

The Journey Genesis 8-14

Sunday AM

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sermonaudio.com

Preached On: Sunday, September 3, 2018

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I realize that I forgot to mention that this is the college band leading but I assume that you all use your deductive reasoning and figured that out, but with Jeff's absence, I have been speaking in each of these services this morning and a joy to get to do so. What we're doing is we're walking through just every week we're going to be walking through the passages that we've been reading through the Bible in three years plan and so if you're not doing that with us, I'd encourage you to jump in and read because it's been so sweet and so today we're going to be talking through some things that we read this week from Genesis 8 to Genesis 14. So go ahead and flip there, but I'll just say this: that in praying over this time of teaching this morning, I just felt that the Lord was leading me to do it a little bit differently than when a typical sermon, you see, because here's the thing, I think if we're honest, a lot of times, I know this is true of all of us, in a typical, when we come to a typical setting like this to listen to a sermon, to listen to a guy from the stage, is that we typically come kind of wanting something, maybe we're coming and looking for just some kind of spiritual elixir that we need for our soul this week because we're just feeling something, or maybe we're coming and we want some new truth to be enlightened with and to enlighten our minds and our hearts today and so we're hoping to get something out of it like that. Or maybe you come because this has been a rough week and maybe this is a time you expect, "Okay, God's going to speak to me here," because you kind of entrust these times for that and you kind of live off of a Sunday morning throughout the rest of the week and imagine when I say to you this morning what I want to help you do is not look toward Sundays, right? My students have heard me say this a lot but it's like I've been preaching for well over a decade now, I've been doing this for a long time, but the reality is I don't really trust it that much. When I say trust it, I mean I think it's good, these times are good, but I don't trust it to be all that we need for life and godliness. The reality is that I've forgotten thousands of amazing sermons and I know you have too. Like if I walked you through and I was like, "Hey, can you re-teach me what you learned from Jeff last week," some of y'all would be like, "Ah, we're supposed to do that? What?" Y'all, sometimes I can't even remember what I preached on the week before. I mean, these times are good and the Lord uses them and we love that but it kind of goes back to the old proverb, right, "Give a man a fish, feed him for a day. Teach a man to fish, and then you'd feed him for a lifetime." That's kind of what I want to help you do today, is I want to help teach you how to fish when it comes to the fishing of getting in God's word on your own. Something I love to point out to people is like that we can go into the presence of God ourselves, right? We get to go and meet with him and hear from him.

This I believe is his word, where he's actually speaking to us and we can talk to him in prayer and he talks back to us through his word, and this is something he's invited us into, that the veil has been torn and we can come into the presence of God because of what Jesus did for us on the cross. Like that is true for us now and so let's take full advantage of it.

So many times I see Christians, they're kind of acting like the people of Israel in the wilderness, right? Do you remember them? Moses had to go up on the mountain and Moses drew into the presence of God and all of them had to stay at the bottom and wait to hear back from Moses, and when he got down. I just see that sometimes in the church where, and I've been guilty of it before too, where we're not spending the week drawing into the presence of God, we're not spending the week coming into his word and just letting him speak to us because he can and he will, we're not spending the week doing that, instead we're just waiting until we get to Sunday and we're hoping that the guy with the microphone strapped to his head will have spent time in the presence of God that week and he'll have a word for us and God intended us for so much more than that. Like that's the beauty of it, he intended us for so much more than that and you can go up the mountain yourself and I want you to.

So what I want to do is spend some time this morning kind of training you as to how to do that so as you're reading through this New Testament, not New Testament, sorry, this entire Bible reading plan is you're reading through that to give you some ways to help you draw into the presence of God and to grow in him and to grow in who he is and what he's done and what that means for you and what that means for your life. That's what I want to help you do this morning and do it in such a way as to kind of train you to help you have eyes to see it and you can do it in any situation whether you're reading from his word or, man, you're just driving down the road and all of a sudden this thought enters your mind and you know it's not of him, or this lie that you start believing, this insecurity you start having and then you can come to him with that and you can say, "Okay, wait, wait," ask these questions and work through it. Or you're talking to somebody and you want to help them know who Jesus is, you can ask these questions and help them walk through it.

