look at 2 Timothy 2, verse 18. He's talking about Hymenaeus and Philetus. And he says, These men have strayed concerning the truth, saying that the resurrection has already passed, and they overthrow the faith of some.

Nevertheless, the solid foundation of God stands, having this seal. The Lord knows those who are his and let everyone who names the name of Christ do what? Depart from iniquity. You can't depart from iniquity if you haven't identified it.

You've got to identify it and once you know what it is, then depart from it. Look at verse 20. In a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

Isn't this interesting? The same author that wrote Romans 9 wrote 2 Timothy 2. And he uses the same illustration. In a great house you've got vessels of honor, vessels of dishonor. Look at verse 21.

Therefore, if anyone cleanses himself from the latter, cleanses himself from iniquity, cleanses himself from dishonor, he will be a vessel for honor. Well, I thought you were a vessel of honor if you were elect. That's not what Paul says, and he's the one that wrote Romans 9. You can become a vessel of honor if you cleanse yourself.

It's our choice what kind of vessel we are. And we saw this in detail in Romans 9. You can be a vessel of honor if you choose. You will be a vessel of dishonor if you don't choose.

We have a responsibility to cleanse ourselves, to avail ourselves of the grace of God, the washing of water, the rehabilitating effect of the word of God in our souls. It's ours to claim and ours to use if we choose. Look at James chapter 4 and verse 8. Draw near to God and He will draw near to you.

Cleanse your hands, you sinners, and purify your hearts, you double-minded. This is something we do. We have to want it, we have to choose it, and we have to do it.

We have to know how it is done. Some people think they will cleanse themselves by doing good works. Well, I've had a big failure here.

I've committed some sins. I've engaged in some form of evil. I've got some guilt hanging over my head.

I'm going to go down and do some good and sort of offset it and balance the scales. That isn't what Scripture says. There is a way of purification.

There is a way of cleansing. And it is claiming God's grace and forgiveness through acknowledgement, through confession. And you have that, of course, in 1 John.

1 John 1.7, 1 John 1.9 tells us how to walk, how to be cleansed. Notice also 1 John 3.3. He's talking in the first two verses of this chapter. Behold what manner of love the Father has bestowed on us that we should be called children of God.

Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. Then verse 3 says, Everyone who has this hope in Him purifies himself, just as He is pure.

Now if you stop and meditate on verse 3 for just a second, it may raise the question in

your mind that it raises in my mind. Everyone who has this hope in Him purifies himself. Does that mean that by having this hope within you, you purify yourself? Or if you have that hope, it motivates you to use some other means of purifying yourself.

See what I mean? Everyone who has this hope in Him purifies himself. So is it the hope itself, possessing it, having it, purifies me? Or because I have that hope, I'm going to go purify myself. John's language here is ambiguous.

It doesn't really tell us whether it's A or B. So what is the answer? Well, the answer is yes. Yes, having that hope within us purifies us. Yes, one who has that hope within him knows the means of purification and avails himself of it.

So we don't have to choose one or the other. And it's one of the beauties of 1 John. And as I was talking about during the break, like Ecclesiastes, one of the reasons that this is such a great book is that in its simplicity, it communicates a lot.

And when John doesn't come down on one side of the fence or the other on something, many times it's because you're supposed to take what's on both sides of the fence. And it's not an either or, it's a both and. This is one of those classic verses.

Everyone who looks forward to the coming of Christ and being like Him, seeing Him as He is, purifies himself. That hope in and of itself is a purifying influence in our souls. And it motivates us.

We don't want to stand before Christ with spots and wrinkles and blemishes. We want to be holy and without blemish. And so we will acknowledge our sins.

We will claim God's promise of forgiveness and cleansing because we know that it's key. This section that we're in, looking at Noah and looking at the generation that's destroyed by God, if you boil away everything else and get down to a single application of this whole study, it boils down to two things we have to know how to do as believers. These are two things that we studied when we studied the fundamentals.

Purification, we have to turn away from the old, change our mind away from dead works like it says in Hebrews chapter 6. The very first building stone of the Christian life, the first block in the foundation is change of mind away from dead works. We purify ourselves. We get rid of the stumbling blocks.

Take away the idols in the heart. Claim the forgiving and cleansing grace of God. That's the first step.

And there's one other. And with these two pistons going in the engine of your soul, you will build momentum. God's power will enter and we will grow and we will bear fruit.

Purification is the first one. And I've given you just a few verses on that. There are many,

many more.

In fact, I'll give you just one more. Look at Ephesians chapter 5 and verse 26. Because this one helps us transition to the second of these great principles.

Ephesians chapter 5. You could go almost anywhere in this great letter such as chapter 5 verse 8. You were once darkness, but now you are light in the Lord. Walk as children of light, for the fruit of the Spirit is in all goodness, righteousness and truth. Finding out what is acceptable to the Lord.

