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Let's begin our worship and fellowship together this morning with a word of prayer. Father, we thank you as always for the wonderful privilege we have of exercising this area of life, something that was not available to us as unbelievers, something that now defines us and gives us our purpose and meaning in life, and that is to develop our relationship with you. We know that we have a standing before you because of Jesus Christ, our Savior, and through Him we not only have been rescued from eternal damnation, but perhaps more importantly, we have been given a new calling, a new purpose, an eternal destiny, fellowship and relationship with you that affects us every minute of every day from now through eternity future.

We thank you for the provisions you have made for us in your grace, the gift and the ministry of your spirit to us, the word that we have before us, the pages of scripture that correct, rebuke and instruct us. We thank you for the nourishing effect it has on our souls, and we pray this morning that as we spend time in fellowship together, looking at the truth of your word, that God the Holy Spirit will give us insight and understanding. We pray that the time we invest this morning will be profitable and that the things we see will stick with us and make a difference in our lives in a positive sense, in a way that pleases you in the days to come.

We thank you again for your many blessings. We thank you for our country and for our way of life that leaves us free from many distractions that others face so that we can pursue our calling. And we pray that you'll continue to safeguard those things to us and enable us to advance as far as possible in your plan for the return of our Savior.

We pray these things in his name. Amen. We are looking at one of the more outstanding events recorded in scripture, the Genesis flood, the biblical flood.

It's a thing of epic proportions. It's one of those standouts that almost anybody on the planet knows the Bible contains, the Noah and the Ark. You hear all kinds of questions that are based on this.

Almost any survey that goes out, people say, well, what was the name of Noah's wife? And it's like 38% of people say Joan of Arc and that sort of thing. One of the more common ways to test your level of attention to detail is in a list of questions. People will say, how many animals of each kind did Moses take on the Ark? And you immediately start thinking, well, let's see, clean animals two by two or unclean animals were two by two and clean.

You forget the fact that they've said Moses instead of Noah took them on the Ark. And it's a well-known thing. We know that almost every culture has a flood story.

And we realize that most of these are derivative and are historical recollections or

cultural recollections of this actual event that took place so many thousand years ago. And we have, in our study of Genesis thus far, we've taken our time and we've examined a lot of things because they're the firsts, the first things of creation, the first sin, the first murder, the first sacrifice, and so forth. And in Genesis chapter 6, where we resume our study this morning, we have seen the first covenant, the first mention of covenant.

It's important because some will argue that there was an earlier covenant, the covenant of works in the garden, that there's an implied covenant there where God says, as long as you don't eat the tree of the knowledge of good and evil, you'll live. But if you eat, you've broken the covenant and the deal's off. But the Bible doesn't use the word covenant of the status of things in the garden anywhere in Scripture, Old Testament or New, prophets, narrative, you name it, it's not there.

So I am extremely reluctant to create and teach an entire concept when there is a total, utter lack of Scripture to support it. That would just seem to stand to reason, but there are large sections of theology that go back and say, well, you've got covenant theology and the first covenant is back in the garden. Well, the Bible doesn't say that, so neither will we.

Here in Genesis chapter 6, we have the first mention of covenant. It's interesting because when it is mentioned, it's already in existence. It's mentioned sort of in passing as something that's already here.

What kind of covenant is it? What is a covenant, after all? It is an agreement, in some cases a contract, where you have two parties and you've got the party of the first part and the party of the second part and there is an arrangement, there is an understanding, there's a promise made between the two parties. Some of these are very one-sided. The last will and testament is sort of a one-sided covenant.

I, the now deceased, am leaving to all you people all of my stuff. And here is how I want it divided up. The people who are the beneficiaries normally don't have a big part to play.

You see movies once in a while where there is a condition. If so-and-so remains married or if they remain unmarried or if they remain in the United States, then they can have my stuff, otherwise not. But normally, in a will, it's pretty much a one-sided covenant.

It's a one-sided agreement. The testator leaves all of their stuff to designated individuals. And in many of the covenants of the Bible, we find that the party of the first part, who is God, is the main emphasis.

It's what God is going to do that is the primary emphasis. There is not usually a lot required of the party of the second part, which is us, because we don't have a lot to bring to the table. However, most of the covenants are conditional.