So these questions, there are four questions that I want to lead us in today and they are this: who is God? So like when you're reading through the passage yourself, it's like, "Okay, what is this passage talking about?" Who God is. His nature. His character. Then you want to say, "Okay, what has he done? Like what has God done?" So you're asking like, "What specifically, what did he do and how does that work in with who he is?" You're doing that and then you're going to the question, "Okay, so who am I, then? Like what does this mean about me? What does this tell me about myself? Who are we as the body of Christ? Who are we in light of these truths that we're reading from his word?" And then finally you say, "Okay, what do we do? Like what do we do with this? How does this change our lives?" Not necessarily, "I need to get a checklist and this week and I've got three things and I need to check those off and if I do those things, then I'm a good Christian." Some of us love that, right? Like that's religion to its core. Like we love doing things religiously to make us feel like we're successful in our faith but that's not what

we're talking about. We're saying what do we do is not always an action item. It's not always like do this, check this off, sometimes it's a believing this and we're going to talk through that this morning.

So what I want to do is I want to work through three different kind of main things that we saw in these chapters this week and just work through these questions on each of them. So the first is Genesis 8. Noah in this covenant that he made, that God made with Noah, so read with me in verses 20 to 21 and then we'll skip over to chapter 9.

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. 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. Neither will I ever again strike down every living creature as I have done.

Skip over to verse 8 of chapter 9,

8 Then God said to Noah and to his sons with him, 9 "Behold, I establish my covenant with you and your offspring after you, 10 and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." 12 And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13 I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 14 When I bring clouds over the earth and the bow is seen in the clouds, 15 I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

So let's work through this. What does this passage tell us about who God is? So the context they were in in chapter 8 is the flood has just, the waters have just receded, they're gone, and the first thing that Noah does is he comes out of the ark and he offers this sacrifice and so a covenant that I will never again let my wrath pour out on the earth, let my wrath pour out on all of everything living. I will never let my wrath pour out like that again even though you're still evil. Did you pick up on that in chapter 8? He says that, "I'll never again curse the ground," this is verse 21, "I'll never again curse the ground because of man, for the intention of man's heart is evil from its youth." It's like it almost doesn't make sense, right? "I'm never going to do it because they're so evil."

So he's not like going, "Okay, after this everybody is going to be great, everybody is going to be pure and holy." No, he knows that no one is good, not even one. He knows that all have sinned and fall short of the glory of God. He knows that. That's true of us. This isn't a why do bad things happen to good people thing because he knows that there are no inherently good people. We're all evil from our youth, right? I joke like this all the time, like if you don't think that's true, then have kids because, I mean, they just do things. You don't have to train them to sin, they just sin. You just look at them and, "You're just a little sinner. I never taught you to lie. Like, you just sin." Right? We get that.

So who is God? We remember from this, okay he flooded the earth. He's all-powerful. He created everything and he can wipe it clean if he needs to. So he's all-powerful. That's who he is but he's also got the power to choose how he will pour out his wrath because he's holy and his wrath does need to be poured out but he says, "I choose how I get to do so and I'll never do it this way again. Never."

So what has he done? He has made a covenant with man and he says, "I'm not going to do it this way and here's how you'll know, there's a sign of the covenant, it's a bow." Now just to clarify some things, I want to make sure that we all know what this means, right? With the bow, he says, "You'll see the bow in the clouds." First off, this is not like a go lay in the field and look at clouds and kind of figure out what the shapes look like and if you find a bow, then that's the covenant, right? Like that's a turtle, that's a car, oh, a bow. It's not that. He's saying a rainbow, right? It's a rainbow. When my rainbow is seen in the clouds. A bow. But he's not just talking about like this general thing, he's saying his bow, his warrior's bow. What's another word that typically follows "bow"? Bow and arrow, right?

