

All right. If you want to get out your Bibles, we're gonna go to Genesis chapter 9. Genesis chapter 9. As you guys are making your way, there. The backdrop for this really begins in Genesis six, where that chapter describes a world so saturated with sin. Only three chapters in our Bible after sin bursts onto the scene there in the garden. It spreads so quickly and globally that God determines to destroy the earth. And that would be the bleakest possible scenario if it weren't for the intervention of the sentence in chapter 6, verse 8. But Noah found grace in the eyes of the Lord. God tells Noah, this one man who's found God's grace to make yourself an ark, and he has to make an ark because God is bringing flood waters on the whole earth to judge the sin. So as we've talked about from stem to stern, the ark is a ship of salvation and a picture of the work that Jesus Christ would later do. And it was a ship of salvation for Noah and his family. And in so saving them, the whole earth would eventually be saved. Now, once inside the ark, Noah and his family were safe from the floodwaters of judgment. But we talked about last week they were in that ark shut in for 371 days, and when they finally disembarked, the first thing that Noah did was to build an altar and to make a sacrifice of each kind of clean animal on the ark. And in response to this offering, as Noah's first act after he came off the ark, God said it was a sweet savor, and he promised in response to this sacrifice to never again destroy every living thing on the earth as he had done. And he said that you'll know this in part because in verse 22 of chapter 8, the continuance of days and nights and seasons will attest to the fact that he's never going to flood the earth again. And that leads us to chapter 9, verse 1. So God blessed Noah and his sons, and he said to them, be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, every bird of the air, on all that move on the earth, and all the fish of the sea. They're given into your hand. And every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But verse 4, you shall not eat flesh with its life. That is, its blood. Well, this chapter begins with blessings and God's blessings on Noah in this new Post-flood era. Come in the form of three provisions and a prohibition. So God bless Noah and his sons as he had blessed Adam and Eve at the beginning. So like Adam, they are told here to be fruitful and multiply. They will be told again here later in the chapter. Like Adam, they were told to have dominion over the animals, and yet something's changed because you can tell in the antediluvian era or the pre-flood era that there seemed to be no fear between animals and man. But now he says here that the beasts of the earth and the birds of the air, well, they're going to have dread of you, and your fear shall be on them. And yet, like Adam, they are given food to eat. But it's now a new diet, because they shall now be able to eat meat. Verse three says, every moving thing that lives shall be food for you. And it seems that before this men were herbivores until the flood. After the flood. Now it is interesting that God gives them this provision to

eat meat after the flood, because they're able to eat meat after the earth is judged. And first Timothy chapter 4, I'm going to read through the, I guess, fourth verse starting in verse 1. Now the spirit expressly says, Timothy wrote or Paul writing to Timothy, that would be that in the latter times or the last days, some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies and hypocrisy, having their own conscience seared with a hot iron, forbidding to marry and notice, and commanding to abstain from foods, or in some translations. That's meats which God created to be received with thanksgiving by those who believe and know the truth. For he goes on to say, verse 4, every creature of God is good, and nothing is to be refused. If it is received with thanksgiving, for it is sanctified by the Word of God and prayer. And so what we find in the days we live in is indeed, vegetarianism is actually deeply connected with New Age and Eastern philosophy and religion. And while there are certainly people that could have some kind of dietary restriction for their health, that makes them need to follow a vegetarian diet it seems like when you think about it in a philosophical way or a religious way, at least now in these end times that we live in, often the people that are involved in religions and philosophies, most against the Bible are at odds with the Bible. Do you buy in whole hog? You might say to vegetarianism, by the way, why did the Irish vegetarian, get flustered when he blew out his tire and lament that he hadn't packed a certain thing? What's the thing that he lamented that he didn't pack? He said, man, why didn't I bring this certain thing? Do you know what it was? He said, I should have brought the asparagus. A spare, I guess. He's the Irish vegetarian. Should have had a spare, I guess. A spare anyway. All right, will. Something to consider when you consider the reason that you do things. Or maybe why people, you know, do things, especially as it pertains to vegetarianism. the Lord commanded Noah. Or at least made a provision for him and those in his family and those following to eat meat or anything that the Lord had made. the Jews were allowed to eat meat, obviously, but the interesting thing is that Jesus also ate meat. He ate meat. Fish for sure. Before and after his resurrection. So just think about those things. In this case well, they could eat meat, but there was one prohibition. Just like Adam was given a prohibition where he could eat of anything in the garden, any of the trees of the garden, except for the tree of the knowledge of good and evil, for Noah. Blood is prohibited. And so if you go to chapter 17 of Leviticus with me, and the 11th verse later, God would reaffirm this in the Mosaic Law. And he would say in verse 11, for the life of the flesh is in the blood. And I have given it to you upon the altar to make atonement for your souls. For it is the blood that makes atonement for the soul. Therefore I said to the children of Israel no one among you shall eat blood, nor shall any stranger who dwells among you eat blood. And so they weren't to eat the blood, just as Noah was commanded not to do. And it's because, in part, that the blood is