And there is this big thing, and if you read commentaries or get into theology or read someone's systematic theology, you start finding this idea of conditional and unconditional covenants. People like to say, well, the Abrahamic covenant is unconditional, the Mosaic covenant is conditional. They go through the different covenants and say they're unconditional, meaning God is going to do this no matter what, and all you have to do is just stand by and watch.

It's going to happen. Don't sweat it. A conditional covenant, if you obey, if you do certain things, then God will execute this covenant.

I would like to offer you this thought. I think that distinction is not helpful for two reasons. First of all, the Bible makes it clear that God is going to do everything that he says.

So any covenant that God makes is unconditional in the sense that God is going to observe that covenant. Everything that God has said is going to take place. So in one sense, every covenant is unconditional.

God says, if you honor me, I will bless you. If you disregard me, I will curse you and discipline you and punish you and wipe you off the face of the land and so forth. He just says that, and that's an absolute unconditional fact.

There's another sense in which, as far as I can recollect and think, every covenant has a conditional component. How do you become party to a covenant of God? Unbelievers have no covenants with God. There's no exchange of promise, or there's no contractual arrangement between God and unbelievers.

The only certain expectation they have is the lake of fire. So in another sense, the covenant with Abraham, which is often called an unconditional covenant, if you look right there in Genesis 16 and 17 where God is detailing that covenant, he says the sign of this covenant is circumcision, and if you're not circumcised, you're not party to the covenant. Well, that to me looks like a condition, doesn't it? So this unconditional covenant has a condition.

If you are not, and as you read further in Genesis and on down, and you see Paul explain this in Romans, all Israel is not Israel, that to actually be party to that covenant that God first made with Abraham and extended down through Isaac, Jacob, and ultimately to the nation of Israel, it's predicated on faith. You trust in God. You seek and ask and knock.

You pursue God to be a party to that covenant. And in the Old Testament economy, that meant that if you were a believer in God, you went and located yourself in the nation of Israel. With very few exceptions, that's what people did.

You have exceptions like Naaman the Syrian and so forth. You had believers who lived elsewhere. But generally speaking, believers came to Israel.

That's where the covenant promises of God were given fulfillment. That's where you could worship. That's where you could exercise the sign of the covenant, circumcision, and worship through your daily life, your culture, your social actions, as well as in spirit and in truth.

So you could take any covenant and make a case that it's unconditional, and you could also make a case that it's conditional. I don't find that helpful. Here's the idea.

If a covenant exists, and we're talking about God's covenants, if a divine covenant exists, it rests on divine character. It's the same thing in parallels in human life. People take marriage vows all the time.

A lot of them go through just the standard spiel. Other people just make up their own words. But you remember the words.

You've probably been to enough weddings, in sickness and in health, for better, for poorer, for richer, for poorer, for better, for worse, in sickness and in health, till death do us part. People stand up and promise, I'm marrying you today, and I'm going to stay married to you until we die. One of us dies.

Death parts us. And yet the rate of divorce is well over half in our country. So that promise didn't stick.

Somebody made the promise, but then something happened to it. And there can be a lot of reasons for that, both legitimate and illegitimate. But the fact remains that a promise was made, but then something happened to it, and people didn't stay until death do us part.

So those promises depend on the character of the people who make them. There's a lot of frivolous divorce. People just say, I've been seeing you every day now for like six weeks, and I'm kind of tired of you, and so I'm going to go down and divorce you, and I saw somebody the other day that's more interesting to me.

For the most frivolous of reasons, people sunder that marriage covenant. People also violate it in spirit. They may stay married on paper, they may live in the same house, but in spirit they're living a fantasy life with other people, or they're actually acting that out and going off and having illicit relationships.

The promise, my point is, the promise is only as good as the character of the person who makes it, and the ability of that person to keep it, and the conditions of that covenant to be preserved. There are cases, and we have studied this in the past, there are cases where it is legitimate to dissolve a marriage for believers. There are cases of pornia, and you have to go in and study and discover exactly what pornia is.

Jesus Christ himself said that that is one of the conditions upon which a marriage can be

dissolved. It goes back and is illustrated in the Law of Moses. It is because of the hardness of people's hearts, expressed in pornea, that sometimes for the preservation and well-being of believers involved in such a marriage, that marriage can be dissolved.