It's his warrior's bow and arrow and so this rainbow that we see, think about it, shaped like a bow and arrow, he says, "That's the sign of my covenant. So I'm never going to do this again," but he chooses how his wrath gets to be poured out, right? So he says, "This is a sign that this will never happen again but it's also a sign of how I will pour out my wrath the next time I need to pour it out." You might be thinking, "Well, what's he talking about?" Think about it. It's a bow that we see in the sky and you know that when you're shooting a bow and arrow, the arrow is going to go the direction that the curve of the bow is pointed, right? So what direction is the curve of this bow pointing? It's pointing straight up because he's saying that, "My wrath is going to have to pour out on the earth again, but the bow and arrow is pointed upwards and so the way my wrath will pour out is that I will shoot my warrior's arrow back at myself next time and so my wrath will pour out on me and I will be pierced through for the sins of mankind, because we're evil and so my wrath does have to pour out but this time I'm going to take the brunt of it." That's where we get to the pointing to Jesus, Isaiah 53:5, it says he was pierced through for our transgressions; he was crushed for our iniquities; the chastening of us all fell upon him and by his wounds we are healed. He says the warrior's bow is pointed to heaven and Jesus will take the piercing for us. He's going to take the wrath for us. So this covenant is a sign that he's never going to flood the earth again but it's also a sign saying how he's going to save those who will believe.

So who is God? He's all-powerful. He can choose these things. What has he done? He's set up his covenant that also points us to the covenant that we're going to have in Jesus, the new covenant in Jesus' blood that he initiated through his death on the cross, and he told us in his last supper, "My body is broken for you, my blood poured out for you." It's a new covenant and so it leads us to that. So who are we, then? We're the protected. In this covenant with Noah, we're the protected. We're the honored and protected. He says, "I'm not going to destroy you like that so don't freak out when it rains." Right? Because if he didn't make this covenant, wouldn't we all be a little bit nervous every time it rained? We're like, "This could be the end, guys. I don't know." But he says we don't have to freak out when it rains because he says, "I'm never going to destroy you all like that again." So we're the honored. We're the protected. Even when we sin, even when the world is in brokenness, he goes, "Don't worry when it rains. I'm not going to do that."

So what do we do? We also remember that God never goes back on his word so we rest. So what do we do? We rest. Who we are and what we do kind of goes hand-in-hand, right? We rest in him and because we don't have to worry about when it rains, we also are pointed forward to the coming covenant in Christ where we go and we don't have to save ourselves. It's not about what we can do. So what do we do? We rest. We remember that, we remember Jesus and we rest in him.

Let's go forward to Genesis 11. We're going to do the same questions with the Tower of Babel. Read with me in verses 1 to 9.

1 Now the whole earth had one language and the same words. 2 And as people migrated from the east, they found a plain in the land of Shinar and settled there. 3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

Bitumen, if you know what that is, that's just tar. I don't know why they use that word. I don't think anybody should use that word this week or ever. So just know it's tar.

4 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." 5 And the LORD came down to see the city and the tower, which the children of man had built. 6 And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. 7 Come, let us go down and there confuse their language, so that they may not understand one another's speech." 8 So the LORD dispersed them from there over the face of all the earth, and they left off building the city. 9 Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

Okay, so who is God? We pick up on this and we want to always interpret things accurately, right? So if you were to just read this straight, you might get to 4 and 5 and go, "Well, it said that God like is gonna come down, so is God like, is that who God is? Is he like distant from us? Is he not here? Is he up in heaven and not really paying attention? And so does he just kind of come down occasionally and check on us? What is that?" We go, no. We always compare Scripture with the rest of Scripture and we go, no, all over Scripture we see him describe himself as the big fancy word is omnipresent. He's omnipresent meaning he's everywhere present. He's always everywhere. So what is he saying here? Who is God? Notice that he kind of says that. Okay, so think about it. Who is the one telling the story? God's telling the story, right? Moses is writing it down when he's hearing from God but Moses wasn't there watching this. God told him the story and then God's talking about himself in the third person and so he says that and so God then went down and did this.

