

Renewal

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[0:00] I want you to open up your Bibles to Genesis. Last week we were in Genesis chapter 8, and we covered that whole chapter, but this morning we're going to back up in chapter 8, all the way back up to verse 20, and cover the last few verses of chapter 8, and the first seven verses of chapter 9, so that we can see how it's all connected together.

So beginning in chapter 8, verse 20, down to chapter 9, verse 7. You guys stand with me as we read together. 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.

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.

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

And God blessed Noah and his sons, and said to them, Be fruitful and multiply and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens, upon everything that creeps on the ground, and all the fish of the sea.

[1:19] Into your hand they are delivered. Every moving thing that lives shall be food for you, and as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood.

And for your lifeblood I will require a reckoning. From every beast I will require it, and from man. From his fellow man I will require a reckoning for the life of man. Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.

And you, be fruitful and multiply. Team on the earth and multiply in it. Thank you for inspiring Moses to write down this account of the flood and its aftermath.

And help us to see Christ displayed here in these pages. I ask in Jesus' name. Amen. Y'all take a seat.

My dad was the third generation of Trousdalses, which makes me the fourth generation of Trousdalses, to live in Dayton, Texas, in the big metropolis of Dayton, Texas.

[2:36] In fact, yeah, yeah, you're going to clap for it. In fact, I was the third generation to actually grow up in Dayton. So that my grandfather, my great-grandfather, moved to Dayton, was a farmer there.

My grandfather was a, was a farmer there. My dad hated farming, but he stayed in Dayton, even though he didn't farm. And then, I ended up in Dayton longer than I thought it would be, before we came over here.

But I can remember really vividly, growing up as a kid, I thought my dad must know every person on the planet. Because in a small town, when your dad grew up there, and his dad grew up there, he knows just about everybody that you see.

And so everywhere we go, everybody wanted to say hi to Dale, and talk to Dale, and he waved to everybody, and he shook everybody's hands, and he had conversations, and they would reminisce about things. And everywhere I went, I just thought, this must be my dad's town.

Everybody knows my dad, everywhere we go. And even on the occasion, when we would cross the river, into the land on the other side, in Liberty, even there, most of the people knew who he was.

[3:42] I just thought, this must be my dad's place. And so, when I was 23, my dad passed away. Now, 23 years old means that I had been gone to college, and then out of college for about a year.

So I had been moved out from Dayton, for about, I guess, four or five years, or something along those lines. Coming back, of course, for Christmas, and things, and so I was around some, but I hadn't lived in Dayton for four or five years.

And so, I can remember really vividly, I don't know, maybe a day or two after my dad's funeral, I can remember driving down, down, down North Winfrey, crossed over the railroad tracks, where it actually becomes North Winfrey, instead of South Winfrey, crossed over the railroad tracks, and sat at the red light, because just down, just around the bend, was the cemetery where my dad was buried.

And, I could remember as a kid, driving down that road, over, and over, and over, again. My dad would roll down his window, and, he always had oldies cranked up really loud, and the side of his door on the outside was his drum.

And he would drum, as we'd drive down the road, and the other hand would be waving at everybody, as we drove past. And we'd pass through that intersection, hundreds of times. And I remember pausing on that day, and looking around in this town, that had been my hometown, the only place that I had ever lived, until I went off to college, and it felt like a strange place.

[5:10] It just felt weird. It felt different. It felt like, it was the same town. Everything was in the same place. I mean, a few new things had been built in the five years, but everything was more or less in the same place.

Even most of the potholes, were still in the same places, where they had always been. But it just felt like a foreign place, like a different place, because it wasn't my dad's town anymore.

It was just a town now. And I imagine that as Noah came off of the ark, I imagine at the end of chapter 8, in verse 20, as he disembarks, that he looked upon a world, where he had spent 600 years of his life, never mind 23 years, 600 years of his life he had spent, in that world.

And yet now, he exits the ark, to essentially the same world, and yet a world that is altogether different, than the world that he had known, for all of those centuries. I mean, it would have been geographically very different, topographically it would have changed.

Of course, the mountains would now have been carved out, and would be much higher. The ocean basins would have been much deeper, than they were before. The topography, the landscape, would have changed drastically.

[6:26] And so, things would have looked very, very differently for Noah, than they had beforehand. And even probably, the atmosphere probably would have changed. I mean, we read in Genesis chapter 2, that in this pre-flood sort of world, God hadn't yet caused it to rain.

And the water for plant lights, used to arise from the ground, like some sort of mist, or spring, that would come up and water everything. So that now, after the flood, there's a new cycle.