But the point is that the promise, the covenant, rests on the character of those who make it. So what a great thing it is that there are divine covenants, because they rest on the character of Almighty God. His character is immutable, it's unchangeable.

It is a certainty. He is absolutely righteous. He is perfectly just.

He never does anything unfair. He never does anything on a whim or because he gets emotional and loses his head. There is no greater promise than a promise of God, because it's absolutely certain.

Our challenge is to recognize those promises, those expressions of covenant relationship, and also to understand their conditions. Because just like with marriage, there are promises of God that rest on certain conditions. And if you don't meet the conditions, you can't claim the promise.

We've seen this as we've studied various things. We'll see it again. Here in Genesis chapter 6, in the first use of the Hebrew word Berit, B with a little upside down E, and then R-I-T, Berit, a little upside down E stands for a guttural, and I can't adequately pronounce that for you.

If you have a Hebrew speaking friend, somebody from Israel or somewhere, have them say the word Berit, you'll hear how it's supposed to sound. But this is the first use of it in Genesis chapter 6. God has a covenant relationship with Noah. He does not establish this covenant in Genesis chapter 6. He confirms it.

And we have seen that in the words of God when he says to Noah, I will confirm my covenant with you. In Genesis chapter 6, verse 18, I will confirm my covenant with you, and you shall go into the ark, you, your sons, your wife, and your sons' wives with you. And the word you occurs there explicitly three times in that verse.

God says, I will confirm my covenant with you. You will go into the ark. And then it says you again.

And this is very unusual in the Hebrew. It sticks out like a sore thumb that he keeps saying you. It almost seems redundant.

It seems almost awkward. But God is making a point that the reason there's going to be an ark and the reason there's going to be preservation for the other seven people, it's because of Noah. He doesn't say, I've got a covenant with you and your wife, or I have a covenant with you and your sons.

He says, I will confirm my covenant with you, Noah. Noah meets the conditions for this promise of God, this relationship with God. And what are those conditions? We have seen them.

We've examined them in detail. You look at verse 9 of chapter 6. You see three things stated about Noah. Noah is a righteous man.

He is tzaddik, T-S-A-D-I-K. He is blameless in his generation, meaning that he has no guilt attached to him. It doesn't mean that he never sinned or he never fouled up.

It means that God isn't looking at anything that he's ever done that was a failure. God doesn't say, well, there's Noah, and boy, is he a big washout. Boy, is he a big failure.

Look at all the sins that Noah committed. He's blameless. And Noah walked with God.

Noah has an ongoing relationship with God that he maintains, that is his distinguishing characteristic. We've looked at these three things in detail. He's righteous.

Where does righteousness come from? Who was here for Romans? Sixteen chapters in Romans, what did we learn? What is the big idea in Romans? Where does righteousness come from? Obedience, good things that you do. Righteousness comes by faith. The whole chapter four of Romans is nothing but pointing to Abraham and saying, look, God declared Abraham righteous because he trusted God.

Why do you think Noah is a righteous man? Where is the list of Noah's righteous deeds in the Bible? Not to be found. There is not a single righteous deed, you know, helping the sick and afflicted, caring for the orphans, evangelizing. You say, well, now wait a minute.

Doesn't Peter say that Noah is a preacher of righteousness? It does, and we'll see what that means. It doesn't mean that he was an evangelist. Noah trusted God.

When God spoke, Noah said, that's my reality, and he acted on it. So Noah is righteous by faith. It says Noah is blameless.

How is he blameless? Well, we went and looked at what the remedy is when we fail. What is the remedy when you fail? How do you rid yourself of that guilt? How do you rid yourself of the garbage that collects in your soul? How do you rid yourself of the uncleanness that attaches to daily life? We are sinful by nature. We live in a sinful environment.

We fail all the time. How do we get cleansed of that? Well, Noah knew the answer because Noah was blameless. And we'll review that concept in just a moment.

And then it says that Noah walked with God. Noah took advantage of God's grace in cleansing to be blameless, and Noah walked with God. Noah made it a priority.