to make atonement for souls. When you get to the New Testament, Hebrews chapter 9 and verse 22 emphasizes the importance of blood, and according to the law almost all things are purified with blood, and without shedding of blood there is no remission of sins. And so they weren't supposed to eat the blood because they would use blood to make sacrifice. And then when Jesus came, it was his precious blood, more valuable than the blood of bulls and goats, or any gold or silver that makes atonement for our sins, putting away our sins once and for all. And so man is forbidden from drinking the blood. And if you notice the pagans that practice or the occult practices of pagans across the world usually have some kind of blood consumption connected to their rituals, which flies straight in the face of what God was doing here. And he wanted to set them apart. And so there's blessings, provisions with prohibitions. You might say, well, back to the book of Genesis and the ninth chapter, the fifth verse, surely for your lifeblood I will demand a reckoning for the hand of every beast. I will require it. And from the hand of every man. So I'm going to require a reckoning on our accountability from the hand of every beast and every man, from the hand of every man's brother. I will require the life of man. And whoever sheds man's blood by man, his blood shall be shed. For in the image of God he made man. And as for you, he says, be fruitful and multiply. Bring forth abundantly in the earth, and multiply. in it. And so now we have the blessings that turn into with every blessing, there's some accountability, there's some responsibility. And he says, from the hand of every man's brother, now I will require the life of man. Now the Bible records three God established institutions. I have them there for you. It's marriage. It's government, and the church. So marriage was established or instituted in the second chapter of Genesis. And here we have human government being established later. Obviously, at the time of Christ. And following the church is established, formally kicked off on the day of Pentecost. But it should be noted that here, as God begins to establish human government, which up to this point people lived pretty much by conscience, that capital punishment or a divinely ordered discipline, a life for a life is instituted as the foundation of human government. And this is for societal order. Given the fact that before the flood and then we're told again after the flood, even though the Earth was judged, every intent of man's heart or imagination was continually evil. Man's heart hasn't changed. After the flood, but God begins to deal differently. So he's going to respond to Noah's sweet savor of a sacrifice by changing up provisions for them. But then now there's going to be a different level of accountability. No longer can you have a guy like Lamech that we read about who said, if Cain was avenged, so will be avenged. If Cain was Avenged Sevenfold? And how much more? Lamech, you know. And I killed a man for wounding me and strutting around without any repercussions. Well, now we have a different societal order. And interestingly enough, when you get to the New Testament, you