There's this cycle of seasons, that God has put in place, of cold and heat. There's the rain cycle, that would have been new, to Noah and his family. So he's in the same world, and yet, it's a world that's vastly different, than the world that he knew.

And yet, for all of those differences, that we can sort of surmise, must have been there. Moses, who wrote Genesis, doesn't say one word, about those things.

He doesn't make a single comment here, about the way, about the physical changes, in the earth, that Noah must have seen. They must have been incredible. I mean, he landed on the side of a mountain, that was probably taller, than any mountain, that existed in the world, prior to the flood.

[7:37] Everything looks different, and yet, not a word about it. We just sort of figure, those things out, based upon, what the text does say, and what probably, would have been the effects, of a worldwide, flood like this.

But not a word here, in scripture, about that. really, other than God, maintaining the seasons, and the heat, and cold, nothing else said, about this, this new sort of, climate, in which Noah, and his sons, and wives, will live.

Nothing, nothing about that, at all. Instead, Moses decides, to focus upon, three, areas, in which life, has not changed, for Noah, in which reality, has not changed, and yet, at the same time, in which things, are now going to be, drastically, drastically, different.

Take a look, in chapter 9, verse 1. We're told, that God, blessed Noah, and his sons, and said to them, be fruitful, and multiply, and fill the earth. We see the same thing, in verse 7.

And you, be fruitful, and multiply, team on the earth, and multiply, in it. That should sound, familiar to you, because that's, that's almost, a direct quotation, from chapter 1, where God creates, Adam and Eve, and he tells them, to be fruitful, and multiply, and fill the earth.

[9:06] What's, what's really happening here, with the subsiding, of the flood, and with Noah, and his sons, exiting from the ark, is that God, is in a, in a real sense, recreating the world, that he had made.

He's reforming, and refashioning it. We saw a hint of that, at the beginning of chapter 8. I don't know if you remember this, from last week, but I mentioned to you, that in verse 1, we're told, that God caused a wind, to blow over the earth, and the waters subsided.

We're told that the, fountains of the deep, were closed. And I said to you, that word wind, is the same word, that in chapter 1, verse 2, is translated as, spirit, and the word deep, is the same word, that we find in chapter 1, verses 1 and 2, to describe, the deep of the waters, that then covered, the earth.

In fact, Peter talks about, the fact that, God created the world, out of water. In other words, in Genesis chapter 1, God caused the land, to rise up, out of the water, and now in chapters 8 and 9, God has caused the waters, to subside in the land, to reemerge.

And just as the spirit of God, hovered over the waters, in chapter 1, now a wind, same word, a wind blows, across the waters, to drive back the waters, in chapter 8.

[10:25] And now, here we have, the same command, given to Adam and Eve, be fruitful, and multiply, and fill the earth, given to Noah, and his sons. That's not, of course, the only thing we see here.

We see a reference, back to God, originally giving, to Adam and Eve, all the green plants, for food. Take a look down, in verse 3, chapter 9, every moving thing, that lives, shall be food for you, as I gave you, the green plants, I give you, everything.

So in a very real sense, we are seeing, the renewal, of creation. It's the same world, and yet, it's now being, refashioned, reformed.

And yet, not everything, is the same. Not everything, has remained, unchanged. The command, to be fruitful, and multiply, remains the same, and fill the earth, and yet, everything else, the ways, in which humanity, will spread out, the ways, in which humanity, will exercise dominion, the ways, in which relationships, will exist, between men, and women, change, drastically, in this new world.

In fact, for us, for people who now, live under the new covenant, even this command, has a different sort of, application. You have to, reach way back, to when we were in chapter 1, and we talked about this command, and I asked the question, how does this command, apply to us today?

- [11:58] Because in Genesis chapter 1, it's given to Adam and Eve, as if it applies, to all their descendants, which it does. And now here, in chapter 9, it's given to Noah, and his sons, implying that this command, applies to Noah, and all of his descendants, so that the commands, that are given here, in chapter 9, are still in force today.

This is not like, the law of Moses, that was temporary. The law of Moses, that we find later on, in the Torah, in the Pentateuch, given in Exodus, and Leviticus, and Numbers, and Deuteronomy, all of those laws, were temporary.

Jesus, for instance, declares, all foods clean, in the Gospel of Mark, which means, that all of the, dietary restrictions, of the Old Testament, no longer apply, to the followers, of Christ today.

All of the laws, that existed then, for the nation of Israel, as a nation, the laws that govern, how you punish certain people, for certain crimes, and how the nation, was to operate, all of those laws, are not in force, under the New Covenant.

