

01.19.25

Genesis

Chapter 5 - God's Reconciliation Descending From Dedication to Deliverance (vs. 21-32) The Deliverance of Noah (vs. 28-32)

Genesis 5:28-32: Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, “This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.” Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years, and he died. Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

I love this book of Genesis because it shows us the beginning of so many wonderful things. Truly, it begins by demonstrating to us the grace of God. I'm reminded as I go through Scripture, of the truth that God is the gracious One; we are not. God is full of loving kindness; we are not. God is the One who gives; we don't. God is the One that is forgiving, when you think about it; we don't. It is God's graciousness, God's loving kindness, God's mercy that we see over and over again, and it's God that desires to reconcile us back to Himself. Though He was gracious to us, we did not respond in such a way. Nevertheless, God would begin immediately in the path of reconciliation.

As Paul will say so aptly in 2 Corinthians, "We beg you to be reconciled to God." God is stretching out His arms to us. Nevertheless, unfortunately, the world draws this picture that God is the cruel one. They haven't read Scripture. What I see very clearly is that God not only desires and longs to be gracious to us, but longs to reconcile us back to Himself. Unfortunately, there are just a few that want that same reconciliation. So, as you go through these lists of names, you begin to see just a few

that desire that. As you go through the lineage of Adam specifically, we're not going through his whole lineage, because as you go through the different names, you're seeing they had this individual that was born, and they had other sons and daughters. So, the other sons and daughters are not mentioned. The ones that are mentioned are the ones that are carrying on this sense of drawing near to God.

In fact, once again, if you go back to Genesis 4:26, it reads this way,

(Genesis 4:26) “To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”

So, then the lineage we began to see that comes after this is that lineage that really demonstrates those who call upon the name of the Lord.

By the time we get down to verse 25, we have Methuselah, who is the son of Enoch. Enoch, as we read last week, in particular at the start of verse 21, is the one that walked with God. It seems like at age 65 he had this son by the name of Methuselah, and for 300 years after

that, he walked with God. Scripture tells us that after the end of that time, he was taken up. I do think it's interesting, 365 years, he lived, and that matches not according to the Jewish calendar, but according to our calendar or more specifically, according to the solar calendar. There are 365 days in a year. When you look at the Jewish calendar, they go by the moon, the lunar calendar and that would basically be 354 days out of the year, something to that degree. What I think is interesting is that it seems as if it's portraying somebody that's walking in the light; i.e. walking with the Lord, and as the Jews have always been representative of those that are lights in the dark. It is the reason why, as you see at the very beginning of Genesis, that it starts off by saying, "and there was evening and there was morning one day," and really what you have is the Old Testament and then the New Testament. So, really what you have is the night and then you have the day. As Jesus will say to His disciples, "You're sons of the light. Walk as in the day." So, you have the differentiation between the two, that in the Old Testament you have these, as it were, as Daniel says, stars in the heaven in the night that proclaim the truth. But

then when Jesus comes, the Light has come into the world. John so aptly puts that in Chapter 1 of the Gospel of John. So, 365 days he's walking in the light, and God takes him up. It is the reward that God gives to those that seek Him genuinely. You want to be with Him? He goes, "Come on. I'll be with you."

James 4 tells us in such a wonderful way that we should draw near to God. You go, "Well, what would happen if I did?" Finish reading it, "and He will draw near to you." The Lord longs to have that relationship. In fact, it says in James 4 that He jealously desires this relationship with you. It is a relationship that He longs for. So, we see in Enoch that wonderful reward of being taken into His presence, and we see an emphasis in this of somebody that longs to be with God. More, we see kind of the flip side of that because Noah is not taken out of the world, but he is taken through the dangers.

So, as we pick up, we begin with literally the father of Noah and his name is Lamech. Now, it is to be noted that there is Lamech from Cain's genealogy, and the name itself means "powerful." So, you have one that is

perceived as powerful. The question is, what do you use your power for? What do you use your strength for? If you remember with Cain's son, Lamech used it to kill people. So, it was a strength used to oppress; it was a strength used to somehow destroy, but this Lamech will cry for someone to build. Thus, he will name his son Noah.

