

## J: Gen 7-9, Mat 14-15



### Genesis 7

1. When husbands and fathers are “righteous”, God blesses the entire family (1).
2. God provides the means for forgiveness/washing away of sin to those who live righteously before Him (2 - “7 pairs of clean animals” = extras for the sake of making atonement, e.g. Gen 8:20).
3. If the flood experienced by Noah and his family was not global - but rather local (the term “earth” translated as “land”), then: 1) it makes no sense to build an ark to house his family and the animals (since leaving the affected region is a much easier solution), 2) God’s promise to never flood the earth would also refer to local floods and be a lie (since the earth experiences local floods all the time), 3) Jesus and Peter were mistaken (since they believed it to be global) (Mat 24:37-39; 2Pe 2:5, 3:3-7) (1-20).
4. When mankind is unrighteous, the rest of Creation (also) suffers (21-23).

### Genesis 8

1. God uses the weather to destroy life as well as to save it, to punish as well as to bless (Gen 7:12, 21; 1-5).
2. Being righteous includes never making decisions that will affect our families or those under our care w/o first seeking the right counsel/validation that comes thru: 1) research/redundant testing/right counsel (6-12; Pro 15:22, 20:18), and 2) the Word of God (12-17; Psa 33:11 w/Act 20:27; Psa 119:24).
3. We should not be worried about the possibility of another mass extinction event (i.e. earth remains but all animal life is dead) including those brought by: a large meteor strike; global warming flooding; A.I. or zombie apocalypse; superbug pandemic and nuclear war (21-22; God also promises it w/a “sign” or making a creation covenant – Gen 9:9-17).

### Genesis 9

1. God’s declaration of “be fruitful and multiply and fill the earth” promises that the earth will again be covered animate life since it is a decree not a command – i.e. it is not something that can be disobeyed. IOW: people choosing to forego having kids are not in violation of it (1; Isa 45:5-7). How we know it is a decree = It was also given to the animals = God decrees/not commands the animals (7 – “And you [pl.] be fruitful...” = God now speaking to all life, THEN speaks to Noah and his sons – 8; see also Gen 1:22, 28 – includes the land animals of v25).
2. The animals have been given a supernatural “dread” of us (i.e. fear placed on them by God) such that they should never attack us. They are instead “delivered” into our hands. This however means that animal attacks w/b rare – not non-existent as sin’s corruption still makes it a possibility (2, 5 – “for your lifeblood I will require a reckoning: from every beast I will require it”; Rom 8:19-21).
3. Greenpeace is fighting God since the policy to kill animals who kill humans is from Him (5-6).
4. God re-affirms his enduring love for mankind by re-affirming that meat smells and tastes delicious and should therefore be a part of his diet (8:21 w/9:3).
5. Unlawful killing now means the guilty will also be killed (5-6 versus Gen 4:10-15).

### Matthew 14

1. Unconditional love for anyone/anything other than God makes you vulnerable to compromise and committing serious acts of evil (1-11).
2. Loss of someone precious to us should never keep us from fulfilling our mission for God (12-14; see Mar 6:34 w/1:38).
3. The leaders of Christ’s covenant community have the promise - and ability, to more than meet all the spiritual needs of its people. As such, never should the leaders or their people “send (their people) away” to outsiders to solve their problems/care for their needs (e.g. outsourcing our spiritual care/counseling to those who don’t have Jesus since He resides and distributes His spiritual bread in the covenant community thru its leaders) (15-21 w/Joh 6:1-14, 26-35) = The reason for making real bread in abundance was to point to His role as “the Prophet” or spiritual “bread” that (like the physical bread) is more than enough to satisfy their needs (i.e. grant them eternal life).
4. Breaking from our crowded lives (including the time we spend w/the covenant community) to spend time alone w/our Father in prayer is imperative to fulfilling our mission (22-23; If Jesus needed to do it, how much more us! Consider Mat 26:41; Luk 22:40-46).
5. The works of Jesus prove that He is “truly...the Son of God” and we w/b fools not to worship (unconditionally love/commit ourselves to) Him (13-21, 22-33, 34-36 = Peter’s interaction on the water w/Jesus demonstrates that what/who they saw was not a “ghost” or figment of their tired minds).
6. Our gospel needs to include the present promises of Jesus since people are extremely attracted to what Jesus can do for them NOW (NOT just in the future) (34-36).

## **Matthew 15**

1. We need to be careful to never treat our preferences (or “traditions”) as the preferences/precepts of God since: 1) God condemns its practice (7-9), 2) it often means we are also usurping/ignoring God’s preferences/precepts (1-6) (e.g. “your Sunday best” = saying men have to wear suits and women dresses when going to church as the way to honor God).
2. Washing our hands before we eat or eating only certain foods does not make us holy – or benefit us before God. It is instead “what comes out of our mouth” – i.e. our speech since this shows our “heart”/intentions/thoughts (10-11, 15-20; Mat 12:33-37; see also Heb 13:9). Since God is the One who determines our health and length of life, worrying about what makes us holy is far more important than worrying about our hygiene or diet.
3. Our words should offend (as a warning to) those who are “blind guides” since their teaching is leading others astray and they w<sup>b</sup> “rooted up” (i.e. destroyed) by God if they do not stop (12-14).
4. The only unbelievers welcomed by Christ (and sb to His covenant community) are those seeking Him as LBS (21-28 – “Lord, help me...even the dogs eat the crumbs that fall from their master’s table”; see Mat 8:5-11).
5. Our efforts of benevolence in the covenant community sb focused not simply on the needy – but the needy: 1) whose lives most glorify God, 2) who don’t whine/complain (29-39 – the needy who “glorified God” the needy not complaining though “three days and have nothing to eat”).