

04.27.25

## Genesis

### Chapter 9 - God Graces - Mankind Disgraced

#### God Blesses Mankind (vs.1-7)

Genesis 9:1-7: And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. "Only you shall not eat flesh with its life, that is, its blood. "Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man.

"Whoever sheds man's blood,  
By man his blood shall be shed. For in the image of God

He made man. “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

What a marvelous passage as we consider this wonderful book, the book of beginnings, the beginning of everything. Think about that. And I think oftentimes when we get past the first couple of chapters, our thought is “Well, He's not still beginning,” but there are still things beginning, and it is in those beginnings that we begin to see what God has in store for us. The wonderful blessings that He has for us. This particular chapter will start off with God blessing. In a dichotomous way, it will actually end with Noah cursing his son. That's pretty interesting, isn't it? It starts with God blessing; it ends with man cursing. It really shows the difference. All the way through what we begin to see is not only the grace of God and His desire to give, His desire to grace us with so many wonderful things, but even when man sins, God's proclivity is to reconcile us back to Him. So much of the

book is not only about His graciousness towards us in giving, but His grace in reconciling us back to Him.

When you consider a passage like 2 Timothy 2:13, and it says, “Though we are faithless, He remains faithful” you begin to realize that interesting contrast. When you go to Hosea 11:7-9, you read as He actually builds up to this, “You've been treacherous, but I can't leave you. I'm moved to compassion.” We're moved to selfishness, but God is moved to compassion, and that's a world apart, isn't it? There's no wonder Scripture says our ways are not His; His ways are not ours, as high as the heavens are above the earth.

There's an endearing passage in Psalm 37. It reads this way, though we fall, and we're going to fall, because actually within that particular passage, it's dealing with even the righteous man is going to fall and what we're going to read in this chapter is we're going to see Noah fall.

It goes on to say,

(Psalm 27:24) “...he will not be hurled headlong,  
Because the LORD is the One who holds his hand.”

Now, the phrase, “he will not be hurled headlong,” actually is in what is called the causative, which means that God will not cause you to be rejected. It's interesting because our thought is that we fall, then we're going to hit our head. Really, the passage is basically God would not reject us. So, it's an interesting passage because the “hurled head long” is Him casting us out because we fell. But the very One that we thought would cast us out is the very One that is pulling us up. All the way through, we're going to see the graciousness of God in spite of us, of our families, of our failings, of our weakness, and of our rebellion. God keeps coming back, reconciling us to Himself. God clearly is faithful.

So, as we start with this particular chapter in Chapter 9, we see God beginning with the blessings to Noah, and a very interesting phenomenon has happened up to this point, and that is that really the relationship of God to man as well as the relationship of man with each other is changing. A lot of things happened on that ark; some changes happened.

As you look at the very beginning of the Book of Genesis, we have man is created, woman comes out of man and in the garden, the whole process of the sinning, we're seeing Eve, by herself, making unilateral decisions. Then, when she falters and then she moves Adam to do the very same thing, Adam doesn't work with her or try to help her; he points to her, "It was the woman You gave me." We don't have a sense of working together, camaraderie, helpfulness in the whole passage. As you go through Genesis, what you begin to see are individuals doing things that individuals do. Cain will offer sacrifice. Abel will offer sacrifice. They'll offer different sacrifices, and even when Cain finally does away with his brother, the question that he's going to ask God is, "Am I my brother's keeper?" In other words, "I'm not attached to this guy in any way." We think of the term "brother" as endearing, but it's basically the Hebrew word, "'āḥ," which fundamentally means "this guy is like me." It's like "Someone was born. He's like me. I don't know where he came from, but he's like me. So, am I responsible for this guy?" And of course, the answer is a resounding yes, but it doesn't come out, and as you begin to see, even the

genealogies you're seeing individuals that make decisions, but they don't seem to bring family in. Even when you consider Enoch, which we know Enoch had children, we know that he had a wife, and yet, Scripture says Enoch walked with God and he was taken up. My wife would think, "He just lost his way. He couldn't find his way home. I wonder where he is." And all of a sudden you just realize that he's not there. Well, you have a family that's left behind. You have Methuselah, who will live the longest, but the son of Enoch. What about the kids? What about the family? No real mention of that. But on the ark, something different will happen and it's part of the process of God reconciling man to Himself. Because you realize that everything that God begins to produce is God working a reconciliation in our lives, and one of the great ways that He does this is family. So, as we have the picture of Noah, it's the first time that we actually see family getting involved. In fact, at the very beginning of this whole ordeal in Genesis 6, it's just basically Noah and God.

