

Topic	Covid 19 and Lessons from the Flood
Reference	Genesis 6-8
Date	5 April 2020
Speaker	Dr Peter Ng

Good morning First Baptist church. How is everybody doing under MCO? That's the new word, social distancing. We are now continuing our series on the book of Genesis. We've covered chapter 4 last week with Elder Arnold. Today we're going to be looking at chapter 6-8, which is the flood. Now, I guess it's a very relevant sermon for today, because we're undergoing a huge flood too of some sorts. It's a flood of Coronavirus 19 all over the world. And there are many parallels between this pandemic that we're having, which stretches across the world affecting everybody. And it's parallel with the Old Testament flood, which was Genesis 6-8. So let's delve into the chapter and see what God has for us this morning.

Our passage actually takes place way back in Genesis chapter 4 after the murder of Abel, and we read,

Genesis 4:25

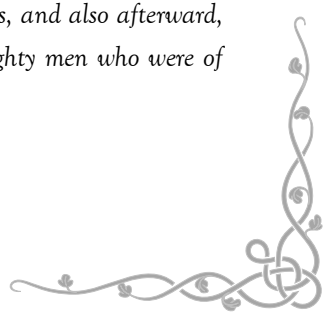
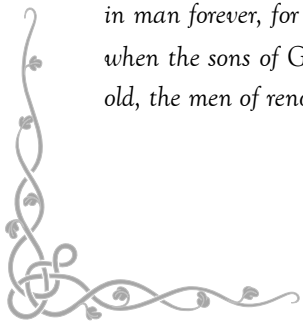
25** And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." **26** To Seth also a son was born, and he called his name Enosh. **At that time people began to call upon the name of the Lord.

Let's look at this in context. There are actually two lines of humanity as you read in chapter 4 and chapter 5. On one hand there is a line of Cain. Cain was famous because he killed his brother. He built a city. Look at all his descendants. Lamech was famous because he had polygamy and he would take revenge 70 times upon any insult, Jabil and Jubal famous for animal husbandry, music with liar and type music and Tubal Cain was famous for bronze and iron instruments. On the other hand, if you look at chapter 5 after people began to call on a name, Lord, we have a whole list of the descendants of Seth, Seth, Enosh, Keenan, Mahalil, Jarrod, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and take the notice of what is important in their lives. It is the number of years, 912 years, 905 years, 895 years, Enoch never actually died.

So Moses in writing Genesis is trying to show us there are two lines of humanity, a line of humanity where people began to can call upon the Lord, which is most important feature about them and then there's a line where there's no actual mention of God in their lives. So, here is human culture, which is the line of Cain, manmade things which are prominent. On the other hand, important things, life and life is something that you can't make. Life is something which God gives.

Now we come to chapter 6

***1** When man began to multiply on the face of the land and daughters were born to them, **2** the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. **3** Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." **4** The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.*



And here you can see that we don't really know what it means by the daughters of men versus the sons of God, but it is most likely that the sons of God are actually the godly line of Seth, and the daughters of men were actually from the line of Cain, and you can see the two lines of humanity mixed together, and sin increases, and that's why when sin multiplies God responds. And then therefore God says, my spirit shall not abide in man forever. For he is his flesh. His days shall be 120 years.

So as sin multiplies God responds, and this is the same thing in Genesis chapter 3 we see when the sin came to the garden of Eden, God immediately took action

[22](#) Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" [23](#) therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. [24](#) He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

So therefore, God's response to sin is actually limiting life where he limits the life of Adam as he chases him out of the garden of Eden, and then as his sin multiplies this limits his years to 120 years. Then evil reaches a peak, and this is where God judges,

[5](#) The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. [6](#) And the Lord regretted that he had made man on the earth, and it grieved him to his heart. [7](#) So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." [8](#) But Noah found favor in the eyes of the Lord.

Here evil reaches a peak. God is not impressed with technological advance in the creation of man. God is impressed with righteousness and therefore when God looks at this he sees a disaster. Every intention, every thought of the man's heart is evil continually and when the evil reaches a peak God institutes judgement.

Look at the next passage,

[11](#) Now the earth was corrupt in God's sight, and the earth was filled with violence. [12](#) And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. [13](#) And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.