If you look at the passage as we pick up in verse 28, it starts off this way,

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

There's something unique in this example and this beginning of the description of the one that is born to Lamech; something unique that is actually in this verse that is not in most of the other verses. As it begins to talk about the father then they had a son, or more specifically the father, then he had a son, and then he named him, but they don't actually put in the word, “son.”

We won't go back too far, but if you look in verse 15,

(Genesis 5:15) “Mahalalel lived sixty-five years, and became the father of Jared.”

Do you see the word, “son” in there? Don't see the word, “son”.

Then you look in verse 18,

(Genesis 5:18) “Jared lived one hundred and sixty-two years, and became the father of Enoch.”

Do you see the word, “son” in there? I don't see the word, “son.”

The same thing in verse 21,

(Genesis 5:21) “Enoch lived sixty-five years, and became the father of Methuselah.”

I don't see the word, “son” in there.

So, by the time we come to Lamech, something is unique within the text, and the word that is used for “son” is the normal word “*bēn*,” but the root of that particular word is “*bānâ*”. “*Bēn*” and “*bānâ*” are basically synonymous in the sense that it actually refers to a builder. “God has given me a builder, someone to build.” Lamech had a son, and it was used to tear down, but God has inspired

Lamech at this particular juncture that this son is going to be one who will build and bring something great. The question is, what will he build? Ultimately, the point of the text is he's going to bring us into rest. He's going to bring consolation into our life. He's going to bring relief; “*nāḥam*” is actually the word “to breathe out.” You know how you have difficulty, and you finally get a break, and you just have a sigh of relief? That's the word. An interesting point, and while we're here, if you look in Genesis 6:6, where it begins to talk about the Lord being upset about the things that are going on in the world. Of course, every thought of man was continually wicked at that time.

It reads this way,

(Genesis 6:6) “The LORD was sorry that He had made man on the earth, and He was grieved in His heart.”

Underline the word, “sorry” because it is the same word “rest” in Genesis 5:29. It is the word, “to sigh”. It is the picture of one desiring relief. You have some kids, maybe that you're watching and they're going wild and crazy, and what are you desiring? A little bit of relief. So, it's not

as much that the Lord is repenting in this, but that He desires relief from what the world is doing. It wears on Him. It brings Him grief. It's hard to believe that we can actually bring grief to God, but it causes you to want to desire some kind of relief. "God give us relief through all of this."

Now the picture that's given to us, if you look, just to remind you the context of the ages of all this, Adam will actually live in the time of Noah's father, Lamech. Adam's still alive when Lamech is born. So, the word of God, the proclamation of God, the clarity of where everything began is being passed on even at this time. At this juncture, Adam, Seth, Enosh, Kenan; if you go through the list of those who were born, the only one that's not living at this particular juncture in verse 28, at the very beginning, is Enoch because he was taken up, but the rest of the children are still alive. That's pretty interesting, isn't it? So, you have the gathering of these that come together, and Lamech will actually live up to five years before the flood, but the son of Enoch will live all the way up to the day of the flood, Methuselah, which really

demonstrates the long-suffering of God, the patience of God as we look at the passage.

It starts off,

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

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

Same word, basically, those two words, “Noah” and “rest”. He's going to give us some sort of relief and you have this sense that Lamech is worn out because of the way and the condition of the world. He actually describes that within the passage.

“... “This one will give us rest from our work and from the toil of our hands...””

Now, to put that in just a very succinct and clear definition, he literally is saying, “I need some relief from our undertakings.” That's the work. What it's talking about is the business that we've involved ourselves in. The world involves themselves in all kinds of strange things. They pursue all kinds of strange things, and the

thought is that these pursuits will somehow bring them some kind of joy or some kind of happiness, and it is in the pursuit of the wrong things; the pursuit of temporary things; things that come out of the earth; things that come from the earth, that we begin to realize, “It's just wearing me out.” So, he wants some relief from the undertakings, and if you look at the next word, “and from the toil.” It's specifying, from the labor and sorrow of our hands; from the things that we produce. It seems like the only thing that comes out of that is hard work and sorrow. This is fundamentally the point of Ecclesiastes.