go to Romans chapter 13. Then I'm going to read down from verses 1 down to verse 7, and I'm going to just make reference to verse 4 specifically. So let every soul. Paul writes in Romans be subject to governing authorities. Now I love, I know that me in the middle, we in the Midwest. We love that verse. Right? We got that one highlighted and starred. That's probably your life verse. You have to think about this. When Paul wrote this, the the ruling Caesar was Nero and he was hanging Christians after he dipped them in wax, he would impale them on a pole from their lower parts up through their neck, and then he would light them on fire so he could ride his chariot around his garden and see. So that's that's what Paul says in light of that context, let every soul be subject to the governing authorities, for there is no authority except from God. And what he means by that is, no matter how badly you dislike an authority or how horrible you think they are for your cause or the injustices they're doing on people God actually has allowed that authority to be there, and the authorities exist are appointed by God. Apparently, even if we voted for them and therefore, whoever resists the authority resists the ordinance of God. And those who resist will bring judgment on themselves. I know you've got that one highlighted, for rulers are not a terror to good works, but to evil. And he goes on to say, do you want to be unafraid of the authority? And he goes, yeah, that's the answer. You should not want to be afraid of authority. Do you want to be unafraid? Well, then, do what is good, and you will have praise from the same, for he is God's minister for your good. But if you do evil, be afraid, for he does not bear the sword in vain, for he is a minister of God or gods minister, an avenger to execute wrath on him who practices evil. Well, I'll go ahead and stop there for time's sake. Verse four. It is widely considered by almost all people who commentate on this passage. All theologians that execute wrath means capital punishment. That God puts leaders in place. And whether we like them or not, for the most part, if you do what they say, it'll keep you out of harm's way. And even here in the New Testament, capital punishment is a way to maintain societal order. So an Old Testament precept, you might say, or rule, is a New Testament principle or guideline. If a society invokes this, they'll have have more order is the idea. But then back to Genesis so I don't lose you entirely. Notice what he says is that whoever sheds man's blood by man's blood, his blood shall be shed. Why? For in the image of God he has made man. There's a sanctity of human life that only we are a triunity like God. As we've talked about body and soul and spirit only we were created to live eternally with God, and only we as God. Purpose good works for our life from before the foundation of the world, as it were. And only we did God send His Son to die for us. So God cares deeply about a life and he doesn't take it lightly. When one is taken. And so this would at least curb the spread of sin and the violence on the earth that ran rampant before the flood. Well then, verse 8, Then God spoke to Noah and to his sons with him, saying, and as for me, behold, I

establish my covenant with you and with your descendants. After you and with every living creature that is with you, the birds and the cattle, and every beast of the earth with you and all that, go out of the ark, every beast of the earth. And thus I will establish my covenant with you, and never again shall all flesh be cut off by the waters of the flood. Never again shall there be a flood to destroy the earth. And God said, this is the sign of the covenant which I make between me and you and every living creature that is with you. For perpetual generations. I set my rainbow in the cloud, and it shall be for the sign of the covenant between me and the earth. And it shall be when I bring a cloud over the earth, that the rainbow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh. The waters shall never again become a flood to destroy the earth, and the rainbow shall be in the cloud. And I will look on it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth. And God said to Noah, this is the sign of the covenant which I have established between me and all flesh that is on the earth. Well, as I have here for you. The word covenant is first seen in Genesis chapter 6, verse 18 as the earth is in a condition that's irreparable and God prepares to judge it, and yet to redeem it in the sense that he's going to save one family. And so we find this word first in Genesis. But now we begin from chapter 6, verse 18, to unpack what that covenant is here in the ninth verse, Noah and his family, having been taken through the flood, now biblical covenant, as I have here for you, is a sacred agreement, you might say, between God and humanity. It's where God initiates contact with humanity, establishing a relationship with specific promises and conditions and consequences. Now, there are two types of covenants in the Bible. This is important to understand. Or you'll be confused when you read your Bible. The first one is an unconditional covenant which involves God making a promise, not contingent upon man's fidelity or faithfulness. God said it. It doesn't matter what man does. God's going to keep his word. There's also a conditional covenant that is the second kind, and it is a mutual agreement where both God and man fulfill specified conditions for the covenant to be upheld. So each party has some responsibilities. You might say. Now, just briefly, I want to go through about five of the biblical covenants in the Bible, and there are probably more that you could make a case for. But let's just start here with the Now. a covenant, where we are. And I just want to show you this. This is an unconditional covenant, as we've just read, where God says, I promise to you nothing that you have done or nothing that you will do can keep me from keeping this promise. And that is that. It's a perpetual covenant that I won't flood the earth ever again. And so that's an unconditional covenant, that the earth will never be flooded. And of course, there's going to be a sign attached to that covenant that we're going to talk about in a few minutes. We also then have the Abrahamic Covenant starts in Genesis 12, where