Here we have God's wrath coming up as we can see. The whole earth was uniformly sinful throughout. Now we live in a world where we think that things are okay, they are civilized, even the most civilized western technologically advanced countries are actually corrupt. If you look in history in 1992, we have got the Los Angeles riots all triggered because of the dismissal of charges against four policemen of assault on a black man. As a result of one act, the riots left 63 dead, 2,383 injured and 12,000 arrested. A seemingly Western civilized country exploded just like that.

If you think this is just limited to LA, what about London. In 2011, London riots in Tottenham spread throughout the whole country to all the major cities after the police actually shot one man called Mark Duggan. And as a result of the riots, 200 million pounds of damage was done and leaving five dead. And all this was actually triggered by a revenge by the man's friend called Marcus Knox-Hooke. You see, we live in a society that is described as the home secretary at the time, Sir Michael Gove in 2011,

We live in a culture of rootless hedonism, which means pleasing themselves, which has taken root in some parts of the society, but last week has shown the worst and the best of our country.

It's like the tale of two cities. We live in a time where it is the best of times and the worst of time. The best of time because we can send a man to the moon. We are aiming to go to Mars with the best technological advances, and yet is the worst of times as man's moral character is continually corrupt to no end and it's just not just Western countries. What about our own. Here is a picture from the Lowyat Plaza. Mini riot erupted in 2015 all because one man happened to have stolen a handphone and he was a race which was felt to be persecuted. So the whole bunch of his friends came and caused a tremendous ruckus.

What about the current covert Covid19 crisis, the pandemic? You would think everybody would be considerate and look after each other's health. No. In Pennsylvania, there was a woman who actually spat on \$35,000 worth of precious vegetables and produce causing them not to be able to be used. This is the level where we live in the best of times and the worst of times.

1500 years before Christ, the Lord said to Abraham, know for certain that,

Genesis 15:

***13** Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. **14** But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. **15** As for you, you shall go to your fathers in peace; you shall be buried in a good old age. **16** And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."*

This is a situation, the Amorites are a sinful people who live in the land of Canaan, even though they are not the chosen people they're still accountable to God. They will be judged. And God has given them 400 years for them to repent. And in the 400 years, their sin multiplies and multiplies and multiplies and in the intervening time where God is showing grace to the Amorites, at the same time the people of Israel are afflicted in Egypt, God uses that affliction to discipline his people and the people afflicted them, which was basically Egypt, God will also bring judgment on them.

So therefore we can see 1,500 years before Christ, God judges evil and even uses evil for his purposes. God is never silent about sin. A thousand years before Christ, Book of Judges, and here you have a repeated cycle that is familiar in the Book of Judges. Peace as Israel serves God, then Israel does evil and God punishes Israel. Israel cries out to God, God raises up a judge, God delivers Israel, and then peace comes on Israel again and then they do evil, God punishes them, they cry out to God, God raises up a judge, God delivers and peace comes and evil repeat the cycle, but each time God is silent. Each time God is the main actor. Each time God responds to evil.

450 years before Christ, this is Nehemiah, we're talking about return from exile and he tells the people of Israel and in Nehemiah chapter 9:16-38. He tells them, when his blessing, they turn to idolatry or idolatry brings judgment of God and God delivers them and they cry out to him and then there is blessing and then idolatry and then judgment and the cycle repeats itself five times in his indictment of this nation.

Brothers and sisters, God will never stay silent about sin because this is his world and righteousness is what he has designed man for. So as you can see from biblical history, from the life of Israel that it is still God's world. God is

not really interested in how much technological advances or cultural advances they have made or you have made. God is interested that we have fulfilled the divine mandate for which we were created. We are created to reflect God. We are created in the image of God. We are created to reflect his goodness, his righteousness, his love, his loyalty, and time and time again when we do not reflect that God comes in and God comes in and interrupts our lives with judgment.

During the time of judgment, people have various responses. Here we have in a situation, Luke 13 where Jesus was confronted by people at a time, who are wondering who is to blame for the catastrophes of life. For example, Pilate had killed some Galileans and tower of Siloam had fallen on 18 people. Out of all the people in Israel, the tower of Siloam fell on these 18 people. And were they worse offenders than others who lived in Jerusalem? Let's read.

