

Noah: The Creation

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- [0 : 0 0] Well, if I could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, Genesis 9. Genesis chapter 9.
- And if we read again at verse 12. Genesis 9 and verse 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.
- I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow is seen in the clouds, 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. Stay at home, protect the NHS, and save lives.
- Stay at home, protect the NHS, and save lives. I'm sure it's hard to believe that that was the message and the mantra of our government four years ago.
- [1 : 1 4] And it was four years ago we were made to live in lockdown for months on end. But you'll also remember that in almost every window of every home throughout our nation, they had the sign of the rainbow on display.
- And of course we're familiar with the sign of the rainbow. We see it in the sky more often than not. We see it immediately after a good rain shower. But we're also familiar with the sign of the rainbow because it's sadly used as a symbol for sexuality.
- The rainbow has been copied and claimed by the LGBT as a symbol of gay pride. And it's been there since the 1970s. Thankfully, living in lockdown, it caused the rainbow to be, you could say, reclaimed and even redefined as a symbol of thanksgiving for our NHS and for all our frontline workers.
- But the rainbow was a symbol of thanksgiving long before we were living in lockdown. Because it was a symbol of thanksgiving for Noah and his family after they were living in lockdown in the ark.
- Now, as you know, throughout our study of the days of Noah, we've been reminded and I've kept coming back to this children's hymn, Mr. Noah Built an Ark. I think it's a great hymn.
- [2 : 3 0] Mr. Noah built an ark, the people thought it such a lark. Mr. Noah pleaded so, but into the ark they would not go. And you know the words, you go through the words. Amazing, one of the verses says, Jesus suffered upon the tree, bore the wrath for you and me.
- Make him your ark and you will be safe through all eternity. But there's one verse in it. And this is what I want us to think about this evening. Where it says, whenever you see a rainbow, whenever you see a rainbow, whenever you see a rainbow, remember God is, boys and girls, love.
- Remember God is love. And that's what I want us to remember this evening as we come to the conclusion of our study in the narrative of Noah. I want us to remember that the rainbow is a symbol of renewal.

It's a symbol of remembrance. And it's a symbol of revelation. The rainbow is a symbol of renewal, remembrance, and revelation. Renewal, remembrance, and revelation.

So first of all, the rainbow is a symbol of renewal. It's a symbol of renewal. We see that there in verse one. We're told that God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth.

[3 : 48] Be fruitful and multiply and fill the earth. Now, as you know, in our study of the days of Noah, we've considered lots of different aspects of the days of Noah.

We've considered the culture. We've seen how it was a confused culture that was completely and continually corrupt. We've considered the captain, Captain Noah, who found grace in the eyes of the Lord.

We've considered the crew, that where Captain Noah and his wife, they were all aboard the ark with chief mate Shem and his wife, second mate Ham and his wife, and Bosun Japheth and his wife.

It was a small crew, but they were a crew that respected the captain. We also considered the construction of the ark. It wasn't an easy task for ark construction and sons to build this great boat in the desert.

But by faith, as we've seen, they searched and they searched all the men and all the means and all the materials and all the methods for building the ark according to God's measurements.

[4 : 49] And we worked out that the construction of the ark was 500 foot long, 85 foot wide, 50 foot high. It had a capacity of 1,250 TEUs, 20 foot equivalent units, or 1,250 20 foot containers could go inside the ark.

Then we considered the cargo, that contrary to the opinions of all the skeptics and all the cynics, there was less than 6,800 kinds of animals, birds, reptiles, and insects inside the ark, which showed us so clearly that the shape of the ark was accommodating.

The size of the ark was ample. The space inside the ark was abundant. In other words, there was more than enough room for others to come into the ark with Noah and his family.

But then we considered the closed door. And we saw that after a lifetime of preaching, Noah, the preacher of righteousness, he had proclaimed the good news of the ark, and yet the people failed to use the opportunity of an open door.