God calls a man out of nowhere, or the chaldees and says he's going to give him descendants like the sands on the seashore, the stars and the sea, the sky, as it were. And he's going to bless those who bless Abraham and his descendants, and he's going to curse those who cursed him. And of course, this is an unconditional covenant. He just picked Abraham out of a bunch of idol worshipers and a tradition says that Abraham's dad, Terah, was actually an idol maker. So unconditionally, God picked him and then chose to bless him. And from Abraham comes a nation. The Jewish people. And then we get the next covenant, which is the mosaic covenant, or what we know as the mosaic Law. Right now. This one is conditional in the sense that if they want to experience God's blessings, they must be obedient. So even as they're establishing this covenant, there's guys on one mountain shout blessings and guys on another mountain shouting curses so that they will understand that if they do one thing, they'll be blessed. And if they do another thing, they'll lose the the benefits of that covenant. Now that said, then there is the Davidic Covenant that God establishes in second Samuel seven and even though the people are blowing it and they aren't experiencing God's blessings, practically God makes a covenant with David through his son Solomon, that the line of David will be the one that rules and reigns in Israel. And then ultimately abroad upon all the earth. And so it starts with David, and because of his faithfulness, then Solomon, and then eventually there shall be a ruler who sits on the throne. Jesus Christ. When Shiloh comes, it says, the scepter will not depart from Judah until Shiloh comes, and then he will rule and reign forevermore. And this too was a covenant that was unconditional. David David was faithful. But God said to his son, who wasn't that faithful, I'm going to bless your line because of what your dad did, and I choose to do it because I want to. Nobody can take that away from you. And then finally, that leads us to the new covenant, which we live in, which actually is both conditional and unconditional. It's unconditional in the sense that we can't do anything to earn it. We can't work our way to heaven that Jesus did everything for us. And so it's his work and person that initiates this new covenant into our lives. But then once we're in the covenant of God, there are blessings attached to obedience. And so in that sense, it's conditional. We can't work our way out of the covenant necessarily, but we can really impede the joy that we experience within the covenant. And so there are these biblical covenants. And in this case, then we have this covenant that's unconditional, that God won't flood the earth ever again. and the sign is the rainbow. So this no, no covenant once again, is this unconditional? Or you could say another word is unilateral agreement from God to man, promising he's never going to judge the world again by flood. Now the Bible says he is going to judge the world again, but not by flood. It's going to be by fire, right? Because everything is tested by fire. Our God is a consuming fire. So heaven and earth will be burned and then made new. Because we've talked

about this before, both were touched by sin. Heaven has been touched by sin. When Satan fell, it appears that Satan does have an audience before the throne of God. From the Book of Job. Of course, the earth. We experience how it's been touched by sin, so all things will be made new, and this new covenant will endure until Jesus makes all things new. physically, materially and spiritually. After it's been burned or tried by fire. Now, the sign of this covenant that it will never flood, that is the earth again. That God won't send a flood is a rainbow, and I don't know if you knew this or not, but if you've ever looked at a rainbow, it's actually meant to be a war bow. That's what the Hebrew actually is. So when you look at a rainbow the next time you should think of it. Turn sideways and God with an arrow stretched on it. And the Hebrew rabbis say that the picture is. And I love this, that it's a rainbow that has no arrow on it. Instead of a war bow with an arrow in it, because God already shot his arrow in the earth, was judged at the flood. And so he will do so no more until the end of time. It's a peace bow instead of a war bow. So that's pretty cool, huh? So the sign will continue. And you know what gives you more joy after some rain than seeing a rainbow, right? And so now maybe there's a little bit deeper meaning for you. As long as there are rainbows, God's never going to judge the earth again. by a flood. His covenant stands now. Verse 18, the sons of Noah went out of the ark, and they were Shem and Ham, and Japheth, and Ham was the father of Canaan. And these were the three sons of Noah. And from these the whole earth was populated. So we'll talk about that next time in chapter 10 that we're in Genesis. And Noah began to be a farmer, and he planted a vineyard, and then he drank of the wine and was drunk, and he became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers. But Shem and Japheth took a garment and laid it both on their shoulders, or on both their shoulders, and went backwards and covered the nakedness of their father, and their faces were turned away, and they did not see their father's nakedness. So Noah awoke from his wine, and knew what his younger son had done to him. Well, Noah planted a vineyard. After he gets off the ark. After he's made it through the flood, life gets daily, right? You've gotta survive. He becomes a farmer. He plants a vineyard. Eventually he's able to harvest some grapes and make some wine. And then he proceeds to get. I'd say this is. This is at least three sheets to the wind. You know, he's he's more than fall down drunk. He's passed out naked. Now, think about this. I have this for you. Here's Noah, whose life is earmarked by obedience. He's called obedient. He did everything God commanded him to do four times. And yet, here's this guy who's a superstar in the Bible. I mean, he doesn't get any bigger than this. And he finds grace in the eyes of the Lord. He's a preacher of righteousness. He builds an ark for 220 years when it's never rained, he leads his family and then only his family. Against all opposition. The whole world's against him. And it's not a metaphor. Okay? And he leads his