They're no longer operative. All the laws, that surrounded the temple, and the sacrificial system, and the ceremonies, that came along with that. All of those laws, have been done away with, now that Christ has come, as the ultimate, final sacrifice.

- [13:15] So that the law of Moses, as a whole, although certain parts, are still in force, the law of Moses, as a whole, was temporary. These commands, though, are not temporary.

They're not intended, for one group of people, living in one period, of history. These are for Noah, and his descendants, forever. So what does it mean, for us today, to be fruitful, and multiply, and fill the earth?

Well, it means, what it means on the surface, fairly simply, that we still have the obligation, to procreate. We're still supposed to, as a whole, men and women get married, and have children, and those children grow up, and they have children, and then those children grow up, and get married, and they have children, and that process has to, it has practically, it has to continue, in order for humanity, to remain in the world.

That process must go on, but there's, there's much more, to the command, for those of us, who now live, under the new covenant. Because under the new covenant, now, after the coming of Christ, the emphasis has shifted.

Under the old covenant, the emphasis was upon, the family, the physical line, of descent. That's why you have, all of these genealogies, in the Old Testament. It was extremely important, to trace one's genealogy.

- [14:39] It mattered, where you came from, it mattered, who your father was, and who your grandfather was, and the, and the most essential, unit of society, was the family. The most important unit, the most important, group or organization, in God's economy, during that time, was the family.

And even the nation of Israel, was a family. The descendants, of Abraham, put, formed together, as a political nation, for a few centuries, but nevertheless, still, essentially, the children of Abraham.

The family is, central. And yet, in the new covenant, while the family, remains important, Paul has instructions, for husbands and wives, he has instructions, for fathers, and mothers.

The family still remains, important under the new covenant. It's superseded, by something else. It's superseded, by another kind of family, by a spiritual family, by the church, by the people, of God.

This is why, Jesus is able to say, that you must leave, your father, and your mother, or you must abandon, you can't even attend, your father's funeral, if it's holding you back, from devotion to Christ.

[15:52] That would have been, that would have made, no sense, to an old covenant person. I can't, I can't, I can't not go, to my father's funeral. I can't walk away.

This is my, this is my essential, this is who I am. I'm not who I am, if I'm separated out, from my family. But, that's not the case, under the new covenant. In fact, I want you to hold, your place in Genesis.

I want you to turn, all the way over, to 1 Corinthians, chapter 7. Where we can see, some pretty clear evidence, that the physical family, is not primary, under the new covenant.

2 Corinthians, chapter 7, Paul is giving instructions, concerning marriage. Because, it is important, families are important, and they ought to be conducted, according to God's principles, that's still important, under the new covenant.

Yet, listen to what he says, in verse 8. 2 Corinthians, chapter 7, verse 8. He says, to the unmarried, and the widows, I say, that it is good, for them to remain single, as I am.

[17:01] But, if they cannot exercise, self-control, they should marry, for it is better, to marry, than to burn, with passion. Now that statement, to the unmarried, and widows, I say, it's good for them, to remain single, that statement, would have made, no sense, to Paul's, Jewish contemporaries.

It certainly, would not have made sense, under the old covenant, to the old testament, people of God. What do you mean, you're telling widows, to remain widows, and not remarry?

What sense, does that make? What connection, are they going to have, in the world? What hope, are they going to have, in the world? You're telling people, not to get married? But we've got to be fruitful, and multiply.

What are you thinking, Paul? I can tell you, what he's thinking. What he's thinking, is that there's another way, to be fruitful, and multiply. What he's thinking, is that, the fulfillment, of that command, happens, not primarily, through having children, under the new covenant.

The fulfillment, of that command, happens, primarily, as we obey, Jesus command, to go, and make disciples, of all the nations. That's the preeminent, command in the gospels, go, and make disciples.

[18:13] That is, create other, lovers of God. Spread a passion, for the supremacy, of Christ. Make him known. And in doing that, you multiply, worshipers of Jesus.

And that's what, we're supposed to be about. That's our primary task, in this world. We are still, under the command, to be fruitful, and multiply. But the primary way, in which we fulfill, that command, is we go out, we share the gospel, and we make disciples.

The apostle Paul, was single. He was unmarried. And I suppose, if someone said to him, Paul, what are you doing, to fulfill this command? You're not even, looking for a wife.