He's trying to make a point here, right? This is semantics. He's saying, "These people thought what they would do is they would exalt themselves. Like they'd build this big tower up to heaven and they'd be so awesome and everybody would be so impressed with them and they wanted the city to be called Babilim, which means the gate of the gods, because they wanted to be God." Right? It's the same sin that Adam and Eve did. They wanted to be like God. They wanted to have this tower to their glory, to their name, their renown, and so what does God say? He goes, "Oh, I'll go down there and see what you're doing, see what you're up to." It's a semantic thing. He's saying even your greatest efforts, even your greatest accomplishments, the things that you are, just the biggest things you could ever imagine doing, God still is so big and so grand and so over it all that he goes, "Oh, that's cute. I see what you did there, buddy." Right? Like that's what he's doing. He's saying, "I had to come down to see even the greatest thing that you think humanity could ever put together. I had to come down to look at it." So who is God? He is bigger than anything you could ever put together and his plans are for you are bigger than anything you could ever devise on your own. That's who he is.

What has he done? What has he done here? Let's look at it. It's interesting because you get to verse 6 and it says that, he's like, "Man, they all have one language and, man, this is only the beginning of what they'll do and so nothing that they propose to do will now be impossible for them. So therefore," verse 7, "let us confuse their language." Now if you're anything like me, I didn't grow up a Christian, I didn't grow up in the church and I kind of grew up with a little bit of issues with it, with Christianity and everything, and so when I read passages of Scripture, I tend to try to read them like how would a cynic view this? And if you're honest, that passage we just read, it kind of looks like God's a little insecure, right? It's like, "Man, they're going to be so awesome. Wow, they could actually be more awesome than me so do you know what I'll do? I'll mess with their plans and so they don't end up more awesome than me, and that way I stay the awesomenest." Right, like that's what we kind of put on God? Like is he insecure? Is that what he's doing? It's like, no. What has he done? This is not an action out of insecurity because he's God. He's all-powerful and he's totally sufficient in and of himself so he's not insecure.

Verses 7 to 8, he goes on and he says, "I'm going to confuse their language and spread them out and so they'll be dispersed and they'll have to go over the face of the whole earth." Why would he do this? Why did he scatter them? How could this be for their good? Like we ask that question a lot, "God, how could this be for my good?" Well, this is what he's done, he works for our good. Think about it. He called humanity to be fruitful and multiply and to fill the earth and to subdue it and these are all the grandkids and great-grandkids and great-great-grandkids of Noah and his family and they're all trying to stay in one place and be one people and just come in, and he goes, "This is not for your good. It is better for you that you should spread out and fill the earth and subdue it. I've given you the whole earth and you're trying to stay in this one little place in the plains of Shinar. Is Shinar even that great? Why are you here?" And then we're not even getting into the issues that would come from overpopulation in that day, right? Think about that. Like logically, like everyone tries to stay in one place and we haven't invented plumbing yet so we're going to have some issues, right? Overcrowding is going to happen and so God goes, "It's best for you if I spread you out. That is better for you and so that you would fulfill your purpose of filling and subduing the earth. So spread out, even if I have to make you spread out." So what has God done? He has cared for his people in leading them to fulfill his purpose. It is not malicious and it is not unnecessary. It is very good and is the most loving thing he could have done.

So who are we? When we read this, who are we? Well, I think it's pretty clear we see ourselves in here. We're like the people at Babel, right? Why were they building this tower? It says in verse 4, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." So why were they building the tower? For two reasons and they are the same reasons that we do most of the things that we do if we're honest with ourselves. The two reasons are this: pride and fear. Let's make a name for ourselves. We want to be known. We want people to admire us, people to respect us. We want to be known and admired and we want the approval that comes from that. Then there's fear and if we don't do this, gosh, what might happen to us? Like we've got to do this to protect ourselves, even, because if we don't, golly. If we're honest, that's the reasoning for a lot of our decisions. We do something because it'll make us look good. We even enter into relationships with people because they make us look good. We will try to accomplish things because they make us look good and we get the approval of people and we get admired or whatever. Or we do things because we're afraid of what might happen if we don't. Man, if I don't do this, if I don't do this, I'm not going to have security. If I don't do this, I might be in jeopardy of these things. If I don't... We operate so often out of either pride, seeking self-exaltation, self-aggrandizement, just self-concern, or we operate out of fear which is more self-concern, insecurity, these things. We operate from those two so often.