family into the ark, and he stays in there. 371 days. And then his first act outside of that ark is to build an altar and to sacrifice every animal that was clean, that he had one of each kind of cleaned animal, maybe hundreds or thousands. And then not too long afterwards, you know, at some point he gets drunk to the point that he's naked. I mean, got out of his clothes drunk. That's drunk. I mean, that's that's that's embarrassingly vulnerably drunk and I just want to make mention that while Noah was faithful through all the hard stuff for decades, over a century, Noah failed when things were the easiest. And I want to refer you just quickly to second Samuel, chapter 11, verses 1 and two. Some of you know this particular story. It happened, it says in the spring of the year, at the time when kings go out to battle, that David sent Joab and his servants with him, and all Israel, and they destroyed the people of Ammon and besieged Rabbah. But here's another big but in the Bible. But David remained at Jerusalem at the time when kings go out to war, at the height of his power, David remains at Jerusalem. Everything's good. Why was he there? They kept him there because it was safe. Physically. He's their key man now. It's too dangerous to let him out. What if a philistines hanging out and gets him? What if there's one that he can't defeat with a sling? And yet. Then verse 2 says, then it happened one evening that David arose from his bed and walked out on the roof of the king's house, and from the roof he saw a woman bathing. And the woman was very beautiful to behold. And the Bathsheba incident happens. The time when David is the safest. Physically, he is the most vulnerable spiritually. And note that in your life, when we're hanging on, when it's hard, when it's up against us, oftentimes we're at our most vulnerable materially or physically, maybe even emotionally, but we're probably in our best space spiritually because we're clinging for dear life. But as soon as things get easy, the daily can be our downfall. And by the way, I don't have time to talk about this. And this is not the place or time. While the Bible does not forbid drinking, it does forbid drunkenness. And this is just a prime example of drunkenness makes me exposed and vulnerable that I whether I come full out of my robe or not. I mean, you want to act like a jack wagon, just get drunk, you know, you'll have regrets and you'll be like, Noah, who it says when he awoke from his wine. Then he knew. He knew something went really bad. When he awoke from his wine. What we have here is that ham. His son saw the nakedness of his father. Now, traditionally, typically, and probably the right interpretation of this is. Ham saw his dad naked, and he delighted in his dad's failure. He thought it was funny. Maybe he was not too respectful or fond of his old man anyway. And so he gazed at Noah. The idea is he looked at Noah at the very least and thought, man, what an idiot! What a shame he was disgusted. And so then he delighted in the fact that his dad had been brought down a notch, and he went and told his brothers. And the idea is with glee, he disrespected his dad. Now that's at the minimum. There are people who believe that it could have been so that