And because they failed to use the opportunity of an open door, they faced the chaos of a closed door. Because when the floodgates of heaven opened, the Lord shut the door of the ark.

[6 : 06] And as you know, Jesus, he compared the solemnity and the suddenness of his second coming to the days of Noah. He said, as in the days of Noah, so will it be with the coming of the Son of Man.

Because in the days of Noah, in that moment, the lost were shut out and the lords were shut in. When the Lord shut the door, the lost were shut out and the lords were shut in.

There was chaos for those who were shut out, but there was comfort for those who were shut in. And there was comfort for those who were shut in. Because as we consider last Lord's Day, we saw that there was comfort.

We saw that the comfort in the ark, it's a picture and a portrait of what it is to be safe and secure in Christ. Because our safety and our security in Christ, it's all based upon, it's all bound up in God's covenant of grace.

And we saw that when God, Genesis 8 verse 1, when God remembered Noah, he was acting according to his gracious covenant. And God remembered Noah, and the rain stopped, and the ark rested on Mount Ararat, and the water receded, and Noah and his family were released.

[7 : 19] And then as we come into Genesis 9, a rainbow was seen in the sky. And so as we've studied the narrative of Noah, we've considered the context and the culture, the captain and the crew, the construction and the capacity, the cargo and the closed door.

We've seen the covenant, and now the creation. The creation. And you know, when Noah and his family came out of the ark, after over a year, over a year of living in lockdown, we said it was, last week it was about approximately 371 days, living in lockdown.

And you know, it must have been a relief to finally be released from the ark, and to enjoy some freedom. But you know, I don't believe that it would have been the picture and portrait of pleasantness that's often portrayed.

We often see pictures of Noah having come out of the ark, and there's blue skies, and there's big smiles, and there's green grass, and the sun is shining, and there's all these cute and cuddly animals all around them, and there's a rainbow beaming in the background.

And I say that I don't believe that it would have been this picture of pleasantness, because, well, when you consider what floods are really like. So based upon the floods, we often watch and witness on the news.

[8 : 40] We see that the aftermath of a flood was very messy. It's very muddy. And the aftermath of Noah's day was probably not pretty or picturesque.

It was probably very messy, very muddy, with lots of damage and destruction and devastation and death all around. Damage, destruction, devastation, and death.

And of course, some might be tempted to say that it would probably have all been washed away, would have been washed away in the flood, and God created a whole new world. But that's not true.

That's not true, because, you know, the sad and solemn reality, and you see that even in Genesis 9, the sad and solemn reality is that it wasn't a whole new world.

It wasn't a whole new world. Still, sin was still present in the world. Sin was still present in the world. The flood hadn't cancelled out the fall of Adam.

[9 : 43] The flood had not cancelled out the fall of Adam. And yet, the sign of the rainbow was a symbol of renewal. The sign of the rainbow was a symbol of renewal.

Because when we read Genesis 9, verse 1, it says, God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth. You know, when we read that verse, it should immediately remind us of a few pages earlier in our Bible.

It should bring us back to what God said to Adam and Eve at the creation. Because there, in Genesis chapter 1, before the fall, before the flood, we read that God blessed Adam and Eve.

It's almost identical. The language is almost identical. Even the wording is almost identical in Hebrew. That God blessed Adam and Eve and said to them, Be fruitful and multiply and fill the earth.

And here, following the fall and following the flood, God is renewing and reaffirming His creation command to Noah and his sons.

[10 : 51] God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth. And you know, what we've been shown here, right in Genesis 9, verse 1, what we've been shown and what we should see as Noah walks out of the ark is that Noah is the second Adam.

Noah is the second Adam. But of course, the crucial difference between Adam and Noah, when Adam was given this creation command, he was perfect.

The creation was still perfect. But when Noah is given this creation command or this recreation command, the creation is corrupted by sin. And it's still corrupted by sin.