You don't even, want a wife. You're celebrating, the fact that you, don't have a wife. So what are you doing, to fulfill the command, in Genesis chapter 1, and Genesis chapter 9? Turn over a page, in your Bibles, 1 Corinthians 9.

Here's what I think, he might say. Verse 20, to the Jews, he says, I became as a Jew, in order that I might, win Jews.

[19:19] You can underline, that phrase. Win Jews. To those under the law, I became as one under the law, that I might win, those under the law. To those outside the law, I became as one outside, the law, that I might win, those outside the law.

To the weak, I became weak, that I might win, the weak. I have become all things, to all people, that by all means, I might save some. I do it all, for the sake of the gospel, that I may share with them, in its blessings.

Paul is keen, on participating, in the blessings of God. God blessed Noah, and said, be fruitful, and multiply. I think, if you ask Paul, what are you doing, to be fruitful, and multiply, he would say, look at my life.

I have done everything, since my conversion, to win people to Christ. That's my life. If I have to be like a Jew, around Jews, I'll be like a Jew. If I have to be like those, who don't have the law, around those, who don't have the law, I will be like that.

If I have to be weak, I'll be weak. If I've got to be strong, I'll be strong. I will do what I have to do, so that I might win, people to Christ. That's what I'm doing, to be fruitful, and multiply.

[20:27] My whole life is about that, the Apostle Paul would say. So that we are under obligation, as are all people, in all times, in all places, to be fruitful, and multiply, but as new covenant followers, of Christ, that does not necessitate marriage.

Marriage is still good. It's still blessed by God. It's still considered, a holy thing. And the Apostle Paul says, if you're going to burn with passion, it's better to get married anyway. Get married.

If you've got to get married, then get married. But he says, but if you remain single, it's not a bad thing. It's not a curse anymore, to be single. It's freedom to do more, to multiply disciples, of Jesus.

And whether you're single, whether you're married, whether you're widowed, whether you're divorced, whatever your state is, as you come into the church, you take it on, as your primary responsibility, to be about the business, of multiplying, making disciples of Jesus.

That's why, we say that our mission, as a church, is to glorify God, by making disciples, of Jesus Christ. That's what we're about. And even marriage itself, is an avenue, through which we can do that.

[21:45] Because we have children, in order that we might raise them up, to be, what? Those who achieve the American dream? Those who themselves, get a good education, get a good job, and then raise their own kids, to get a good education, and get a good job?

No. We're not raising our kids, to pursue the American dream, or to get a good job, or to have a good family. We're raising our kids, that they might themselves, become disciples of Jesus.

In everything that we do, married, single, with children, without children, our goal is to make disciples of Jesus. Be fruitful, and multiply.

That command has not disappeared, not from Genesis 1 to now, not from Genesis 9 to now, that command remains in force, for us. In fact, that whole aspect of, filling the earth, means not simply, that you fill the earth physically, although it requires that, it means that you go out, into the world, with the purpose, of reflecting God's glory, to the world.

We're going to arrive, in a couple of chapters, at a place called, the Tower of Babel, where the people refuse, to obey the command of God, to be fruitful, and multiply.

[23:03] They will not do it. They decide instead, to huddle up, build a city, build a tower, that they might achieve fame, for themselves, and become as great, as God himself.

To which God, quickly responds, by confusing them, with different languages, and scattering them, across the earth. In the book of Revelation, we read of those, who worship, and praise God, from every language, people, tongue, nation.

God, will have his glory, fill the earth. And he will have it done, as we go out, fill the earth, and make disciples. It's his plan.

That's his goal. And he always, always accomplishes, his plans. We have a part in that. Be fruitful, and multiply. But that's not the only thing, that we see continuing here, from Genesis chapter 1, into Genesis chapter 9.

Because we see, a reference to the command, to have dominion, over the earth. Genesis chapter 1, Adam and Eve are commanded, that they ought to have dominion.

[24:11] And now we see that, reworded, rephrased, for a new world, a different world. Verse 2, chapter 9. The fear of you, and the dread of you, shall be upon every beast, of the earth, and of every bird, of the heavens, and upon everything, that creeps on the ground, and all the fish of the sea, into your hand, they are delivered.

That's dominion, in a fallen world. Dominion, in the garden of Eden, was a happy relationship, between man and beasts. They come to Adam.

He names them. There's no struggle. There's no fight. There's no fear. But after the fall, the world has changed. Now after the flood, God has not eradicated, the effects of the fall, from the world.

They're still present. The flood may have wiped out, a lot of sinners, but it didn't wipe out sin. Still there. In fact, in chapter 8, we read this, in verse 21, God says, I will never again curse the ground, because of man, for the intention of man's heart, is evil from his youth.