How do you walk as a child of light? Well, first of all, you've got to turn away from the darkness. And then you've got to begin to take those steps. How do we do that? Notice verse 11.

Have no fellowship with the unfruitful works of darkness, but rather expose them. Identify them. See them for what they are.

Look at verse 25. Husbands, love your wives just as Christ also loved the church and gave himself for her. Why? That he might sanctify and cleanse her with the washing of water by the word.

That he might present her to himself a glorious church not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.

This is a self-sacrificing love. It is a self-effacing love. It is a love that puts the interest of someone else ahead of one's own interests and desires because it recognizes a responsibility, a custodianship that has been given by God.

Why does Christ sacrifice himself on behalf of the world and specifically here on behalf of the church? Not only because he loves the church, but because it is a custodianship given him by God. We have that same thing in our marriage. What is it that purifies us? What is it we claim? Hebrews 9.14 It is the blood of Jesus Christ that cleanses our conscience.

Notice it's not just the washing away of sin, but it's what we think about that sin. It's our mind and our conscience that's also cleansed by the blood of Christ. Hebrews 9.14 If, in verse 13, the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctify for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? There's a purpose in the cleansing.

Sometimes we feel guilt and we say I want to go to God and be cleansed and I don't want to carry this burden of guilt anymore. And we think, well, the object of purification is to get rid of the guilt and get rid of the sin in my soul. What does Scripture tell us?

There is a purpose.

Cleansing is the means to an end. We are washed, we are sanctified, we are justified for a purpose. And it tells us right here in verse 14.

The blood of Christ cleanses your conscience from dead works to serve for the purpose of serving the living God. So these are the two parts. We purify ourselves and then we walk.

And that walk is our service. Proverbs 4, verse 26. So now here's our second question.

We've seen how to purify ourselves. We claim God's cleansing grace. We turn away from that which is darkness.

We turn away from that which is evil. Have to identify it. Have to purge it out like old leaven.

Once we've done that, we say, okay, I've turned from darkness to light. I've availed myself of the grace of God. Now what? What's the second step? Well, it is a step.

It's walking. How do we walk? It's easy to say, well, walk in the light. How do you do that? Do you just sing psalms and quote verses and live an ascetic life or something? How do you walk in the light? Well, let's begin by looking at Proverbs 4, verse 26.

Ponder the path of your feet. This is something we don't tend to slow down and do much anymore. In olden days, people worked hard, agricultural or whatever it might have been.

But when the sun went down, there was only a limited amount that you could do. And people used to sit, like I was saying earlier. They would converse.

They could meditate and think about things, sort of analyze the direction they were going and so forth. We have a very fast-paced life. We have many distractions.

How often do we stop and ponder? Do we make any conscious effort to maybe get up a half hour earlier and meditate? I am here to tell you that despite what has been said in some circles, a personal time of devotions is a good thing. And for many of us, it is a needful thing. Because if you don't formalize sitting down and spending some time in prayer and in thinking about the last Bible class you heard or any truth that may surface in your soul because of circumstances or people or what's going on in your life, if you don't consciously allocate the time, it's probably not going to happen.

It always happens when we face some big trial or some big test. Then we want to stop and ponder. But this needs to be a part of our walk.

It needs to be a regular thing, like taking steps day by day by day. And in many cases,

we need to formalize that and say, my normal getting up time is 6 in the morning. I'm going to get up at 5.30. I'm going to spend that first half hour.

I'm going to crack open my Bible or crack open my notes on the last class I heard or I'm going to spend some time in prayer. I'm going to ponder the path of my feet. The old adage, if you have no goal, if you aim at nothing, you're going to hit it every time.

If we don't stop and ponder the path of our feet, we're going to end up going nowhere. Ponder the path of your feet, Proverbs says in 4.26, and let all your ways be established. Do not turn to the right or the left.

Remove your foot from evil. There's that purification thing. And you will find, if you watch, that almost every one of these walking passages I'm going to take you to reminds you that you have to purify as well to keep that walk going.

Look at Isaiah chapter 2 and verse 3. Isaiah chapter 2, verse 3. Many people shall come and say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways and we shall walk in His paths. This is sort of cause and effect.

He will teach us His ways and we will walk in His paths. How do you walk in the light? How do you walk in His paths? You learn His ways. You find the teaching of His ways and absorb it.

We have to know how to be purified. We have to know how to walk. Look at Isaiah 38.16. Isaiah 38.16. O Lord, by these things men live, and in all these things is the life of my spirit, so You will restore me and make me live.

Indeed, it was for my own peace that I had great bitterness, but You have lovingly delivered my soul from the pit of corruption, for You have cast all my sins behind Your back. Purification. Sheol cannot thank You.