Ham actually committed a sexual act against his dad while he was drunk and uncovered. It says here he saw his father's nakedness later on in the Bible, if you uncover someone's nakedness, it's a euphemism for sleeping with them. At the very least, he disrespected his dad in a way where he got glee out of his dad's failure. After all his dad had done. Now Shem and Japheth go in as brothers after he tells them, and look what they do. They won't even look. They look away. They go in backward. They're carrying something to put over Noah instead of rejoicing in his downfall. And it makes me think from Second Corinthians chapter 5, I have there for you verse 16. Paul wrote and he said, therefore, from now on we regard no one according to the flesh, even though we have known Christ according to the flesh. Yet now we know him thus no longer. Therefore, if anyone is in Christ, he is a new creation. Old things have passed away. And behold, all things have become new. What Paul was saying there is we don't judge other believers any longer according to the flesh, because we're new creations. And so we shouldn't want to be quick to pile on, to pick out fault, to gaze at people's shortcomings, or the way that they've exposed themselves. That in this Christian life, we're supposed to believe the best about each other and to lift up the feeble hands that hang down and strengthen weak knees. And so I say all that to say, as I say, that from the stool, I ask myself, do I focus on people's faults and shortcomings if they are in Christ, in the family of God, or do I go first to viewing them as a new creation and thinking the best of them, even though they may have stumbled? It's probably a good question for each of us, exposes our heart in the matter. And truthfully, we know that. First Peter chapter 4 verse 8 says, love covers and it doesn't expose. Love covers a multitude of sins. Well, Noah awoke from his wine and he knew something had gone wrong. And so finally, then Noah said, cursed be Canaan, a servant of servants. He shall be to his brethren. And he said, blessed be the Lord, the God of Shem. And may Canaan be his servant. May God enlarge Japheth, and may he dwell in the tents of Shem. And may Canaan be his servant. And Noah lived after the flood. 350 years. So all the days of Noah were 950 years, and he died. Noah cursed here. Ham's son Canaan. Now think about this. Noah cursed Ham's son Canaan and not Ham. The question is why I should say that specifically in the Old Testament. A lot of curses were actually a prediction of what would come based upon the action of a given person and how they would pass that on to their offspring. So in this case, this curse, I believe, is a prediction of Ham's sin being replicated and multiplied by his son Canaan, who would become the father of the Canaanites. And so they would be against Israel their whole existence, against God, as it were. Now notice Noah then blessed the Lord, the God of Shem. And he said, blessed be the Lord God of Shem. May Canaan be his servant. Now Shem is the father of the Semitic peoples, which is both Jewish and Arab. But specifically here the idea is Shem is the father of the Jewish people, and indeed the Canaanites would serve the Jewish people.

Remember, even though the Gibeonites tricked them into not being killed, they were made woodcutters and carriers of water that literally, once Israel got into the land, the Canaanites that were left that they didn't kill were servants of them. And then he says, here, may God enlarge Japheth. May he dwell in the tents of Shem. We'll talk about this in chapter 10. But Japheth is the father of the European peoples. And Europe actually began to really flourish, come out of the dark ages that kept them chained for over a thousand years. At the Reformation, when the gospel was embraced and the enlightenment happened all in one time period. So then that said one last thing. Also Canaan would serve Japheth. People say, well, how is that? Well, probably when Rome eventually conquered that region and scattered the the Canaanites, as it were, there aren't any Canaanites left. No matter what people say, I'm out of time. But before I move on, just let me say this. verses 25 through 27. Were unfortunately used to justify slavery in the American South. ham. Which actually means, by definition, in the Hebrew hat was also thought to mean black. And Genesis chapter 10 does indicate that the African people are descendants of Ham, as well as the Canaanites. So it was assumed erroneously by British and American whites that Canaanites were Africans, even though they weren't and that they were to serve the whites or Japheth, just like it's said here in the 26th verse. And I mention it to say it's a small highlight. To the tragedy. Maybe you consider more a lowlight that accentuates the tragedy and the injustice of people who their favorite band is twisted scripture. We can make the Bible say about anything we want to say. If we don't watch it. And many were chained and killed and deported and scattered, and even in our own country, a civil war was fought and people died for at least in part, the misinterpretation of this scripture. So we need to study to be workman that need not be ashamed, rightly dividing the Word of God. Okay. In conclusion, here's a few things. I came up with this. With this one all on my own. After reading this, I prayed about it, thought about it, thought what will really get people's attention? And should I reemphasize? And that's a drunkenness leaves me exposed and vulnerable. You might find yourself as a Nimrod in the news if you get drunk. secondly, when things are going the best physically and materially, just remember, I may be in my most dangerous spot spiritually. Even if a great figure like Noah in the Bible is obedient for years and years of his life, he's not perfect. Even the great figures in the Bible, including Noah, fail. And if Noah failed, then guess what? So will you. And I. It's no excuse for failure. We shouldn't be okay with just failing. But if Noah fails, so will we. And God's love does not fail again. He covers a multitude of sins. And then finally, one sun revealed Noah's nakedness and the other two covered it. And I'll just ask you that question once again. Do I rejoice in the humiliation of others and secretly, or maybe publicly, take a shot? Or do I cover their sins and focus on their good? Paul wrote this in Philippians. Finally, brethren, whatever things are true, whatever

things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there's any virtue, if there's anything praiseworthy meditate on these things, Lord Jesus, give us the ability to do just that. Keep us from presumptuous sin. As David prayed, and help us to meditate on the good things and cling to you in good times and in bad. In Jesus name, Amen. Would you guys stand?