So we see ourselves here and so sometimes we badmouth the people of Babel but we are them so often, but we are not called to be so what do we do? In light of who God is and what he's done for us, what he's laid out for us, but what we tend to be, what do we do, then, in light of this? Man, we stop ourselves and we remember this. You see, because

here's something that we need to know is that when we do seek self-aggrandizement, when we do seek self-concern, it's a house of cards for us, right?

So he points out how they built the tower. I don't know if you picked up on that. He says, "Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar." Think about the first people that were hearing this, it was the people of Israel and they were in the desert, they had just been rescued out of slavery in Egypt, right? So you remember they were slaves in Egypt. What do you think they were doing as slaves in Egypt? I don't know how well your history is or if you kind of put 2 and 2 together on this, but they were slaves in Egypt, what do you think they were building? A little thing we like to call the pyramids, right? They were the slave labor to build some of the pyramids and so here they are hearing this and they've just built with stone and mortar and we're still looking at the pyramids today because of it, and they hear this story about the Tower of Babel and it's like, "They used brick for stone?" So instead of an actual like solid stone to build with, they used brick, a little sand and mud packed together and then dried out. Oh, and then tar for mortar. You see, here is the thing: brick and tar were aesthetically pleasing but they weren't solid; they weren't sound for building.

So they're reading this and they're probably laughing at them. "You were going to make this tower for your own exaltation and you made it out of that? It's a house of cards, man. It's not going to exist any longer." Have y'all seen the Tower of Babel? No, that's the point but anytime anybody wants to go to Egypt, they always want to take a picture in front of the pyramids, right? They're still there. So these guys are going, "Man, what a terrible thing to build with." So what do we do? We oftentimes try to build like this and try to build with stuff and it's just going to crumble, it's just a house of cards because God says you're not going to find satisfaction in anything else, nothing else that you try to build is going to last, only I'm going to last. Only what you do for me and for my name, that's going to last. The only way you enjoy me, that's the only enjoyment that really lasts.

So he's saying, "Come to me." So what do we do? We come to him. We give up on our own building for our own glory and our own self-concern. We give up on that and we run to him and say, "My life is yours. I want what you have. I want this. I want the life that lasts. I want the life that satisfies. I want that. That's what we do. So again, that's a belief thing. I can't give you an assignment, so this week go and be satisfied in these ways. No, it's a belief thing. It's what do we do? We rest again and we believe again and we come to him and be satisfied.

Now let's look at Abraham, Genesis 12. It says,

1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

So we're going to ask these same questions again to try to train you as to how to do it for yourself. Who is God? Again, he's a covenant-making God and he makes his covenant with Abram even though he knows that the people have already turned away from him. He made a covenant with them and they didn't trust him for it and they didn't rely on him, they didn't come to him, but he said, "I'm still going to make another covenant but this one's going to be even better because I'm again pointing to but this time more specifically pointing to Jesus and the final covenant." Right? Because he's saying to Abram, "In you all the nations of the earth will be blessed." He's pointing to, "Hey, it's not just going to be a blessing for your family that's just going to come through you, it's going to be for all the nations."

So he says, "Who is God?" He's a covenant-making God. What has he done? He's come to Abram and he said, "It's not based off of you, it's just based off me. Again, the covenant just resides on me because I'm sufficient." That's who God is, he's sufficient enough for the covenant making and the covenant keeping. So what has he done? He's made this covenant with Abram and he said, "Man, I'm going to bless everybody through you." So what does that point us to? That points us to Jesus that is, again, not just for the family of Israel but it's for all the nations. So what has he done? He's made a way to bring us in. Those who are not Jewish, those who are not from the line of Abram, but he's made a way for us to all come in so that, then, who are we? We are made through Christ's blood, we are brought into God's family and so then we too, get to sing, "Father Abraham had many sons and many sons had father Abraham, and I am one of them and so are you. So let's all praise." Right? So who are we? We're the children of God. We're brought into the family of God. That's who we are, right? And that's a beautiful promise.