The flood hadn't cancelled out the fall of Adam. And so that's why it says there in verse 2, follow with me in the passage. Verse 2, The fear of you, this is the Lord speaking to Noah, 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 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. In the creation account in Genesis 1 when the creation was sinless and spotless, you'll remember that Adam and Eve, they were in many ways, they were appointed and anointed king and queen of the creation.

[12 : 24] That was their role in the Garden of Eden. They were king and queen. They were given this royal and regal position in which they were to rule over and overrule in God's perfect creation.

They were, as Genesis 1 tells us, they were to subdue and have dominion over the creatures. They're very royal words. Subdue and have dominion over the creatures.

But now following the fall and following the flood, Noah the second Adam is told that all the creatures which he had protected and preserved in the ark, they will be frightened of him.

They will fear him. Because they are his food. That's what he says. All the creatures that he protected and preserved will be frightened and fear you because they are your food.

Before the fall, you remember, the first Adam, he was a vegetarian. He was probably a vegan. But for Noah, the second Adam, eating meat was now not only permitted, it was promoted.

[13 : 33] God was saying, he says there in verse 3, I give you everything. So eating meat is permitted and it's promoted. But eating blood was prohibited.

Eating blood was prohibited. Look at verse 4. But you shall not eat flesh with its life. That is, its blood. And for your life blood 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. So God's command is clear. Life is in the blood.

Life is in the blood. Therefore, don't swallow blood and don't shed blood. Don't swallow blood, don't shed blood because life is in the blood. God, the God in whose image you have been made, he has given you life.

And your life, God says to Noah, your life is precious. Your life has purpose. Your life has meaning. Your life has value. Therefore, you're not to take someone's life. Whoever sheds the blood of man by man shall his blood be shed for God made man in his own image.

[14 : 52] You're not to take someone's life. Which might seem like an obvious thing to say in church. But as you know, the son of the first, Adam, was a murderer.

The son of the first, Adam, was a murderer. Cain killed Abel. But you know, when you look at the Old Testament emphasis on blood and that life is in the blood, you see that in Leviticus chapter 17.

There's an emphasis on the blood because life is in the blood. And it's all a picture and it's all a pointer for us towards the blood of the Passover lamb. Because when the people of God, you'll remember at the Exodus, when they sheltered under the shed blood of the lamb, they were all safe.

They were all secure. And as you know, you know your Bible, you know that the Passover lamb is only a snippet of a much larger scene. A snippet that's pointing us towards the scene of the cruel cross of Calvary.

Where we see there, although Noah was the second Adam, he wasn't the last Adam. The last Adam was Jesus Christ. And we see Jesus Christ as the one who had been typified, the one who had been pointed to all the way through the Old Testament.

[16 : 16] Because throughout the history of redemption, you follow the pages of your Bible and you see that there are so many types of Christ. So many shadows of the Savior and they're all pointing us forward.

They're all bringing us towards the blood of our Passover lamb that has been shed and spilt at the cruel cross of Calvary. This Passover lamb is going to take away the sin of the world.

Because as our Bible teaches us, it was only when Christ came and when Christ was crucified upon the cruel cross of Calvary that Paul could then write, in the first Adam all die, but in the last Adam all shall be made alive.

You know, that's a beautiful statement. In the first Adam all die, but in the last Adam shall all be made alive.

And you know, you have to ask yourself the question tonight, are you in Adam or are you in Christ? There are only two positions to be in in life. You're either still in Adam and in Adam all die.

[17 : 26] They die in sin. But in Christ shall all be made alive. And what a way to die, to die in Christ.

My friend, through the last Adam, Jesus Christ, this world is redeemed and this world is being renewed from the curse of the fall. And you know, that's why Paul said in Romans chapter 8, beautiful chapter, but he speaks there about the creation groaning.

The creation is longing and looking for this complete redemption, this complete renewal, where it all comes to its climax and culmination and its conclusion.

And there's a new heavens and a new earth wherein righteousness dwells. And you know, this is what the rainbow is pointing to. The sign of the rainbow is a symbol of renewal.