If you look with me in Ecclesiastes 1; clearly, we won't go through the whole book. What you're going to see all the way through is sorrow and futility and frustration over the things that are pursued.

(Ecclesiastes 1:14) “I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind.”

Even when you look in Ecclesiastes 2:2,

“I said of laughter, “It is madness,” and of pleasure, “What does it accomplish?””

What you ultimately realize in Ecclesiastes 2:10 is that though he did not hold back anything that his eyes desired, he ended up with,

(Ecclesiastes 2:11) “Thus I considered all my activities which my hands had done...”

There's that “hands had done,” the things that they had pursued.

“... and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun.”

What is he saying? He's saying, “I need a break from this.” I mean, he really states this all the way through.

(Ecclesiastes 2:17) “So I hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind.”

(Ecclesiastes 2:25) “For who can eat and who can have enjoyment without Him?”

He comes to the realization that he needs some sort of break.

(Ecclesiastes 4:1) “Then I looked again at all the acts of oppression which were being done under the sun...”

It's pretty bizarre that some people would wake up one day and go, “I think I'll go and oppress somebody.” You go, “You don't have anything else to do?” I don't understand how they pursue those kinds of things.

“... And behold I saw the tears of the oppressed and that they had no one to comfort them; and on the side of their oppressors was power, but they had no one to comfort them.”

It's an interesting description, and really all the way through the Book of Ecclesiastes, he's reminding us of this.

(Ecclesiastes 5:15) “As he had come naked from his mother's womb, so will he return as he came...”

He realizes that everything that he's doing is not going to be lasting.

“... He will take nothing from the fruit of his labor that he can carry in his hand.

(Ecclesiastes 5:16) This also is a grievous evil—exactly as a man is born, thus will he die. So what is the advantage to him who toils for the wind?”

“He's not going to take any of it with him.”

(Ecclesiastes 5:17) “Throughout his life he also eats in darkness with great vexation, sickness and anger.”

You think, “Well, I know what your problem is. You just need to live longer, and you need to have more kids.” So, Ecclesiastes 6 deals with that,

(Ecclesiastes 6:3) “If a man fathers a hundred children and lives many years, however many they be, but his soul is not satisfied with good things and he does not even have a proper burial...”

Which means his kids didn't turn out good; showed no respect for him.

“...Better the miscarriage...”

(Ecclesiastes 6:6) “Even if the other man lives a thousand years twice and does not enjoy good things—do not all go to one place?”

Ecclesiastes ultimately ends in Chapter 12, and if in fact this world is all we have to look forward to, if you've ever read Chapter 12, you'd go, "I don't have much to look forward to." Because Chapter 12 is really the description of old age, and you begin to realize old age gives us no promises but misery, and it's like life is being taken out away from you slowly; almost like a consistent torture as you continue to come to the end of your life. Ecclesiastes has given us this interesting picture of how Lamech felt. "I need some rest. We need rest. We need someone to save us from this" because he saw that life was getting so hostile. People get angry when things don't go well. I mean, it's one thing for a catastrophic event to happen and then maybe to wake them up, but you continue to have sorrow and pain and people become hostile and hurtful. It doesn't take long before that starts taking over in your life, and Lamech was feeling that pressure.

His longing was, if you look in the passage, "I need a builder. Everybody else is tearing down. We need a builder. We need somebody that will build." Little did he

know that he was going to build an ark. He's going to be a builder.

It says this,

(Genesis 5:30) “Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters.”

Once again, it's interesting as it gives Lamech, he had the son, Noah. We don't know the other names of the sons and daughters, but he had other sons and daughters, which means that in the flood, Noah had brothers and sisters die. We don't think about those kinds of things, do we? There are people that he's close to that will die in the flood.

It goes on and says this,

(Genesis 5:31) “So all the days of Lamech were seven hundred and seventy-seven years...”