That's still true, in a post-flood world. And because that's still true, because the effects of Adam and Eve's sin continues, that means that the world itself, is also still fallen.

[25:32] The world is still groaning. The world is still longing, to be set free, from its own corruption. Still in that state. And because of that, we now exercise dominion, over other living creatures, over the animals in the world, through fear.

And it is true that, by and large, animals are afraid of people. They're afraid of us. Now, if you find yourself alone, in an African savannah, with a lion, it's not likely, that he's going to be all that, afraid of you.

Right? But by and large, we find that animals, want nothing to do with, human beings. Especially, especially as we go out in number.

Because that's what we do. That's a part of what it means, to be human, is that we live in social relationships, within another. It's an oddity. It's a rarity. It's a strange thing, when a person goes out, by themselves, into the desert, and just remains alone, for year after year.

That's strange, because human beings, group together. We have relationships. We have social bonds. And as a group, we exercise dominion, over this world.

[26:42] And by and large, we exercise it, because everything else, that lives in the world, is afraid of us. It would be great, if we could exercise dominion, in this world, without that.

But it's a fallen world. And so now, animals, run from us. So now, we kill them, capture them, and even eat them.

That's something, that's altogether different, in this new world. In Genesis chapter 1, God gave to Adam and Eve, all the green plants, for food.

And yet here, He says to Noah, and his sons, and all their wives, you are now free, to eat animals. It's the first time, that God's permitted that.

That's not to say, that people, never ate meat, until this time. In fact, there's every evidence, that they did, eat meat before the flood, because of the way that, the way that Moses, words things here, the way that God, says things to Noah.

[27:54] But now, things are different. Man still has dominion, over the world, and yet man, exercises that dominion, in a new way. Now, violence is involved. Death, and bloodshed, are involved.

Take a look, at what we're told. Verse 3, every moving thing, that lives, shall be food for you. As I gave you the green plants, I give you everything. But, he says, you shall not eat flesh, with its life, that is, its blood.

So, you can, you can eat meat now, but there's one rule, that, that applies, to your eating of meat. You cannot eat it, with its blood in it. With its life blood, literally, is what it says.

You cannot do that. You're not allowed, to do that, anymore. Because, prior to the flood, mankind was increasing, in violence. It was rampant.

It was out of control. Human beings, acting and living, like animals. And God says, that's not, that's not how things, are going to operate. I will not allow that.

[28:59] Yes, you may eat meat, but you're not a lion. You're not a wolf. You don't just, pounce on something, kill it, and eat it in the middle, of the field, or the forest.

That's not how, it's going to work. You can't do it that way. You're not an animal. He's not saying, that we can't ever, eat a rare steak. That's not the point. I've heard people say, I guess we can, I guess we got to cook our meat, all the way, and make sure, that there's no blood in it.

That's not the point. In the Hebrew mindset, the blood represents, the life of the animal. That's why, when they would sacrifice animals, they would drain, all the blood, from the animal.

And the point, that God is making here, is that because, you're not an animal, you don't eat animals, while they're still alive. I'll let you eat meat, but you approach it, as a human being.

You approach it, as a reasonable, rational, human being. You kill it, then you eat it. You see? It's, it's the same world, dominion still exists, but man, this is radically, radically different for Noah.

[30:04] I mean, Noah was a righteous man, in all likelihood, Noah had never eaten meat, most likely. If he's a righteous man, and God's never given mankind permission to eat meat, but only fruits and vegetables, in all likelihood, at this point in his life, he probably hadn't had meat.

Now he can. But here are the instructions, for how you're supposed to do it. A new world, like the old, but so different, in so many ways.

And we're still under these same commands. I mean, these are not just some archaic commands, issued long time ago, that we shouldn't have to listen to, or think about anymore. In the New Testament, in Acts chapter 15, there was an event called, the Council of Jerusalem.

You don't have to turn there, I'm making you turn to enough other places. But there was an event called, the Council of Jerusalem, in which the Apostle Paul came, and gave a report, to the other Apostles, and to the elders of the church in Jerusalem.

A report of what he had been doing. Here's the gospel, that I have been preaching, as I've been traveling, from town to town, in the Gentile world. And the church in Jerusalem there, was saddled with the task, the Apostles had the task, of evaluating Paul's gospel, to see if it lined up, with the gospel that they preached.

- [31 : 17] And they affirmed that it did. We want you to continue on, Paul. We want you to continue to preach that gospel, from town to town. We want you to do that. But we want you to remember, a couple of things. We want you, first of all, to make sure that you, tell these new converts, that they need to take care, of widows and orphans.