That one day it's going to happen. It's going to happen. God is going to renew it all without sin. There'll be no more sin, no more sorrow, no more tears, no more sickness, no more crying or death.

[18 : 37] My friend, the sign of the rainbow is a symbol of renewal. It's a symbol of renewal. But it's also, secondly, a symbol of remembrance. So it's a symbol of renewal and a symbol of remembrance.

Look at verse 8. Then God said to Noah and his sons with him, Behold, I will establish my covenant with you and your offspring after you. 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.

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.

Now, last Lord's Day, we touched on the theme of covenant in the Bible because our Lord, the one who's revealed in Scripture, capital letters, Lord, he's the one who keeps covenant.

He's a covenant-making and a covenant-keeping God. He makes promises to us and the amazing thing is he keeps every single one of his promises to us. And we highlighted the fact that covenant is a great theme because the word covenant first appears in the narrative of Noah.

[19 : 53] It appears, first of all, in Genesis 6, verse 18, where God says, I will establish my covenant with you and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.

Then the next time God speaks to Noah about his covenant is here in chapter 9. And God speaks to Noah about his covenant seven times in this chapter. And it was because of the, what you call the Noahic covenant, it was because of that covenant that God remembered Noah.

The rain stopped, the ark rested, the water receded, Noah was released, and the rainbow was seen in the sky. And a rainbow was seen in the sky because the sign of the covenant was the symbol of a rainbow.

The sign of the covenant was the symbol of a rainbow. That's what we're told in verse 12. Look at verse 12 with me. 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.

I have set my bow in the cloud and it should be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh.

[21 : 12] And the water shall never again, boys and girls, never again become a flood to destroy all flesh. you know what I think is amazing?

Isn't that? Is that in his 601 years of living, Noah had never seen all the beautiful colors of the rainbow until he came out of the ark.

As we said before, prior to the flood, well, I believe that it had never rained. We're told in Genesis chapter 2 that the Lord God had not caused it to rain, but a mist watered the ground.

But after the flood, when the clouds cleared and the sun shone, the light, boys and girls, the light was refracted and the rainbow appeared in the sky.

And the symbol of the rainbow was the sign of the Noahic covenant, the covenant with Noah. And it was a covenant of grace. God is graciously dealing with his people.

[22 : 17] And this covenant is a permanent and a perpetual promise that God will never again flood the world. It's a permanent and perpetual promise that God will never again flood the world.

You know, we also mentioned last Lord's Day that the Bible, as you know, the Bible is a wonderful book, but it has a framework. And the framework of the Bible is covenant.

It is a covenantal framework where God relates to us and God enters into a relationship with us through a covenant. That's how God related to Noah when the covenant was revealed to Noah.

And it's the same covenant of grace that was revealed and repeated and reaffirmed to subsequent generations. But when this covenant of grace was revealed and repeated and reaffirmed to subsequent generations, God used a different sign.

God used a different sign. The covenant with Noah here in Genesis 9 or the Noahic covenant was the sign that we're told there sign of the rainbow.

[23 : 26] The covenant with Abraham in Genesis 15 or the Abrahamic covenant it had the sign of circumcision. The covenant with Moses in Exodus 19 the Mosaic covenant it was the sign of the law.

The covenant with David in 2 Samuel 7 the Davidic covenant did the sign of the seed the seed that was going to sit upon the throne of King David.

And the new covenant that's promised in Jeremiah 31 then personified in the Persian of Jesus Christ it had the sign of blood. Because as Jesus introduced and instituted the Lord's Supper he said this cup is the new covenant in my blood.

do this in remembrance of me. This cup is the new covenant in my blood. Do this in remembrance of me.

And you know in many ways the purpose of covenants and the pointer of covenants was for us to remember the Lord's covenant commitment.

[24 : 29] The purpose of covenants and the pointer of covenants all these signs was so that we would remember the Lord's covenant commitment. Because with every sign and with every subsequent generation whether it was Noah or Abraham or David or Moses with every subsequent generation and with every covenant there was surety.