If you kind of go back, we see that the whole world is involved in all kinds of wickedness and sin. (Genesis 6:5) The thoughts of man is continually evil all the time.

Then you drop down in verse 8,

(Genesis 6:8) “But Noah (singular) found favor in the eyes of the LORD.”

And if you go a little bit further, God begins to work in Noah on Noah's behalf, even though it mentions that he has kids, he has sons. It's not God dealing with the family; it's God dealing with Noah.

If you drop on down to verse 18, it'll read this way,

(Genesis 6:18) “But I will establish My covenant with you; and you shall enter the ark...”

Now, things begin to take a little bit of a turn. The covenant is with Noah, but now his family is going to start benefiting from that. “They're going to come into the ark with you.”

You look at the very beginning of Chapter 7,

(Genesis 7:1) “Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous...”

So, the family now starts benefiting because of the patriarch in this household, and family actually becomes a part of this whole process of coming into the ark.

So, it says,

(Genesis 7:7) “Then Noah and his sons and his wife and his sons’ wives with him entered the ark...”

And all the way through, you begin to see all these things begin to happen.

In fact,

(Genesis 7:13) “On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife...”

Family is starting to be mentioned, not really defined as family yet. But they're being mentioned together.

So, it ends in Genesis 7:23,

“...Noah was left, together with those that were with him in the ark.”

They benefited from the father doing these things. What Scripture is revealing to us is one of the things that God uses in our lives to reconcile us to Himself is family. He has placed a patriarch in the household for a purpose, that is to lead and guide and direct. Deuteronomy 6 makes reference to this, "You shall teach your sons when you walk, by the way, when you lie down; all the time, you should be teaching your sons to follow God." Family is being used for the purpose of what? Reconciliation to God. In the ark, something unique happened. That is to say that the family began working together for a particular purpose. As the family is led in an appropriate way and the household is led in the direction of serving God in a particular purpose, they begin to unite. They go through difficult times. They go through treacherous times. A flood, perhaps; a flood of waters. It's a time in which they pull together and say, "We're trusting God for this." And God begins to use family to reconcile to Himself.

As you come towards the end of 8, it reads this way,

(Genesis 8:19) “Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families...”

First time it's mentioned. Families then come into process as animals were gathered together as a family now, not as a species, and now they're going out as families and God is saying, “We have designated family so that you might be reconciled to Me.” And God will use family for that purpose.

But as we come to Chapter 9, God will use blessings as well, and as you come to Chapter 9, we're going to see God's blessings. The next paragraph, we're going to see God's promises and then towards the end, we're going to see man falling in the midst of all this, and how God deals with this in the process of reconciliation.

If you pick up with me in Genesis 9:1, it will begin this way,

“And God blessed Noah and his sons...”

If you remember the first one, it was, “He made a covenant with Noah.” You didn't see the family involved,

but now this is to all mankind. It's to the household of mankind. Interesting picture.

So, God blessed Noah and His sons. Now, I just want to make reference to this, “sons” is a very interesting term in the sense of the Hebrew, because it refers to a building block and more specifically, what you're dealing with as a father is you are builder of something. As you build a family, so to speak, you are actually building something that looks like you. The word in the Greek, as you go in the New Testament talks about if in fact we suffer and are willing to pursue righteousness, we become like sons, and he actually uses a word that makes reference to you start looking like your dad. Matthew 5 will state, “Therefore you are to be perfect as your Heavenly Father is perfect.” In other words, you're supposed to be a chip off the old block, so to speak, but we're building a household is what we're doing. The question is, what is the household looking like? You can't help but understand why God is blessing Noah. I mean, all you have to do is back up in the previous chapter, and as you see that Noah, out of his

own volition, out of his own desire, built an altar to God, right?