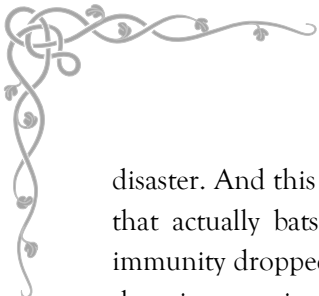
1 There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? 3 No, I tell you; but unless you repent, you will all likewise perish. 4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? 5 No, I tell you; but unless you repent, you will all likewise perish."

When you come to judgment and when you come to catastrophes, the first thing people ask is that whose fault it is? Is it somebody else's fault? Jesus is saying. You're asking the wrong question when you're asking when Covid-19, is it God's judgment on those particular people? Is it God's judgment on the people of China? If you ask the question, look at this gentleman who is Ralph Dollinger, who is actually a Bible teacher of the Trump cabinet, he actually blames the Coronavirus pandemic and God's wrath somehow involves China, gays and environmentalists. Just like the people in Luke Ralph Dollinger is saying the judgment of God only falls because of these people, because of the Chinese people, because of the gay people of the environmentalist, but they're asking the wrong question.

What about Zahid in 2018 our own minister. There was a tsunami in Indonesia, he said it was God's punishment against the LGBT people. What about Israel Farlao in Australia? And he writes look how rapid these bushfires are, these droughts, all these things have come in a short period of time. Do you think it's a coincidence or not? God is speaking to you guys, Australia. You need to repent and take these laws and turning it back to what is right by God. Are the bushfires, the result of LGBT laws. Blames it on China following this cue. It's the China virus. As a result, racism goes all over the world. People who are Chinese, this gentleman from Singapore is actually accidentally attacked but the people in London, because they thought he was from China and spread the virus to them.

Actually, if you look at early 1900s, the Spanish flu which they blame on the Spanish people actually started in a military base on in Kansas USA and spread to the rest of the world. Actually the Spanish flu is called Spanish flu because it was a Spanish King who fell ill because of this virus and not because it started in Spain. What about New Straits Times outrage as a Singapore Ustaz says, current Corona virus is God's punishment of Chinese people. He blames the Chinese people because they are not very hygienic, and so therefore they actually get this virus. What about our own people here? When the virus set upon many many people who attended the Tabligh meeting, they were blamed.

We are always looking for somebody to blame when actually judgment falls on us. Here we have Pope Gregory IX, in the middle ages when they've got a great bubonic black plague, he actually blamed black cats. And as a result, everybody went and killed the cats and cause of the plague was actually fleas on mice, and there you go. You have a



disaster. And this is how the church interfered. Well, we blame bats, but the recent article actually in CNN showed that actually bats may have harbored the virus, but because their habitat was being invaded by humans, the immunity dropped. And they were more susceptible to the virus and then when they came in contact with humans, there is zoonotic transfer of viruses for animals to us.

So it would the blame anybody would actually have to blame ourselves. This is Dr Lee, he actually was a Christian and he actually wrote about and warned people about the coronavirus way before the Chinese government announced it to WHO on the 31st of December, way back in November, he sounded alarm and the government tried to suppress him. And then when people found the suppression this is what he wrote.

Countless young people will mature overnight after today. The world is not as beautiful as we imagine. One commentator wrote, are you angry? If any of us here is fortunate enough to speak up for the public in future, please make sure you remember tonight's anger.

Tonight's anger because the communist party of China suppress the truth, but it's not just the communist party, even westernized countries suppress the truth. Here is president Trump saying it's going to be fine, we have it totally under control, it will be over in April but this never happened.

No. Like the Donald, we don't take responsibility. We're not accountable. We lie, we evade, we deflect, we do everything possible so as not to become accountable for our sin. It goes back to Luke chapter 13 that the people were asking the wrong questions. Jesus answered them,

Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way or the 18 on whom the tower of Siloam fell and killed them, do you think that they were offenders than all the others who lived in Jerusalem?

They're asking the wrong question because they thought the Galileans were worse than them or the people on whom the tower of Siloam fell, they were worse sinners. No, the answer that Jesus was looking for unless you repent, you will all likewise perish.