There was security. There was strengthening as they remembered God's covenant of grace. With every sign and with every subsequent generation there was surety, security and strengthening as they remembered God's covenant of grace.

And that's because remembrance is crucial to the covenant and God's covenant people. As a people we are always called to remember the covenant to focus upon the covenant to remember the promise because we're so prone to forgetting the promises of God.

Remembrance is crucial to the covenant and God's covenant people. And so whether it was a rainbow or circumcision or the law or the Lord's Supper remembrance is crucial to the covenant and God's covenant people.

Because it's when we remember God's covenant of grace towards us in Christ that's when we experience and we enjoy surety, security and strengthening in our faith.

[25 : 58] You know that's why we have the Lord's Supper. That's why we gather around the Lord's table. We gather to remember the covenant that the Lord has made with us.

We gather to remember that we are His covenant people. He's made promises to us and He's keeping all His promises to us. And we gather and we experience and we enjoy at the Lord's table around the Lord's Supper we enjoy surety of the covenant.

we enjoy security in the covenant. We are strengthened in our faith because of the covenant. And that's why Jesus says to us He commands us this cup is the new covenant in my blood.

Do this in remembrance of me. This cup is the new covenant in my blood. Do this in remembrance because you're prone to forgetting. Do it in remembrance of me because remembrance is crucial to the covenant and God's covenant people.

It's a means of surety, security and strengthening. What's also important about the covenant is that it's not only crucial for us to remember as God's covenant people.

[27 : 12] It's not only crucial for us to remember God's covenant of grace. It's also crucial for us to pass it on to our children. And our grandchildren.

Because the beauty of God's binding covenant promise to His people is that it's for the next generation too. It's for our children and our children's children and even the generation yet unborn.

It's a promise that's to us and to our children. This promise is a promise to us and to our children. And therefore we're to see our role and our responsibility as adults as parents as grandparents to pass on the covenant promise to our children and our grandchildren.

Because when, you know, when there are so many difficulties and so many demands on our young people in our day and generation and there are so many and we'll touch on this more on Wednesday evening when we consider the clan.

But you know, when there are so many difficulties, so many demands on our children today, the best thing we can do for them, the best thing we can do for them is to tell them about God's promises, God's covenant, God's covenant of grace and tell them that His promises, they are to them and for them.

[28 : 36] These promises, they're to us but they're also to our children. They're to them and they're for them. And that's why, my friend, the rainbow is a symbol of remembrance because we're to remember God's covenant promises that it's a promise that's to us and it's a promise that's to our children.

And so as we come to the conclusion of our study of the days of Noah, I'm seeing the time is going, we see that the rainbow is a symbol of renewal, the rainbow is a symbol of remembrance, we're to remember the covenant and the rainbow is a symbol of revelation.

The rainbow is a symbol of revelation. Look at verse 18. The sons of Noah who went forth from the ark were Shem, Ham, and Japheth.

Ham was the father of Canaan. These three were the sons of Noah and from these the people of the whole earth were dispersed. Noah began to be a man of the soil and he planted a vineyard.

He drank of the wine and became drunk and lay uncovered in his tent. Last Lord's Day I said that whenever I think about the narrative of Noah I think that it must have been a nightmare.

[29 : 52] An absolute nightmare. To watch and to witness God destroy the world in a flood. To see the devastation, the destruction and the death of the world.

It must have been a nightmare. And the impact, the influence that it must have had upon Noah and his family must have been massive. Because in my mind there's no way that you could go through something like that and it not affect you.

I don't know, in today's world we'd probably say that he had some form of mental illness or he maybe even had PTSD. Not that that's to excuse Noah's behavior but it might explain it.

Because you know the way Noah dealt with the destruction, devastation and death of the world in a flood was drink. The way that Noah dealt with the destruction, devastation and death in the world was drink.

And sadly my friend the final revelation we have of Noah is drunkenness and nakedness. drunkenness and nakedness.