“777” - kind of the antithesis of “666” in Revelation. In many respects, I believe it's representative of God declaring His sabbath rest in years and months and days. Of course, we have the sabbath rest at the end of a week,

that would be the days. In the months in the sabbath rest, in the seventh month of the Jewish calendar, we have what is called the Feast of Tabernacles, which the hope is that will someday be fulfilled when God will tabernacle among us. That's the picture of the Feast of Tabernacles, the longing for God to be with us. There is an interesting aspect to this as well in the years, and I don't know how deep I want to go into this, but I just think it's interesting when you consider that the time of this earth that we live in is limited. Peter will say during his lifetime that the time of the Messiah is close. Of course, there were people that were scoffers that were coming to Peter, and they were saying, "No, all things remain the same since the beginning of creation." He goes, "Well, what about the flood? Everything changed in the flood." And what's interesting is once again, there are parallels in Scripture to things that are going to be happening in the end time; even in when the time of the flood takes place.

If you look with me in Genesis 7:6, it reads this way,

"Now Noah was six hundred years old when the flood of water came upon the earth."

“6,” that would be the fulfillment or the time of man. We know that according to Revelation, because it says “666” is the number of man. So, he has a time. It's so significant, that if you drop on down to Genesis 7:11, it'll mention it again.

“In the six hundredth year of Noah’s life, in the second month...”

God opened up the heavens and began to pour. It's basically saying at the end of six, it's over. It's done.

I was looking at specifically some articles that dealt with this with the Jewish community, and though I'm acutely aware of the fact that God has a time limit, and who knows the exact time? None of us do, and I'm not doing this to let you know that I know the exact time, but we're going through this so that you might understand that, like with Noah, he was given rest, but there was a time that was given in that rest. This article starts off about how the Jews think, and according to the classical Jewish sources, the Hebrew year, 6000 marks the latest time for the initiation of the Messianic Age. It is in the Talmud. It is in the Midrash. It is in many of much of the Jewish

literature. According to tradition, the Hebrew calendar started at the time of creation. The current 2024-25 year in the Hebrew Year, is the year 5785. That means, according to the Jewish calendar, we are 215 years from the Messiah finally coming and literally revamping the world. By this calculation, the start of the sixth-thousandth year will occur at the nightfall of the 29th of September. They actually have it down to a month. The belief that the 7th millennial will correspond to the Messianic Age is founded upon the universalized application of the concept of “šabāt̄.” Sabbath, based on Psalm 90:4, a day is as 1000 years. One of God's days is believed to correspond to 1000 years of normal human existence. Just as in the Bible, God created the world in six days of work and sanctified the 7th day as a day of rest. It is believed that the 6th Millennium of normal life will be followed by one Millennium of rest. In other words, the world is looking for that rest. Just as the “šabāt̄” is a sanctified day of rest and peace and a time representing joyful satisfaction from the labors completed within the previous six days, so too the 7th millennium will correspond to a universal day of rest and peace. We

understand this as the final millennium or the 1000 years of Christ reigning on earth. The Talmud also makes parallels between the Shimada or the Sabbatical year and the 7th Millennium For six millennium, the Earth will be worked, while during the 7th Millennium the world will remain at peace.

A number of articles dealing with this, but what I thought extremely interesting was recent years in the Israel National Radio; one began to share on the radio and the broadcast in 2008, went something like this. He said, "Listen carefully friends to what I'm telling you. The name "El Elohe Yisrael," the God of Israel, created this world that we are living in today in six days. Every day was as 1000 years. This world as we know it today cannot last beyond 6000 years. Right now, we are in the year," and at that particular time, "5769, which means that we are on the eve of the shabbat of the world. By the year 6000, the Messiah has to be here. He could come much earlier." I think that's pretty interesting the way he stated that. "But by the year 6000, He has to be here." That was on the Jewish radio.

One writes this, I think it was in 1989-1990; he says the Millennial time clock has reached the time of the eve of the shabbat, which is equivalent to Friday afternoon before the Sabbath. You can see all the way through these articles that there's a time of, well, longing, and this particular article actually lists all of the rabbis throughout the centuries that believe this to be true. Rashi draws a parallel between the rest experienced presently in the Shabbat and that which will be experienced in the 7th Millennium. The world is decreed to last for 6000 years as the days of the week, the 7th day of the week is Shabbat, so to the 7th Millennium will be there, tranquility to the world.