Because that's important. That's really essential, to the Christian world view, to Christian morality. You're not a real follower of Christ, if you don't care, about widows and orphans.

That is people, who are, less fortunate than you. That should just be, part and parcel, of what a Christian does, and is. And, also Paul, we want you to tell them, don't eat meat, with blood in it.

That seems weird, if you don't know, Genesis chapter 9. You're reading through Acts, and you come on chapter 15, and everything seems normal. Tell them, take care of widows and orphans, that seems normal. Oh, don't eat meat, with blood in it.

That's weird, if you're not familiar, with Genesis chapter 9. Because, what the apostles, were telling the apostle Paul, was, we're, we're still under, the covenant, that God made, with Noah.

- [32 : 32] And, and while the law, of Moses, has been set aside, and we affirm, Paul, that you do not, have to tell Gentiles, to be circumcised, and obey the law of Moses.

We affirm that. That's true. People are justified, by faith alone, and they don't, Gentiles don't have to become Jews, to be saved. They don't have to obey, the law of Moses.

But, Paul, these commands, are enduring. They're for everybody, of all times. Tell them not to be like animals.

Tell them not to eat meat, with blood in it. It's still in force. So, it's still in force, for you and I, if it's in force, for the early church, it's in force, for you and I. What do we make of that?

What do we, what do we do with that? Well, it informs us, of our relationship, with the world around us. I mean, what, how do we treat, the world, that we're surrounded by?

- [33 : 29] Do, do we, do we act, as if we're out of control? Do we act, as if we have no self-control? Do we act, as if we can just do, anything with the world, that we want, because we have dominion, over it? Or, do we act, as if we are responsible, stewards, who have to report, to God, who made all things?

There is such a thing, as, biblical, environmentalism. There is such a thing, as that. There's another name, for it, it's just, dominion, executed, with good, biblical stewardship.

It's just, ruling over the creation, with an eye, towards the fact, that it's God's creation, and it's not yours, to do whatever you want, with it. And God reminds Noah, and his sons, and he reminds us, that we have a relationship, with the world around us.

It's an issue of stewardship. It's a fallen world, where death is a reality, and because of that, we may kill, and eat things, in order that we might, live, and survive, and thrive.

But we are to do it, in a way, that demonstrates, that we are human beings, made in God's image, and we are not like, the animals around us. So my kids, are always wanting to, shoot squirrels.

- [34 : 41] Always wanting to get out, in the backyard, and shoot all the squirrels, in our yard. Just, I don't know why, they just want to shoot squirrels, because they're, I don't know, they're small, and they run around, and they get into everything, and they're in the trees.

We have a ton of squirrels, in our trees, and they always want to, get out there, and shoot squirrels, to which I most of the time say, that's fine, you can go shoot squirrels, if you're going to skin it, and eat it. You know how to do that?

No. You don't know how to do that? I don't know how to do it either. I've never eaten a squirrel, so we're going to leave, the squirrels alone for now. Alright? Because they're not bothering us, I mean if they were, eating our house away, that'd be different.

They're not a, pest to us right now, they're not doing anything to us, so for fun, for sport, we're not going to go out, in the backyard, with our pellet guns, and fill the squirrels, with holes. This is not what we're going to do.

Why? It's not because I have a queasy stomach about it, it doesn't bother me at all, to shoot a squirrel. It's because, it's random, there's no purpose in it.

[35 : 38] It's not being a good steward, of the world that God has put us in. It's such a small, little thing, but it's the small, little things, that affect the way, that we view the bigger things, when they come before us.

We're stewards of the world, not owners of the world. And then lastly, what remains in continuity, with the pre-flood world, and the pre-fall world, is that, that human beings, are still, created in God's image.

We still possess God's image. Look down in verse 6. He says, Whoever sheds the blood of man, murder is a reality in this world, because sin is a reality. It will still happen.

Whoever sheds the blood of man, by man, shall his blood be shed, for God made man, in his own image. We are still made, in the image of God.

We are fallen sinful people. Total depravity is a reality. Down to the core of who we are, we are sinful people. And yet, the image of God remains.

[36 : 43] It's broken, it's shattered, it's disfigured, and yet it remains. And we've said before, that the primary meaning, of the image of God, is that we exist, in this world, to be in relationship with God, in relationship with people, and to mirror, or reflect God's glory, to the rest of creation.