Death cannot praise You. Those who go down to the pit cannot hope for Your truth. The living, the living man, he shall praise You as I do this day.

The Father shall make known Your truth to the children. Purification, recognition of the cleansing grace of God, and then meditation on God's truth. And that meditation sparks praise.

We are thankful. You know, at the end of Psalm 100, it's a short psalm. It's a good one to memorize.

Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness. Come before His presence with singing.

Know that the Lord, He is God. It is He that hath made us and not we ourselves. We are

His people and the sheep of His pasture.

Then it closes with these words. Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name.

For the Lord is good, His mercy is everlasting, and His truth endures unto all generations. That's a part of walking. We can go to the New Testament, Romans chapter 6, a place we were not long ago.

We have to know where we're going as we walk. Romans chapter 6, verse 4, talking about our position in Christ. Therefore, we were buried with Him through baptism into death.

Now, this is not water baptism. This is the baptism of the Holy Spirit, the process of regeneration and entrance into union with Christ, the things that happen at the point of salvation. We were buried with Him through baptism into death so that, this was for a purpose, just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

If we have been united together in the likeness of His death, certainly we should also be in the likeness of His resurrection. Knowing this, our old man was crucified with Him that the body of sin might be done away with. Purification.

That we should no longer be slaves of sin. Purification. He who has died has been freed from sin.

If we died with Christ, we believe that we shall also live with Him. Go down to verse 10. The death He died, He died to sin.

The life He lives, He lives to God. Likewise, you also reckon yourselves dead indeed to sin, alive to God in Christ Jesus our Lord. Therefore, do not let sin reign in your mortal body, that you should obey it in its desires.

Do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead. You'll notice that purification is something that we do, an action that we take, and so is walking. We have to decide.

We have to choose. We have to act. We present ourselves to God as being alive from the dead, and our members as instruments of righteousness to God.

Look at Romans chapter 8 and verse 4. It's the page over. The righteous requirement of the law might be fulfilled in us who do not walk according to the flesh, but according to the Spirit. So we know that this walk, walking with God, is a walk that is accomplished in the power of the Spirit.

Those who live according to the flesh set their minds on the things of the flesh, but those

who live according to the Spirit, the things of the Spirit. If we have occupied our minds with the plots of sitcoms and the storylines of movies and the soap opera of people around us, the soap opera of people in politics or people in the community or people in our periphery, whatever it may be, many of us are occupied with those things. This, by the way, is the root source of gossip.

Why are people so entrapped and so in the grip of gossip? Because they're fascinated with the lives of others. It's a desire of the flesh. We want to know.

Inquiring minds want to know and so forth. That's a lust of the flesh. We tend to think, well, lust is always some form of sexual perversion.

Any desire that consumes the myths in your mind, computer people will appreciate that, myths are millions of instructions per second. A little computer chip in there, the heart of your computer is processing its thinking millions of times per second. And the power of a chip is measured in myths, millions of instructions per second.

Well, what's taking up the cycles in our mind? What are we spending our time thinking about? Who did what to whom? Who did what to me? What am I going to do tomorrow? Are we thinking about the actions of God, the plan of God, the purpose of God, and how we fit in it? We choose what we're going to think about. 2 Corinthians 5, verse 7. You know this verse. We walk by faith and not by sight.

Galatians 5.16 We walk in the Spirit. Ephesians 4.1 Walk worthy of our calling. Ephesians 5.2 Walk in love.

We have many, many passages. Get a concordance. Look up walk in the New Testament.

How do we walk? If you want to know, you'll look those up and find out. We don't have time to cover all those verses this morning. Ephesians 5.15 Walk circumspectly.

Watch where you're walking. Watch where you put your foot. Are you putting yourself in the way of evil? Are you putting a stumbling block in front of yourself and then walking into it and wondering why you fail time after time? John says in 1 John 2.6 Walk as Christ walked.

What did Christ say? Man doesn't live by bread alone but every word that proceeds out of the mouth of God. If we want to inherit righteousness, if we want to be blameless in God's sight, if we want to fulfill the plan and the calling of God, if we want to be a Noah, a Daniel or a Job, these are the two things to concentrate on. Purify ourselves.

Walk in the light. Let's close in prayer. We thank you, Father, that you have made your plan and your purpose clear to us.

Not only have you presented to us in the pages of Scripture the calling and the purpose

for which you have created us and saved us, but you have also revealed the means. We know that through the power of Jesus Christ that enters our lives through your Word and through your Spirit, we can walk in newness of life. We can live as He lived.

We can reflect His glory. We pray that those things will come to pass as we meditate on these truths in the days to come. We pray that the Holy Spirit will convict us and show us where the purification is needed in our lives and where we can take those steps that further our walk in the light and our walk with you.

We ask these things in the name of our Savior, Jesus Christ. Amen.