The issue is sin and we all deserve death. Any sin in our lives is deserving of death and death comes because of sin. So the question, when a catastrophe hits, when a pandemic hits is not somebody else's faults. It forces us to look at ourselves. Unless we repent, we will also likewise perish. So what Jesus had to say in this passage in Luke is extremely relevant to us today. When dangers confront us, whether it is Pilot killing the Galileans or the tower of Siloam all of a sudden onto 18 unsuspecting occupants or Covid-19 coming to our community as we see the graph go higher and higher, suddenly we feel vulnerable and we feel that we're in danger. Now these dangers come for a purpose. Basically, they are a prelude to the final judgment. They are warning of the final judgment because danger exposes us to the threat of death. Death makes us open up our eyes that we are actually vulnerable and we are vulnerable because of sin and the sin that we need to be aware of it. Jesus tells us to repent.

What is repentance?

Repentance is opening our eyes, changing our perspective, seeing life in a different light. The things that are important become unimportant. The things that are unimportant become important. Who would have thought that with the Covid-19 crisis we have people lining up for worthless things; toothbrushes, toilet paper. These are the things they are lining up for. Suddenly the things that are unimportant become important and suddenly when

we are confronted with death and we realize our sin then suddenly our defenses are lower and we actually see the preciousness and the beauty of Jesus. That is what Jesus is saying when he asks us to repent. He wants us to change our perspective. Like Paul, when he says,

I count all the things I had before, the precious things too, as lost compared to the beauty of the powerful righteousness of Jesus Christ.

So what Covid-19 and the difficulty surrounding us to do today must enable our hearts to be open to see Jesus more precious, to cling to him more closely during this time of testing.

So we have judgement in Genesis chapter 6 verses 5-8,

The Lord saw the wickedness of man was great. 6 the Lord regretted that he had made man on the earth. It grieved him to his heart, and Lord said, I will blot out man whom I've created from the face of the land man and animals and creeping things and birds of the heavens for I am sorry that I had made them for Noah found favor in the eyes of the Lord.

Here you actually see the judgment is not a wrathful vindictive capricious God striking out indiscriminately. When he does so, the judgment is in the context of love. Here is a passage that helps explain it. This is taken from 1 Samuel 15:10-12

The word of Lord came to Samuel. 11 I regret that I have made Saul King for he has turned back from following me and has not performed my commandments. And Samuel was angry and cried to the Lord all night.

Here you can actually see the Lord saying that I regret that I've made Saul King, same word, regret as used in Genesis and 1 Samuel 15:27-29

As Samuel turned to go away, Saul seized the skirt of his robe, and tore it. 28 And Samuel said to him, "The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours who is better than you, and also the glory of Israel shall not lie or have or regret, for he is not a man, that he should have regret.

Here is a situation where Saul has disobeyed God's commandments. He has sinned, and so therefore God expresses regret. He takes the crown from him and gives it to David and expresses this regret in verses 11 I regret that I've made Saul King and yet Samuel qualifies further down in verse 29 and the glory of Israel, which is God, God will not lie or have regret for he is not a man that he should have regret. So the difference is foreknowledge.

So there you have in the passage of Samuel side by side, when Samuel writes that God regrets making soul King and yet right on the other part of the verse it says God is not one that should regret. It looks as if it is totally contradictory, but the Bible is telling us when we talk about God, when we use human words for God, we're using it in an analogous way. God regrets in a sense that he has emotions. He feel sadness that he has made Saul King, but he doesn't have the regret that we have that if he knew this was going to happen, he would not have done it in the first place.

See, the difference between God and us is foreknowledge. God knew exactly what would happen. So therefore, when we say God regrets, it's an emotional term, it is not a term that he actually regrets doing something. Let me give an example, some time ago I had a patient of mine who had come in with kidney cancer and she had all the investigations done, blood work done, we examined her. It seemed feasible to operate on her. The CT scan

showed that that it was completely feasible. It was not attached to any particular tissue. There was no evidence of distant spread elsewhere in the body, so it's worthwhile we could possibly save her. And so we actually went ahead after advising her and counseling her, and one day we opened her up and found out it was absolutely different from the situation that the CT scan has shown. It was completely stuck to the duodenum. We tried as hard as we could, but we couldn't do much and we closed her up.