That's our job. We have a primary task. We are created for a primary goal, to mirror forth God's beauties, perfections, and glory, to all the world, for all the world to see.

God says in Isaiah, bring my children from afar. Bring my sons from the ends of the earth. All those whom I created, for my glory.

glory. We have a simple purpose, in front of us. Glorify God, in everything you do. 1 Corinthians 10, 31, so then whatever you do, whether you eat or drink, do it all, to the glory, of God.

That's what we're supposed, to be about. And we're supposed, to recognize, that other people, that surround us, are also made in God's image. And while that, they may not give God, the glory that he deserves, just as we often don't.

[37 : 58] I mean, that's the essence of sin. For all have sinned, and fallen short of the glory of God. To be a sinner, is to be a person, who fails to give God, all the glory that he deserves. Yes, we look around us, and we see people, who do not honor God, in their lives.

Who do not live, in any sort of way, with any regard, for what's good, and right, and holy, and true. And yet, we should look at those same people, and see them, as people made, in the image of, God.

So serious, is God about this, that he says, if you assault, the image of God, if you kill, another human being, made in my image, then you yourself, have forfeited your life.

You'll be killed. It's a capital punishment. Now we live, under the new covenant again, and so our application, of this rule, is different, than it would have been, under the old covenant.

In fact, prior to the old covenant, even, prior to the giving of the law, on Mount Sinai, this rule, was generally enforced, by family members. You kill my brother, I'll hunt you down, and kill you.

[39 : 13] That's how it operated. Until the law of Moses, came along. Then the law of Moses, allowed that to continue, gave it a few rules, and regulations. You kill my brother, I'll hunt you down, and kill you.

That is, so long as you don't run, to a city of refuge, so long as you're given, a chance to explain yourself, and defend yourself. So there are some, added things given, in the law of Moses, to give some added protections, but the basic principle is, if you kill my brother, I'll kill you.

That's the basic principle. If your ox, kills my brother, and your ox, has a habit of hurting people, I'll kill your ox, and you. That's how it works. Alright? Alright? Pretty serious business here.

So what happens, under the new covenant? You know? Somebody, kills Curtis, he gets shot, in the line of duty, as a police officer, by some scumbag. Do I get to hunt him down, and kill him?

I don't. That's not the way it works, under the new covenant. In fact, when you turn over, Romans chapter 13, it's not going to be up, on the screen. I wasn't planning, on showing you this passage, but I think we need, to look at it.

[40 : 14] Romans chapter 13. Paul makes, sort of a veiled reference, back to this command, in Genesis chapter 9. He doesn't quote it, he doesn't even paraphrase it, but he helps us, to understand, its application now, in today's world, and in the new covenant, period.

He says, in verse 13, verse 1, Let every person be subject, to the governing authorities, for there is no authority, except from God, and those that exist, have been instituted by God.

He's talking about, human governments. God establishes, human governments. Therefore, whoever resists, the authorities, resists what God has appointed, and those who resist, will incur judgment.

For rulers, rulers are not a terror, to good conduct, but to bad. Would you have no fear, of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant, for your good.

But if you do wrong, be afraid, for he does not, bear the sword in vain, for he is the servant of God, an avenger, who carries out God's wrath, on the wrongdoer.

[41 : 18] You see the role, of human governments? This is, this is not the old covenant. This is not, this is not the nation of Israel, where the political nation, is identical, with the people of God.

That's not the case anymore. The church is not, a political nation. We don't exact revenge, or vengeance on anyone. There are now, secular governments, that do that.

The apostle Paul says, these governments, established by God, whatever you might think about them, and he doesn't simply mean, governments that we like. Remember, he's living under Roman rule. They killed Jesus.

They're going to chop off his head, in a few years. He's not nice, he's not a nice, friendly government, you know, duly elected leaders, and all those sorts of things. This doesn't just apply, to governments that you like. This is generally, the role of government.

Established by God, to what? Wield the sword. To be an avenger, on those who do wrong. Which is, significant. Because, in chapter 12, verse 19, we read this, Beloved, never avenge yourselves, but leave it to the wrath of God.

[42 : 24] For it is written, vengeance is mine, I will repay, says the Lord. To the contrary, if your enemy's hungry, feed him. If he's thirsty, give him something to drink, for by so doing, you'll heap burning coals on his head. Do not overcome evil by evil, but overcome evil with good.

What's our role in this? Do good to those who are evil. And trust that God himself, will avenge those who do wrong. And, many, many, many times, God will, execute his vengeance, on wrongdoers, through human governments, as they wield the sword.