Noah decided that spending time with God, thinking about the things of God, And this doesn't mean that Noah was sort of an all-heavenly-minded, no-earthly-good type of individual. I would like to read to you again from what I consider to be a very excellent set of notes on the first five books of the Bible. These were written in the last century, over 100 years ago, by C.H. McIntosh.

And these are devotional in character. And we tend to think, oh, you know, I want the scientific approach. I want word-by-word exegesis.

I want to hear the tenses and the voices and the moods and the word studies and so on. And when somebody goes devotional on me, you know, my eyes tend to roll upward, and I wait for it to be over with so I can get back to the scientific approach. There is a lot of meat that you may find in a devotional or devotionally character type of commentary.

You can glean a lot of good help from Matthew Henry or Darby. Wesley wrote a great commentary way back in the 1700s that is very full of good observations. McIntosh, his notes on his several volumes, Notes on Genesis, Notes on Exodus, and so forth.

And let me just read you what he says, and I save this because he actually says this talking about Enoch. Enoch is a man that walked with God. Noah is a man that walked with God.

Let's say that you and I decide, all of this makes good sense to me. I want to qualify to inherit the covenant promises of God. I want to be righteous and blameless and so forth.

I want to be like Noah. I want to walk with God. What can I do? I pick up and collect my books and walk out today and go home and eat and get on with the rest of my life.

What do I need to do or what can I do more completely to walk with God? Well, here is what McIntosh comments as far as this idea of walking with God. He is talking about Enoch here. He says the sons of Cain might spend their energies in the vain attempt to improve a cursed world.

Remember Cain's descendants invented sheep herding and metallurgy and music and this sort of thing. He is talking about them and that genealogy there in chapter 5. The sons of Cain might spend their energies in the vain attempt to improve a cursed world, but Enoch found a better world and lived in the power of it. It is very evident that Enoch knew nothing whatever about the mode of making the best of both worlds.

To him there was only one world and thus it should be with us. His faith was not given to him to improve the world, but to walk with God. What a concise but powerful statement.

Enoch's faith was not given to him to improve the world. Enoch's faith was given to him to walk with God. And oh how much is involved in these three words, walked with God.

What separation and self-denial. What holiness and moral purity. What grace and gentleness.

What humility and tenderness. And yet what zeal and energy. What patience and long-suffering.

And yet what faithfulness and uncompromising decision. To walk with God comprehends everything within the range of the divine life, whether active or passive. It involves the knowledge of God's character as he has revealed it.

It involves too the intelligence of the relationship in which we stand to him. That means the knowledge of it, meditating on it, thinking about it, knowing the relationship in which we stand to him. It is not a mere living by rules and regulations, nor laying down plans of action, nor resolutions to go hither and thither, to do this or that.

To walk with God is far more than any or all of these things. Moreover, it will sometimes carry us right afoot the thoughts of men, and even of our brethren, if they are not themselves walking with God. How many of us have had that experience? That as you seek to walk with God, you run right afoot, directly counter to, or across ways, the thoughts of men, and even of our brethren, if they are not themselves walking with God.

It may sometimes bring against us the charge of doing too much. At other times, of doing too little. But the faith that enables one to walk with God enables him also to attach the proper value to the thoughts of man.

That means that sometimes we have to disregard the thoughts of man. Thus, Macintosh continues, we have in Abel and Enoch most valuable instruction as to the sacrifice on which faith rests, and as to the prospect which hope now anticipates, while at the same time the walk with God takes in all the details of actual life which lie between those two points. What he's referring to, and what he's commented on earlier is, you think about Abel, he dies.

He gives the right sacrifice, but then he gets murdered by his brother. You think, well, so much for being righteous and doing the right thing. It's kind of like John the Baptist.

You do everything you're supposed to do, and you get killed for your trouble. But then God raises up Seth, who is sort of another Abel. You have in that picture of death and the continuance a picture of Jesus Christ, a foreshadowing of Christ.

Christ dies as a sacrifice for sin. He didn't do anything wrong, but he's murdered by the evil ones, so to speak, and yet there is new life. There's resurrection, and there is an ongoing heritage there.

He talks about this bracket of Abel and Enoch. I want you to pay close attention here because he is about to point something out that was a fairly commonly observed thing

about the pattern of narrative in Genesis, but which you hardly ever hear about anymore. Darby and others back in the middle of the 1800s would point this out.