Imagine our faces and her face when we actually talked to her about the result. And you can see how sad she was and for us we felt regret. Why? Because if I had known beforehand, if I had God's foreknowledge that she had stage 4 disease and the operation would have been useless, I would not have operated. You see God is not like that, God has foreknowledge, we don't have foreknowledge.

When the Bible says he regrets, it is an expression of his emotion. It is like a young boy. If a young boy, let's say for example, your son and he did something bad, for example, he stole from a toy shop, he was caught, brings him back to the father. The father spanks him hard judgment upon his sin, and the boy runs away and the father immediately feels regret. Now, the regret of the father is not on a fact that he actually spanked him because the spanking was justified. It was judgment for his sin, but the he would not have changed what he had done. Otherwise, the son will keep on stealing. His regret is an expression of an emotion of the fact that he loves his son and he is grieved. So when God just judges us, he does it in the same manner.

So when Genesis 6 uses the words God is grieved when we sin, it's not the same as if when we are grieved. There is a difference when God is grieved and we are grieved, the word grieved is used in analogous manner. For example, a couple breaks up. The boy is shattered. The words of Neil Sadaka song,

Breaking up is hard to do.
 Don't take your love away from me
 Don't you leave my heart in misery
 If you go then I will be blue
 Cause breaking up is hard to do.

When one party is grieved, he is diminished. The girl leaves him, he is diminished and shattered. When God is grieved, he is not diminished. He is grieved because he has tied his heart to us, and because he loves us he regrets. The words describe his emotion when he has to punish in judgment of the very image of God, which he had created in the first place.

Romans 1: 18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteous suppress the truth. 19 For what can be known about God is plain to them because God has shown it to them.*

So in the same way when we talk about the wrath of God, people make a caricature of God as if he's like us. The wrath of God is used in an analogous manner. His wrath and our wrath are completely different.

Now, this is the part where many people misunderstand this idea of judgment. They believe that God is this wrathful God and his wrath and his anger is like ours, we lash out when we are hurt or threatened, or we want to

show how powerful we are. So the gods, like for example, the Greek gods were capricious, very sensitive, easily exploded to a fit of anger and the lash other human beings and judgment is often cast like that in the eyes at least of our non-Christian friends. But for God, his wrath is determined by two things. One is righteousness. He will not stand by and allow evil to happen both among his people or even in the community because we were created as a human race to reflect him, to reflect his righteousness and his godliness and his love and his compassion. And when we don't do that, he has to correct that. Number two, his wrath is also the flip side of love. The best way to describe this as basically my mom, she used to basically haul us up and give us the seventh degree, used to punish us. And when she punished us, she used to say to us, you know, I don't punish all the streets, you know the stuff that you guys are doing, stealing here and there and telling lies. Everybody else in the neighborhood does it. All the children do it, but you don't see me going to punish them. Why? Because you are my kids and because I love you then I am upset, which means her anger was the flip side of her love. If she didn't love us, she wouldn't care. She would be apathetic. She would just let it go. But because she loved, her passion came wrath and God needs to be understood in that way.

Well, let's move on. We know that God will never be silent when sin is involved because he loves us and so therefore because of his character of righteousness judgment must come. On the other hand, in the midst of judgment, in the midst of a storm, God always remembers his people. Let's look at the Bible verse

And so the flood came on the 600 year of Noah's life. He entered the Ark, it rained for 40 days and 40 nights. All livestock, all animals, all were killed. The waters rose until they cover the tops of mountains over all the known world, but Genesis 8:1 describes,

But God remembered Noah.

You see throughout the terror and the wind and the water, Noah and his family must have been trembling, hiding inside the Ark, wondering whether it could take the pounding, which received from the waves and the perfect storm, but God held them because God remembered Noah. Verse 17 of chapter 6,

*For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on earth shall die. 18 But I will establish **my covenant with you**, and you will come into the ark, you, your sons, your wife, and your sons' wives with you. 19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female.*

God remembers because of his covenant. This is the covenant which God freely gives unconditionally to Noah. And if you look way back in chapter 6 after expression of God's regret and desire to execute judgment, Noah found favor in the eyes of God. The word favor here in the Hebrew is actually grace. Noah found undeserved favor in the eyes of God. Noah found grace. If you look at the two lines of humanity, which we looked at before, the line of Seth where people began to call upon the name of the Lord, and Noah is actually part of that line, right down there after Lamech. Noah lived 950 years, father of Shem, Ham and Japheth. He came from that line who called upon the name of Lord and he found favor. He found grace in the eyes of the Lord

These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

See the word blameless is wholesome. And this is a comparative term, it compared to his whole generation, he was actually a whole. He walked with God. If you look at Genesis 5:21-24

When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God and he was not, for God took him.