(Genesis 8:20) “Then Noah built an altar to the LORD, and took of every clean animal...”

I mean, this is a generous offer. This is out of an alacritous and grateful heart. This is somebody that really wanted to do this, and he offers all of this. It's like he couldn't give God enough. Well, what God is going to say is, “I'm going to build on that.” We're not just building mankind. What we're building upon is the heart of Noah. Once again, “*nōah*” means the pleasing aroma, or breath of a man that will give rest by virtue of him loving God.

So, the passage reads,

(Genesis 8:20) “Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.”

Once again, “going up”. It's a picture of all given to God; going up to the Lord.

(Genesis 8:21) “The LORD smelled the soothing aroma (*nîḥōah*) ...”

Which is where we get “*nōah*,” the soothing aroma that God saw, and He saw that heart that longed to just give God thanks and give God glory.

As you come to Genesis 9:1, when it says that God blessed Noah, what it's stating is that He's blessing the one that longs to give back to God; the one whose heart is holy His. God's desire is to make us fruitful and to multiply.

So, the passage reads,

(Genesis 9:1) “And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.””

*“Pārâ rāḇâ mālā”*

It's actually the words in the Hebrew, “fruitful, multiply, fill the earth”. God wants us to be profitable. He wants us to be productive. I would say it's one of the greatest gifts that God gives us. One of the greatest gifts that God gives us is that ability to be productive, to bring forth, in this context, life. Think about that, to bring forth life. I would think at this juncture God would go, “Whoa, whoa, whoa, whoa. No more kids. Too much trouble.” Because as you

looked at Chapter 6, what happened when the earth was filled? Everybody literally did what was right in their own eyes and were wicked. "I don't know if I want to go through that again." But it shows the heart of God, "But I love people."

I was kind of reminded of this, this past week. You know how you get frustrated at what people do? And God just took this passage and goes, "You do know I love people." And I'm going, "Hmm. I don't want to go against Him." The love of God for people is just an amazing thing. It's really inconceivable to me and inexplicable why God would say, "You know what, I just want you guys to fill the earth." And there's another interesting point in this passage. Just to let all of the environmentalists know, the whole purpose of the earth is that man would fill it. That's the purpose of it. Because it was all created for man. I know that the thought is that we worship the creation in the sense of the trees and the plants and all these things. One of the things that I enjoy more than anything else is to just go out with my wife and go do things together. I would oftentimes tell her, "I would never go to this

restaurant alone.” And she'd say, “Why?” I said, “There's just no need to. There's no reason for it.” And I can think of a lot of places I would never go to if she weren't around. The point of the matter is that the greatest joy in having things is that you share it with others. I mean, take away the people around you and you go, “Why?” You see something wonderful, and who are you going to tell? There's nobody around to share it with and to share your joy. I mean, Ecclesiastes says two are better than one, right? If one falls, you have another one to pick them up and really, who can you share joy with? You have to have somebody. The passage is making reference to the fact that one of the great joys of life is to share it with others. It's almost as if in this particular passage, God is giving them permission, because I would think that they would possibly be a little reticent about populating the earth again at this juncture. “Does God want us to do this?” And God goes, “Of course I do. It hasn't changed. I still love mankind. I still desire that he populate the earth.” So, this whole sense of productivity, this whole sense of increase, this whole sense of bringing satisfaction to fulfilling and filling the earth makes it an interesting passage.

(Genesis 9:2) “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.”

“You're in charge.” Now, the passage is not only making reference to the fact that God has given us this wonderful gift of purpose in the sense of productivity and populating and giving life. Think about that. What a wonderful purpose that is. When you think of in Matthew 28, Jesus looks to His disciples and He says, “You know what I want you to do? I want you go and make disciples. Go into all the world and do that.” Mark will say, “Go into all the world and preach the gospel.” John 15 will say, “Bear much fruit. Keep going.” I've oftentimes thought, “What do you do if you're not serving the Lord? I have no idea what people are doing because they're building structures, these great edifices, they sometimes live in them and then they get older and they go, “We've got to downsize.” And then you come to the end of your life, and then you got to give it all up, and you say, “So, I lived my whole life for that?” But to realize that our life can

actually be purposeful in the sense of bringing life into this world, and in many respects, when we're talking about our calling, it is that discipleship; it is proclaiming the gospel. We're breathing life into the world. Those that were dead in their sins and trespasses, Scripture says you were dead, but we actually bring life, and how wonderful it is.