Man is looking for some kind of peace, some kind of tranquility. What I think is interesting within this particular passage is we see a contrast in such a way that we realize that with some, God calls up to Himself and others, He takes through the waters. What has been true, clearly of the Israelites, is God has consistently taken them through the waters. We know that and we won't go into all the passages, but Isaiah 43 makes mention of the

fact that His way was not around, obviously, the sea, but His way was through the waters, and you'll see this in Psalms as well.

If you look with me in Psalm 77. What is that picture that He can constantly draws up? Obviously, not as much the picture of Noah, but the picture of the parting of the waters; that He's taking them through the waters and that's the picture of God dealing with His people. Once again, it seems like Isaiah uses this particular text in Isaiah 43, but if you drop on down, he says,

(Psalm 77:16) “The waters saw You, O God;
The waters saw You, they were in anguish;
The deeps also trembled.

(Psalm 77:17) The clouds poured out water;
The skies gave forth a sound;
Your arrows flashed here and there.

(Psalm 77:18) The sound of Your thunder was in the
whirlwind;
The lightnings lit up the world;
The earth trembled and shook.

(Psalm 77:19) Your way was in the sea

And Your paths in the mighty waters,

And Your footprints may not be known.

(Psalm 77:20) You led Your people like a flock

By the hand of Moses and Aaron.”

What's interesting as I was looking at this is that we see Enoch taken up, and let me just have you think maybe a little bit outside the box; what happened to Enoch's wife? We have no idea what happened to Enoch's wife. What happened to his kids? Well, we know Methuselah continued to live up to the time of the flood but will die the same year of the flood. Now, I don't know if that means that he was taken in the flood or not, but he dies in that same year. In other words, the only one that was really taken up was Enoch. So, Scripture is revealing this wonderful side of walking with God and a desire to be with Him, and God says, "I'm going to take you home. I'm going to bring you with Me," and He does. He literally translates him to Himself. But Noah gives a flip side to that coin, and it's not necessarily saying that Enoch was wrong in any of this, it's just showing us how God longs to

be with us, and that's the picture of Enoch. But the picture of Noah is the picture of not only wanting to be delivered but wanting others to be delivered with you. So, when you when you look at this, if you look begin in Psalm 78, it starts off with,

(Psalm 78:1) “Listen, O my people, to my instruction...”

There's that desire to call others in.

It goes on, and says,

(Psalm 78:8) “And not be like their fathers...”

And then, verse 13, it refers to the dividing of the sea again. Of course, that whole happening of the dividing of the sea was once again of the children of Israel going through. It wasn't just one person going through, it was God preserving and you're going to see that in particular with Noah, because you come to the end of the passage that we're reading in Genesis 5:32 and it reads this way,

(Genesis 5:32) “Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.”

Now, what's interesting to me is most of them had their kids a lot earlier. I mean, even Enoch at 65, had

Methuselah and that wasn't his only child, but that's when he had Methuselah. But Noah's 500 years old, and he has three sons. Now, the names of these boys are going to be repeated over and over again, and what God is saying is, "We're going to reserve and preserve humanity through these three boys." They will literally populate the world and all of us are somehow related to one of these three boys who are related ultimately to Noah. So, what the text is referring to is that he has these three sons. Now, what's also interesting is there's nowhere in Scripture that says, "and he had other sons and daughters," at this point. So, he only has three sons at 500 years old and at the age of 600 there's going to be the flood. So, obviously, these boys were going to be helping him with the building of the ark, but the point goes on to say that God is going to rescue these because of Noah's walk.

If you look with me in Chapter 7, it'll read this way,

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

Not Shem, not Ham, not Japheth, not his wife, but “you alone.” Now, we know that 8 will enter into the ark. Why? Because “you alone.”

Scripture is revealing, and if you drop on down in Chapter 6 in particular, it says this, which we oftentimes quote, (Genesis 6:8) “But Noah found favor in the eyes of the LORD.”

(Genesis 6:9) “These are the records of the generations of Noah. Noah was a righteous man, blameless in his time...”