Both his grandfather and him were described as having a personal relationship with God as they worship God. They were part of the line of Seth who called upon the name of the Lord. And then Noah wasn't perfect. If you actually look in chapter eight.

Genesis 8:21 And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth."

God knew man's heart is evil from his youth. Even Noah's heart was evil, but he wasn't chosen because of that. Hebrews gives us a clue of chapter 11:7.

By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of righteousness that comes by faith.

So Noah actually had a righteousness where he was described his righteous is not because he was perfect, but because he believed he was in a relationship, he walked with God just like his grandfather and just like all this other descendants and ancestors before. His righteousness came by faith.

So here you have it. Faith decides how you live. It's because Noah believed God, he believed that God was the righteous God and there was much sin around him in the world and that God will come and judge him and God promised him a way out. Asked him to build the ark. So every spare waking moment that he had, every resource that he had, every time that he had, he used that to build an ark in the middle of dry land. Imagine how that would look like to all his neighbors who must have actually laughed at him, ridiculed him. He would have been the butt of everybody's jokes. And what about his neighbors? They didn't care about righteousness. They continued in their wickedness and sin, and they didn't have the faith to believe that until the rain started falling on that day.

Now when we look at a disaster like the flood, is God in control in the middle of a pandemic or Covid-19? Is God in control? Did God send the virus or do we have the responsibility or was it the bats? Let's look in the scripture and see the biblical response to a disaster. Look at Enoch and Noah. First of all, Enoch was the great-grandfather of Noah, he escaped the flood. In fact, he lived a nice, ripe old age and he didn't even die, Enoch walked with God, and he was not for God took him. God just took him to heaven just like Elijah, he didn't have to die. He didn't have to lie down in a grave. He didn't have to be eaten by worms.

Noah, on the other hand, went through a flood.

*Genesis 7:23 He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. **Only Noah was left** and those who are with him in the Ark,*

Noah went through the pain. Noah went through the suffering. Noah went through the deluge and the storm and God rescued him through that. Both men walked with God, but both men had different fates. Look at apostle Peter and John,

John 21:17-19

He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. 18 Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." 19 (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me."

So here Peter is given a stark prophecy by Jesus himself. You're going to be martyred for me to glorify my name, and Peter looked and saw the other disciple, another favorite disciple called John,

20 Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, "Lord, who is it that is going to betray you?" 21 When Peter saw him, he said to Jesus, "Lord, what about this man?" 22 Jesus said to him, "If it is my will that he remain until I come, what is that to you? You follow me!"

Basically Jesus saying, mind your own business. The important thing in life is not how he dies or you die, how the cost of your life goes, whether it is full of roses or whether it is full of suffering or affliction, the point is that you ought to be faithful and you are to follow me. So you actually have, Enoch and Noah, Peter and John, there are disciples who God will spare great suffering and affliction and bring to the new heavens and new earth. And then there are others who will actually go through much suffering, where their destiny God has marked out beforehand would be a painful life of affliction, but it glorifies God.

John lived in the Island of Patmos. He didn't die to over 90 years of age, he was not martyred, he was in prison though. Peter was crucified at the age of 63 to 65. Both disciples different causes of life glorified him.

So there you have it. Two apostles side by side; Peter, the one that Jesus spoke to him, that this is the words that you've said, that Jesus is the Christ. This is the words upon which I will build my church. He was chief apostle, and then there was John, the one who is beloved, one of them would die a cruel death, crucified, upside down. The other one would live a long life on the Island of Patmos in prison, had the privilege of writing the book of Revelations. Both beloved by God, both protected by God, but how God protects them depends on him. One destined to a painful death, one destined to a long life. Enoch actually lived a long life and then God took him. Noah, a man who walked with God just like his grandfather, but God made him go through the trauma of the rain, of the flood, of the ridicule after persecution and God saved him as well.