So what do we do? We remind ourselves that we are brought into the family and we're no different than Noah and Abram and the people at Babel, right? We've got to remember this, y'all. As you're reading through the Old Testament, we're not talking about heroes here, right? We're not talking about heroes like, "You need to be like them. Yeah, be like Noah who, he offered the sacrifice and it was awesome. Then he planted a vineyard in order to get drunk and then got drunk and then something weird happened in a tent." It's like you don't want to be Noah, right? Or Abram, "Hey, you want to be like Abram." I don't know how many of you are like, "Man, I just want my son to be an Abram. I want him to be Abraham," right? No, think about it. Right after God made the covenant with Abraham and he said, "Here's this covenant and I'm going to protect you and he who dishonors you, I will curse. So you are protected, Abraham. You don't need to worry about your life so walk on, just roll out of here in confidence." And how did Abraham roll out? He rolled out and he rolled to Egypt and he goes, "Oh gosh, they're big and scary and my wife is really attractive and so if they find out I'm her husband, they're going to kill me so they can take her as a wife." So he didn't trust God, he didn't believe what God had promised him and he instead believed in himself and trusted himself and so he said, "Hey, wife of mine, Sarah, I want you to tell people that you're my sister so they won't kill me." So he put his wife in harm's way so that Pharaoh took her as his own wife so that Abraham could protect himself. Is that the kind of son you want to raise, people? Right? "Hey, son, I just want you to grow up and I want you to marry a good

woman but if ever there's a question about you or her, man, put her out there. You just let her go and protect yourself." Right? Like no one wants that for their sons. Please don't.

So you're not trying to be like Abraham. So what do we do is not be like Abraham. No, Abraham was faithless but God was faithful. Noah was faithless but God was faithful. And that's the beauty that we have the promise that we have in the New Testament, right? Even when we're faithless, he remains faithful. So that's what we see in these covenants because they all point us up towards Jesus, right? It reminds us, "Man, he's not going to go down and he's not going to go back on his word and so I can rest."

So what do we do? Again, we rest in him. We believe and we rest in him because we know that he'll stay faithful and I don't know if y'all are like me, but so many times I just go, I fall again to a sin that I didn't think I'd fall to or I stumble in something that I swore to God I would never stumble in again, I'm like, "God, it's the last time. I promise never again." And I stumble in it again. I believe a lie, something else is more satisfying than God, I believe a lie about myself, I do all these things and I just keep on coming back and going, "God, when are you going to get tired of me? Like surely at some point you're going to get fed up with my mess." And he reminds me through all this who he is, what he's done, who I am and so what I do is I go, "No," I remind myself I can rest because no matter how bad my mess is, he keeps on coming and redeeming it. He keeps on letting the blood of Christ wash over it to purify it. He keeps on doing that.

So what do we do? We respond to Jesus' call in Matthew 11:28 where it says, "Come to me all who are weary and heavy-laden and I will give you rest." Right? We come to him and we say whether it be for the first time ever you're in here and you've never placed your faith in Christ and you go, "I need that. I want that rest because I'm tired of trying to clean myself off." Or maybe you're in here and you've actually placed your faith in Christ but you keep on just striving and trying to do all these things in your own strength and so you just need to say, "I need to rest." Come to him and rest. That's what you do.

Who is God? What has he done? Who am I? And so what should I do? And I'd also say in here think back to in light of hearing all of this about who God is and what he's done, the covenants he's made with us, the mercy that he has shown to us, what do we do? We think about Noah when Noah got off the boat, the first thing he did was he sacrificed to the Lord and it said it was a pleasing aroma to God. The sacrifice was a pleasing aroma and so we, like Paul called us to in Romans 12:1, he says, "Therefore in light of the mercies of God," he says, "understanding the Gospel, in light of the mercies of God, offer your bodies as a living sacrifice holy and pleasing to God, for this is your spiritual act of worship."

So what do we do? We lay down on the altar and we say, "My life is yours." It's not a bullet list of things to check off, it's just, "I'm here. I'm going to lay down my life and there are times that I know where I'm going to want to crawl off the altar and get back into living my own life, but I'm going to bring it back and I'm going to lay my life down and that's going to be a pleasing aroma to God." That's what we're promised it is in 2

Corinthians 2:15, it's a pleasing aroma to God. So what do we do? We lay our lives down and we trust him and we rest in him and we enjoy him forever.