I first ran across it in Dr. DeHaan's book, *Portraits of Christ in Genesis*, but I had never heard it in any of my churches, in any of my teaching. As many times as I'd been through Genesis, no one had ever pointed this out to me, so I commend this to your attention. The walk with God takes in all the details of actual life which lie between those two points.

The Lord will give grace and glory, and between the grace that has been and the glory that is to be revealed, there is the happy assurance that no good thing will he withhold from them that walk uprightly. That's a quote from Psalm 84.11. It has been remarked that the cross and the coming of the Lord form the termini of the church's existence. Does that make sense? The church begins pretty much at the cross or at Pentecost shortly thereafter and extends until Christ returns at the rapture.

Well, think about this in terms of Abel and Enoch. These termini are prefigured in the sacrifice of Abel and the translation of Enoch. The church knows her entire justification through the death and resurrection of Christ and she waits for the day when he shall come and receive her to himself.

She, through the Spirit, waits for the hope of righteousness by faith, Galatians 5.5. She does not wait for righteousness inasmuch as she, by grace, has that already, but she waits for the hope which properly belongs to the condition into which she has been introduced, and that's union with Christ. My readers should seek to be clear as to this. Some expositors of prophetic truth from not seeing the church's specific place, portion, and hope have made sad mistakes.

They have, in effect, cast so many dark clouds and thick mists around the bright and morning star, which is the proper hope of the church, that many saints at the present moment seem unable to rise above the hope of the God-fearing remnant of Israel, which is to see the Son of Righteousness arise with healing in his wings, Malachi 4. Many have been deprived of the moral power of the hope of Christ's appearing by being taught to look for various events and circumstances previous to the moment of his manifestation to the church, the restoration of the Jews, the development of Nebuchadnezzar's image. Remember, this is back in the 1800s. There was no nation of Israel.

A lot of people thought, well, there's no point in hoping for Christ's return. And he's saying that this is not true, that you need to be looking for it all the time. The church, like Enoch, will be taken away from the evil around and the evil to come.

Enoch was not left to see the world's evil rise to a head, and the judgment of God poured forth upon it. He didn't see the fountains of the great deep broken up or the windows of heaven opened. He was taken away before any of these things occurred, and he stands

before the eye of faith as a beautiful figure of those who shall not all sleep, but shall all be changed in a moment in the twinkling of an eye, 1 Corinthians 15, 51 and 52.

Translation, not death, was the hope of Enoch. And as to the church's hope, it is thus briefly expressed by the apostle, to wait for his Son from heaven, 1 Thessalonians 1.10. This, the simplest and most unlettered Christian can understand and enjoy. It's power, too.

He can, in some measure, experience and manifest. He may not be able to study prophecy very deeply, but he can taste the blessedness, the reality, the comfort, the power, the elevating and separating virtue of that celestial hope which belongs to him as a member of that heavenly body, the church, which hope is not merely to see the Son of righteousness, how blessed soever that may be in its place, but to see the bright and morning star, Revelation 2.28. And as in the natural world the morning star is seen by those who watch for it before the sun rises, so Christ, as the morning star, will be seen by the church before the remnant of Israel can behold the beams of the sun, S.U.N., as it's spoken of in Malachi 4. It's a very beautiful perception of the knowledge of the difference between Israel and the church. Israel, in Malachi 4, waits for the sun to rise with healing in his wings.

But what do you see? Have you ever gotten up in the early morning and you look out toward where the eastern sky is glowing and you see the morning star, you see Venus out there glowing? You see that before the sun comes up. And the hope of the church in Revelation 2.28 is to see the bright and morning star. And we see that before the sun actually rises, which is what Israel's hope is.

And that's a very neat observation, I think, that these men of old had before we had all of the Dead Sea Scrolls, before we had our Westcott-Hort critical text and all the other things that are supposed to make us such great students of the Word of God. You can learn a lot. As Yogi Berra says, you can observe a lot by watching.

And these men who studied their Bible, the Bible that was available to them, saw a lot. So Enoch walked with God. He walked in the light of hope.