[31 : 07] You know one commentator wrote about these concluding comments in Genesis 9 and he said the history of Noah and his family now moves from rainbows to shadows as we see the shameful sins of a great man of faith.

Rainbows to shadows. And Noah he really was a great man of faith. We've studied the passages, we've seen that he found grace in the eyes of the Lord.

He was a righteous man, he was a preacher of righteousness, he was blameless in his generation, he walked with God, he built an ark to the saving of his household. We read that this morning in Genesis in Hebrews 11.

Noah was everything you would look for and long for in a godly man. But drink got him.

Of course, there's no sin in drinking alcohol. The sin is in getting drunk. The sin is when self-control loses all control.

[32 : 11] The sin is when self-control is out of control. Apparently, there's a Japanese proverb, there's probably a Gaelic one too, but this is what it says. First the man takes a drink, then the drink takes a drink, then the drink takes the man.

First the man takes a drink, then the drink takes a drink, then the drink takes the man. And sadly, in Genesis 9, the man was Noah. But you know, the thing about Noah, as you know, is that he wasn't a young man.

he was an old man he was a man who had lived a long life he's a man who had lots of life experience we can't blame the fact that he's a young man he's an older man which should actually warn all of us and make us weary as Paul says to take heed lest we fall take heed lest we fall but you know what was worse about Noah and I don't want to shy away from this it's such a warning to us what was worse about Noah was that Noah thought that no one would find out about his habitual sins and yet our Bible warns us in the book of Numbers be sure your sin will find you out be sure your sin will find you out because when Noah's middle son Ham turned up at his door uninvited unannounced he never expected his father for one moment to find him drunk and naked this is the man who walked with God this is the man who was blameless in his generation this is the man who built the ark to the saving of his household and yet he goes round to his house and he finds his father naked and drunk but you know this is something we touched on recently in our midweek meeting while we're studying

Paul's letter to the Ephesians he said that what we are in public must also be what we are in private what we are in public must also be what we are in private but you know you look at Noah and all I see with Noah is what my good friend J.C. Ryle reminds us the best of men are only men at best the best of men are only men at best which is why we never preach that we're perfect we preach a perfect saviour we don't preach that we're sinless we preach a sinless saviour we don't preach that we have it all together no no we preach a saviour that's holding it all together he's holding it all together because even the best of men they're only men only men at best and my friend it's not a man that we must ever look to it's not a man you're called to have salvation from or salvation in you're called to come to the God man that is Jesus Christ the only saviour of sinners time has gone but you know as we conclude

I want us to see that the narrative of Noah concludes with a very puzzling prophecy a very puzzling prophecy because even with a hangover Noah curses his grandson Canaan and blesses his son Shem Noah curses his grandson Canaan and blesses his son Shem Noah doesn't curse his son Ham who saw him drunk and naked but he curses his grandson Canaan and as you'd expect with such a puzzling prophecy there have been many discussions many debates about it over the years and I'm not going to go into them tonight if you want to talk about it that's fine we'll talk about it later on but what I do want us to see is that when Noah's three sons went their separate ways we're told there in verse 19 these three were the sons of Noah and from these the people of the whole earth were dispersed so that when Noah's three sons when they went their separate ways Shem, Ham and Japheth they became the fathers of three continents Shem, Ham and Japheth became the fathers of three continents

[36 : 32] Ham moved west becoming the father of Africa he had sons called Egypt and Cush which is South Sudan Japheth he moved north into Turkey and was said to be the father of Europe and Shem moved east towards Iraq it's where Abraham was out of the Chaldees and Shem was said to be the father of Asia Shem was also known as the father of Eber Eber which is why Jews are called Heberus Heberus that's why the Heberus are referred to as Shemites or Semites where we get the word Semitic from but of course all of it is pointing to Jesus as the whole of the Old Testament does because it's from the line and lineage of Shem that the Messiah would come and that when you follow the story of your Bible when you follow that golden thread through Scripture from Shem to the Savior from the flood to fulfillment in Jesus Christ from Genesis all the way through even to Revelation when you follow the story of the whole Bible you see the symbol of the rainbow here in Genesis 9 but you also see it reappearing in the book of Revelation