You see, each of us had the path, which God will provide for us. It will not look the same. It will be different from each person, but each path is to be trekked out with the sole purpose of glorifying God, and God will protect us, whether it be a short life or a long life, or a turbulent life, or a peaceful life like Enoch or Noah or Peter or John, we are safe in the protection of God because in the midst of the storm God will always remember us. In the midst of Covid-19 we need not fear. We don't have a one-dimensional overidealistic idea of how God protects us, God doesn't make us bulletproof. God may save us from Covid-19, from a disaster or through a disaster, that depends on a sovereign power and the will of God.

Finally, I want to move to the last section. If you look at the flood and event that took place thousands of years ago now provides the blueprint through which the world may be safe. If you think Covid-19 is bad, the judgment that is going to come it is going to be worse. It is going to affect every single man, woman, and child. The Covid-19

disaster is on a small ripple that resembles the big tidal wave that's going to come. Every single one of us will have to face judgment, and the flood provides us a blueprint of salvation going forward in the future.

Let's look at what happened in chapter eight when the flood subsided. What did Noah do? Well, the Covid-19 virus is a bit like the judgment of the last days. It does not discriminate between people. You could be Prince or prime minister, average citizen or a Hollywood star, Caucasian or even Asian like Daniel Dae Kim. Daniel Dae Kim also caught the Covid-19 virus and was a little upset with one of his friends, rang him up and instead of asking how he was, the first thing he said was what medication were you taking to survive this disease?

And if you look in Genesis chapter 8:20,

20 Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.

So therefore looking at the blueprint, Noah is a type of Christ, he offers a sacrifice.

21 And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth.

Man's character, man's nature is not changing, but I'm not going to curse the ground because of man again. And then he says,

Neither will I ever again strike down every living creature as I have done. 22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

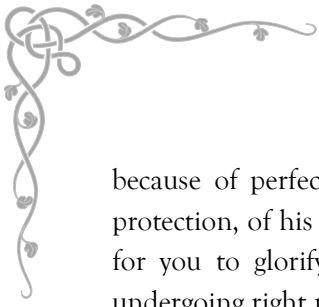
So therefore there is a covenant, it is called the Noachic Covenant, which God gives and is a response to a sacrifice.

The flood happened thousands of years ago and because of God's covenant with Noah, you know, there will never be another flood, but there will be a final judgment, not unlike the flood, it will affect every single man, woman and child. The judgment will not discriminate. There is only one thing that discriminates, God knows his people. He knows to hold the wicked in judgment, and he knows to save the righteous.

Just like in the flood, God provided Noah with an Ark, this morning, God provides us with a perfect ark for which we can ride out the storm that's coming and that ark is Jesus Christ. He is the perfect sacrifice, he is the perfect ark because he went through judgment for our sake, paying the penalty of all our sin and all we have to do this morning like Noah is to believe, to come just as we are without one plea at all, and all we have to do is just enter the ark by faith, enter into a relationship with Jesus Christ, trusting him, moving in him. You don't have to be qualified, you could be tossed about with many conflicts. You can have fears and doubts. You could be poor, wretched, or blind. The only qualification to come into this ark this morning, to come into Jesus this morning is repentance and trust that the blood of Jesus Christ sacrifice on the cross will save us and give us eternal life.

Let's pray.

Father God, we just thank you for this morning. We thank you that you have provided a perfect ark, you've provided your son Jesus, that through his life, through his blood shed on across our sins will be forgiven. Because when you look at us you do not see us anymore. You are never silent about sin, but the sin has been dealt with

A decorative, light gray vine with small leaves and berries starts in the top-left corner and extends horizontally across the top of the page.

because of perfect sacrifice of your son, and this morning we grab hold of him, we grab hold of him, of his protection, of his blood shed for us, and we pray oh Lord as you guide us through each day that we continue to live for you to glorify you no matter what shape and course our lives take, even through this crisis that we are undergoing right now. We commit our lives in your hands, and our families to you for Jesus sake. Amen.