He walked in the expectation of the fulfillment of God's promise that the serpent's head would be crushed. That was his guiding factor. And you think, well, spiritual things, you've got life to live.

You've got to get on with practical getting through the day and getting through the week. You've got people to deal with. You've got things to do and places to go.

Are you just going to try to sit around and think up verses and say holy things and pray all the time? What does it mean to walk with God? Well, you have Enoch as the first that walked with God. You have Noah who walked with God. So what exactly is involved in

walking with God? Well, that's what we have examined in the last several lessons.

We have looked at what it means to be righteous by faith. And you can do this as you're living your life. This is not a separate thing.

One of the common things that happens today and sorry things, unfortunate things, is that we think that religion or spiritual things is just one box on the shelf. It always reminds me of having a closet. You've got the different parts of your life.

Here's my relationship maybe with my spouse or with my family. Here's my life at school or my life at work or the people that I socialize with. Here's my hobbies and my goals and my personal things that I want to get done.

And here's my spiritual life. It's just one of several boxes on the shelf. And from time to time I take that box out and take off the lid and I listen to the Word of God or sing a hymn or have a little devotions or pray.

I take that one out real quick before I eat a meal and say grace and put the lid back on and straight away get busy with my other boxes. And what we fail to adjust in our thinking is that the box, the big box that is our life, has all of these other little boxes inside it. And that big box is our spiritual life.

All of these other things are expressions, whether we like it or not, of our spiritual life. The relationships you have with other people, the people you're going to talk to today and tomorrow and the next day, that's an expression of your spiritual life. If you're going to school, if you're working in a job, if you're spending time on any particular thing, whether you think about it or like it or not, that is an expression of your spiritual life.

So what kind of a life is it? What kind of relationship do you have? Do you constantly have bitterness springing up in your heart? Do you constantly have insecurity and fear springing up? Are you jealous? Do you get irritated easily? Do you get impatient a lot? Are you having to constantly put up a front and act a certain way around people that you don't really feel on the inside and you feel like you're constantly the man behind the mask? That was the Greek tragedy deal. The actors were always male, and so if you ever had a female character, well, they had to put up a little mask in front of their face so people would know, oh, now this is a woman. And if you were a bad guy, you had a frowning mask.

If you were a good guy, you had a happy mask. And so the mask in Greek was called the kretes. And hupa, H-U-P-O, means on the other side of.

It can mean various things depending on how you use it, but basically hupa, kretes, means to speak from behind the mask, and that's where we get our word hypocrite. Hypocrite means you've got the mask up there. The mask says one thing, but the person behind it is something different.

If the mask ever slips off, people find out what you're really like. And we like to think our masks are really good and people don't know what's going on behind, but you just stop and think. Think about other people you know.

Think about people that you have seen their masks slip and you know what's behind. Well, just remember, people have that same perception of us. You can't keep the mask on for very long, and you can't keep it on all the time.

Why does there have to be a difference between what we think and how we act? Why does there have to be a difference when we're around certain people? We have to put up some sort of a front. We have to try to pretend to be something that we're not. Why can't we be integrated? Why can't we be an entire person that is just there? And what you see is what you get.

Well, this is a part of our walk. This is spiritual life. We tend to think it's disconnected.

I've got to put a mask on to be spiritual. I've got to sort of do something different to be spiritual. Walking with God is recognizing that the spiritual box circumscribes and contains everything in our life, and that everything has to be done in that light.

Whatsoever you do, it hardly is unto the Lord and not unto men. So, these are things that we want to keep in mind now. We're going to pick up the pace in Genesis.

We're going to start moving forward at a probably alarmingly fast rate. Otherwise, the rest of my natural life will be spent exegeting Genesis, and there are other things we want to move on to, and we will necessarily have to give short shift to some very wonderful things in the book. But we have seen many of the first things, and I wanted to spend some time on this first covenant and this first instance of deliverance that's represented in Noah and the flood, because this is your life.

This is my life. What you see here pertains to now. It pertains to the church.

You look at this beautiful picture of Enoch and Abel and the fact that Enoch in a way prefigures the taking away of the church in a supernatural fashion, a translation thing, well before the disaster befalls the planet. You have Enoch who is taken out and away from the judgment. You have Noah who is preserved in and through the judgment, and you have there a distinct picture of the difference in role to play of the church and Israel.