Watch the phrase here, in verse 9,

“Noah walked with God.”

Same relationship. One will be taken up, the other will go through the suffering, will go through the pain, but God will bring him out and through it. It's really, I think what God has destined for the children of Israel in the final days; to bring them through, and then the millennial is for them specifically. But as we look at this, we're also seeing the lesson that in some aspects, God will take you out of a particular situation and other aspects, God will take you through it. Now, the question is, why is God taking Noah

through it? And the answer is very clear in this text, as well as it is in Hebrews 11.

Once again, turn with me to Hebrews 11, so you can identify the calling. It will begin as it talks about,

(Hebrews 11:5) “By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP...”

You can see the deliverance of Enoch. No one could find him.

“... for he obtained the witness that before his being taken up he was pleasing to God.”

Once again, God rewards those that want to be with Him. He'll rescue you.

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

Now, he talks about Noah.

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

Don't miss the last part,

"... for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith."

In other words, we see a different role. Look, nobody wants to go through a flood. We've seen this past year a great flood and the power of the flood and the devastation of fires. Within a year, we've seen this, and you realize there's nothing you can do. I mean, when power such as that comes, there's nothing you can do. But you also see an interesting thing happening where some are saved in the midst of this. Some have gone through the sweeping of it to where destruction has affected them, but it was necessary for them to go through it; yet preserved a lot. The question is, "Why do I have to go through the difficulties; through the suffering; through the pain? Why doesn't God just translate me up?" and He just might, because He loves the church, and as Scripture tells us that we're going to be translated up as the church. But there are times that we will go through the waters, and His way will be through the waters. The

answer to the question is actually given to us continually throughout Scripture. The reason He brings you through is for the salvation of others. The reason he brought Noah through, He could have easily translated him up, but to bring humanity through the waters. When you go through the Book of 1 Peter, it's the one thing that you see very, very clear that's emphasized all the way through the book, "Why are you going through the suffering?" Well, keep your behavior excellent in the midst of the suffering because by virtue of you suffering right, others are going to come and receive, just like Christ when He died on the cross. While being reviled, He didn't revile in return, but He gave a blessing instead, and it was through that that many came because of the way that they saw Him suffering. You're going to go through difficult waters. You're going to go through difficult times. Noah will go through a time that is so difficult that he's going to try to find a way for some relief after the flood. He's so overwhelmed by it that he finds some escape which was inappropriate, but the point of the matter is that he was going to have to go through it so as to save his household. God's going to bring you through waters. He's going to

bring you through difficulty. There are times that He's going to take you out. Why would he take this person out and save them and rescue them completely unscathed in the in the thing? Well, because there weren't those that He was going to save within that realm. Why would He cause me to go through the difficulty? Because God is saving and God is bringing in some cases, your household to salvation. Thank God when you go through the difficulties and we're going to watch Noah go through that. We're going to watch him go through the trials and the tribulation and seeing the sorrow and the pain as well and taking it upon himself, but in many respects what we're building in our life when we build character is we're building an ark. Because without building that character in our life, there wouldn't be a light that would shine to men. There wouldn't be that sense of, "I think there is salvation in this individual." By virtue of our virtue, we are leading people into Christ. They're watching how we handle things. They're watching what we do with what we have, and God is working in their lives.

Closing Prayer:

Father, we come before You today, and we ask You to work within our life, in a very unique way. We realize that there are times in our life where You rescue us from; there are other times where You take us through. Our thought is that perhaps You're just wanting to torture us, but that's certainly not your desire at all. You're not willing that any should perish, and there are those around us that You desire to save, to place in the ark, that may not have the zeal for You but are crying to You for salvation. You've placed us right there in the middle of it and You've called us to give rest; a sigh of relief; a sense of hope. You are building in our lives a safe haven for these people.

Your heads bowed and your eyes closed. I don't know what you're going through, but I know if you're God's chosen one, He's going to use you, and in many respects, we're all building blocks. In fact, Scripture tells us that the church is that building block; Christ Jesus Himself being

the cornerstone. Instead of complaining about the difficulties that you might be going through, you might want to thank Him for the opportunity of seeing souls saved.