I always find it amazing that it reappears in the book of Revelation because in Revelation the rainbow is above and around the throne of heaven in Revelation the rainbow is above and around the throne of heaven and that's because from Shem to the Savior from the flood to fulfillment in Jesus Christ from Genesis to Revelation the message of our Bible is the message we teach our children our covenant children I mean you keep teaching it to them that boys and girls whenever you see a rainbow remember God is love whenever you see a rainbow remember God is love remember that God has made a covenant he has promised and he has displayed and demonstrated his promise to us in love he has displayed and demonstrated his grace and his mercy towards us in the portion of love the Lord Jesus Christ and he has displayed and demonstrated that portion of love through his death through his resurrection and through his ascension and so what does the narrative of Noah teach us?

whenever you see a rainbow remember God is love remember God has displayed and demonstrated his love towards you in that whilst you are yet a sinner Christ died for you my friend whenever you see a rainbow remember that our great covenant God he is love well may the Lord bless these thoughts to us let us pray our Father in heaven we truly give thanks to thee for every promise that is found in thy word and that we as sinners are able to stand upon these promises that we are able to claim them for ourselves we are able to cling to them even in the storms of life and that we are able to confess that the Lord is faithful to each and every one of them and help us this evening to remember to remember all the covenant promises that are in thy word promises that as thy word says they are ye and amen in Christ Jesus promises promises that have been given and stood the test of time and promises that thy people are still clinging to tonight and Lord help us then we pray to remember that when we see that rainbow we have a covenant making and we have a covenant keeping God a God who is faithful a God who never changes one who is our constant and the one who has loved us with an everlasting love and displayed and demonstrated that love towards us in and through his son our blessed saviour the Lord Jesus Christ

Lord help us to love him more to walk with him even this week to keep our eyes firmly fixed upon him as we run this race ever looking to Jesus the author and the finisher of our faith cleanse us and we pray take away our iniquity receive us graciously for Jesus sake Amen We're going to bring our service to a conclusion this evening we're going to sing the words of Psalm 25 Psalm 25 we're singing from verse 6 down to the verse Psalm 25 it's in the Scottish Psalter it's the first version of the Psalm page 231 Psalm 25 at verse 6 but before we sing some questions we good to go?

yeah question 1 in Genesis 9 who is Noah being compared to? Adam okay good question 2 how does God make a rainbow appear in the sky?

[42 : 21] refraction have you learnt that in school? have you done that in school yet? no? okay you'll do that at some point question 3 when is God going to flood the world again?

never yeah there was a hymn that came out years ago I'm sure you've heard it those gospel singers and it talks about it won't be water but fire next time God is never going to flood the world again question 4 complete the sentence whenever you see a rainbow remember God is love so next time you see a rainbow hopefully we don't see one tomorrow but whenever you see a rainbow remember God is love so Psalm 25 first version of the Psalm short meter version we're singing from verse 6 down to the verse mark 10 thy tender mercies Lord I pray thee to remember and loving kindnesses for thee have been of old forever my sins and faults of youth do thou Lord forget after thy mercy think on me and for thy goodness great and then down to verse 10 the whole paths of the Lord are truth and mercy sure to those that do as covenant keep and testimonies pure so we'll sing these verses

Psalm 25 verse 6 down to the verse mark 10 and we'll stand to sing if you're able to God's praise Lord I pray thee to remember for thy grace and loving kindnesses for thee have been of old forever my sins and faults of youth do thou O Lord forget after thy mercy think on me and for thy goodness great

God good and all right is the way he'll send her show the meek and judgment he will hide and make his path to know the hope of the Lord the hope of the Lord the hope of the Lord are truth and mercy sure to those that do is cover and keep and testimonies pure the grace of the Lord the love of God the Father and the fellowship of the Holy Spirit be with you all now and forevermore

Amen