It doesn't mean that Israel is inferior. Noah is an incredibly wonderful man, and the same thing is said of him that is said of Enoch. Enoch walks with God.

Noah walks with God. They're linked by that description. One of them Enoch has as his destiny to prefigure the church and to be taken away before the judgment comes.

Noah, a wonderful, righteous, blameless, walking with God man, his role in the record of

scripture and in God's plan is to be preserved in and through the flood. Do not think that the church is superior to Israel. It's not.

We have a different role to play in God's plan, and one of the big problems in theology today is that people are dismissing everything we believe about the distinction between Israel and the church because they say if you're one of those dispensationalists and you think that the church and Israel are two different things, you're arrogant because you think the church is the heavenly people and Israel is the earthly people, and you're bigoted. You're anti-Semitic. I mean, there's all kinds of charges that come out of this, and it's a misunderstanding of what we believe about the Bible.

We are not superior to Old Testament saints. Do you really want to stand there and say, Hey, I'm better than Moses. I'm better than Noah.

I'm better than all of these Old Testament types. All of us, Old Testament or new, are saved by grace. All of us are righteous by faith, given as a grace gift by God, and we play different roles in God's plan.

We are neither any better or any worse. It all depends on the decisions we make in daily life as to where we fall out in the kingdom. Some of the last will be first.

The first will be last. There's going to be Old Testament and New Testament types in the kingdom, and where you fall isn't based on, Well, I'm a New Testament believer. I'm a church-age saint, so I'm going to be the first no matter what.

No, you're not. You may not even be in the historical bounds of the kingdom. You may be off in the southern tip of Africa down there at the Cape Horn living, or you may be off in Siberia or Tibet or some other far-off place instead of near the presence of Jesus Christ.

If you cultivate and seek the presence of Christ now, you're going to enjoy it and be blessed by it in the millennial kingdom. And if you disregard it and don't care about it now, well, you won't have to worry about it in the millennial kingdom because you will be equally distant then, as we have seen. Now, having noted all of those things, this applies to us.

This makes a difference to us. When you think about Noah, think about why is Noah preserved and others are not. Is there anybody here that doesn't want the blessing of God, that doesn't want to find grace in the eyes of the Lord the way Noah did? I think all of us do.

Well, the big question is, how? If I pray hard enough, if I work hard enough, what do I do to qualify for that promise, the fulfillment and the confirmation of that covenant? Well, this is it. Be righteous, be blameless, and walk with God. I hope in the last several weeks you've gotten a good idea from Scripture of how those things are attained.

Righteousness comes by faith. Faith has to have an object. If you're going to trust, in other words, righteousness comes by trusting.

Well, trusting what? It's not a vague notion of God off in the third heaven someplace. It's trusting concrete propositional truth. You know what a propositional truth is? A proposition is something that is proposed.

It can be a statement of fact. A proposition, you know, in debate, you state the proposition and then one side defends it and the other side attacks it. Propositional truth is truth that says something.

If you say, well, I have faith in God, what do you mean? If it is a propositional truth, you need to make a statement about God. I believe that God will, or I believe that God has, or I believe that this is the case. If you want to put your faith into practice, remember that faith has an object that is a statement of fact, a statement of promise.

My God shall supply all your needs according to His riches in glory. In Christ Jesus. Well, there's a promise.

That states a proposition. God will supply all your needs. Does it have any conditions? Go look.

Who does Paul say that to? There are conditions on that promise. God doesn't supply everybody's needs. Even believers.

Some believers don't get their needs supplied. Some believers get the hammer of God's discipline. So, righteousness.

If you want to be like Noah, you want to find grace in the eyes of the Lord, understand righteousness. Righteousness comes by faith. Faith comes by hearing, and hearing by the Word of God.

The Word of God says things. It makes statements. You either believe them and act on them, or you don't.

Being blameless. We need to spend just a little bit more time on blameless, because all of us foul up. So, let's pause and take a break, and when we come back, we're going to conclude our look at being blameless, to make sure we understand that.

We've already pretty well summarized walking with God, and then we're going to look at the ark, and see the means of God's deliverance of Noah and his family. Let's pause and take a break.