Because, they have a purpose. They have a role in all of this. The command is still in effect. Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God, I have made man.

It's still in effect. But, we don't get to apply it in the same way, that Noah would have, or Shem, or Ham would have. Now, we wait in faith.

We wait patiently, for God himself, to carry out vengeance, on those who do wrong. And, our role, in the midst of all of that, is to do good, to even the worst of people.

[43 : 35] Because, they're made in the image of God. There's a whole new world here, for Noah. A world that, in some ways, looks like the old world, in a lot of ways, looks totally different.

A world in which, some basic facts, about who we are, as human beings, we are in the image of God, we are given dominion, over the world, we are to be fruitful, and multiply. All those are still in place, and yet, everything is radically different, in its original, created purpose, because God has not yet, at this point, eradicated sin.

And, Noah knows that. That's why, when Noah leaves the ark, the first thing, that Noah does, is he offers, a burnt offering to the Lord. Look back in chapter 8, of Genesis.

Verse 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. That word, that's translated, burnt offerings, is used over and over, in the book of Leviticus.

It's used to describe, an offering, of atonement. Atonement means, to have your sins, paid for. To have them dealt with, before God, and by God.

[44 : 49] So that, in the ancient nation of Israel, the people, would come regularly, and they would bring, the animals prescribed, by the law. And they would bring, those animals to the priests, and the priests, would sacrifice, those animals, and burn them up, completely on the altar.

And that, was an atoning sacrifice. Every year, on the day of atonement, they would bring, their unblemished animals, so that their sins, might be, paid for.

And Noah understood that. Noah understood, as he, left the ark, that, he was in no less, need of redemption, than the people, who had perished, in the flood.

And he was, no less deserving, of judgment, than were the people, who perished, in the flood. He himself, favored by God, was utterly, dependent upon, the mercy, of God.

God. And so, he offered up, an atoning sacrifice, to the Lord, first thing, when he got off, the ark. And yet, the writer, of the book of Hebrews, tells us, that all of those sacrifices, of the Old Testament, all of those sacrifices, did not have the power, to actually atone, for sin.

[46 : 02] They did not have, the power, to actually remove, the penalty, for sin. Hebrews chapter 10, verse 4, says this, it is impossible, for the blood, of bulls and goats, to take away, sins.

And then the writer, goes on to tell us, that Christ himself, has now come, as a sacrificial, offering, and he has, offered himself, up to God, upon the altar, which is the cross.

Verse 10 says, by that will, we have been sanctified, through the offering, of the body, of Jesus Christ, once for all. Verse 12, but when Christ, had offered, for all time, a single sacrifice, for sins, he sat down, at the right hand, of God, waiting from that time, until his enemies, should be made, a footstool, for his feet.

For, by a single offering, he has perfected, for all time, those who are being, sanctified. The sacrifice, of Moses, outside the ark, was not intended, by Moses, to be anything, that earned God's approval, by Noah.

It was not intended, by Noah, to be anything, that actually, atoned for his sins. But he, like all the saints, of the Old Testament, was looking forward, to a day, when a real, lasting, permanent sacrifice, would be made, and sins atoned for.

[47 : 20] And that has happened. We live, in a fallen world, but we live, in a world, that someday, will be, renewed, restored.

Not renewed, and restored, like Genesis chapter 9. renewed, and restored, even better, than Genesis chapters 1 and 2. Because in Genesis chapters 1 and 2, although Adam and Eve, live in paradise, the serpent is still present, and temptation is still there.

They still have the ability, to fall away, and incur God's wrath. Someday, there will be a new heavens, and a new earth, and all those, who live upon it, will have been perfected, and sanctified, by the blood of Christ, and no longer, will there be temptation, or sin, or falling, or failing.

Christ will perfect, and has perfected, for all time, those who trust, in Him. Noah looked forward, to that day. Noah acknowledged, his sin.

And if we take away, anything from this chapter, in Genesis, what we ought to take away, is that we have the same duty. Acknowledge our sin, and trust in one, who might take it away, through the sacrifice, of his own life.

[48 : 42] Let's pray. Father, we're grateful, that you did not, destroy all of humanity, in the flood.

But by your mercy, and your grace, you saved Noah, his wife, his sons, and their wives. And we're here, only because you rescued them. We're here, only because you delivered them, and they obeyed the command, to be fruitful, and multiply.

And things have come down to us. And we are fallen, like they were fallen. We're sinful, like they were sinful. And we ask, through the blood of Christ, that you would spare us, from your judgment, the way that you spared them.

We pray in Christ's name. Amen.