In Acts 1:8, Jesus fundamentally says, "I want you to go and just proclaim this all over the place. Fill the earth with this message." And it is a great purpose that God has given us. So, what a wonderful blessing that is. But not only has He given us a sense of a purpose, but He's given us a sense of prominence. The way that he does that in this particular passage is He's basically saying, "You're over all these animals. You are. They're under your power and they're all, once again, created for you." I mean, if you ever are confused, "Are we here for the animals or do we exist for the amoebas? Why do we exist?" If you have a hard time trying to figure that out, God is very clear, "Look, everything that there is, is under your power."

And He states this,

(Genesis 9:3) “Every moving thing that is alive shall be food for you...”

So, “every”. I'm trying to figure that out. Everything. Now, the text is making reference to that “I've made everything for your benefit.” Obviously, you make the choices on what is going to be good. Even with Noah coming to the ark, he made a choice because there was no law that said what was clean and unclean. But he made the specific choices, “These are clean and these are unclean.” There's no law that made reference to that. The point is the same. You have the choice, and God is giving you a choice and He says, “But there's not one animal that's not within your power. That all these things have been created for you.”

“... I give all to you, as I gave the green plant.”

Now, it doesn't mean once again that we're to go out and just devastate it, but what it means is it's for you. These things are for you. Let me put it another way, animals are for you; you're not for the animal. I don't know if that one's getting through. I'm sure it is to you. I'm just saying at large.

He puts this clause,

(Genesis 9:4) “Only you shall not eat flesh with its life, that is, its blood.”

A very interesting statement. Now, what we have are two words that almost become synonymous in Scripture, that is “blood” and “life”. From what I understand and here again, I'm not some great scientist or anything, but 95% to 100% of the hemoglobin in your blood is carrying oxygen. 95% to 100%. If you get down to 70%, it's fatal. I know that sometimes people think in their lives with sin, “Well, how much of God's life do I need in me?” I don't know. I don't think you'd want to get down to 70%. But it's an interesting picture to me that you need life, and clearly what we have that is kind of drawn out with this whole system of blood is that the life is in the blood.

(Genesis 9:4) “Only you shall not eat flesh with its life, that is, its blood.”

The passage is making reference to God wanting you to sense an importance here about life and more specifically, He's wanting you to see that life is His; it's not for you.

An interesting passage in Leviticus 7 makes reference to this, but Leviticus 17, if you look there with me. I just love when Scripture oftentimes gives you these wonderful pictures of definitions of what this looks like and the reality of it. Why is it that God gives these laws and why is it that He's telling us to do this and not do that?

Leviticus 17:10) “And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people.

(Leviticus 17:11) ‘For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’”

It's clear that the concept of life and blood are inextricably tied together.

John 1:3 makes reference to Christ being the Creator of all things, and it says all things came into being through Him. Then it says this in verse 4, “In Him is life.” Scripture is telling us that clearly life comes from God. It's the Breath of God.

When you go back to Genesis 2, something miraculous happens as He has already given life to many of the animals; He then comes to man, and He breathes personally into man. (Genesis 2:7) You see a very interesting distinction of this life that is breathed into him. Now, the thing that I want you to make note of is the word “life” that is mentioned in the text is almost always in this particular case where we're dealing with, is literally the same word as “soul”. Which I think is extremely interesting. The Hebrew word “*nepeš*” is actually being used. So, sometimes translated “life,” but mostly translated “soul” and just to show you, verse 11 reads this way,

(Leviticus 17:11) “For the life (*nepeš*) of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls(*nepeš*)...”

It's the same word; it's just translated “soul” in the second part and the first part translated “life”. Same thing. Now, the question with this is, why is it that God is making this strict identification of the blood, “You cannot eat the blood”? Because the whole concept of eating is

the concept of devouring, and the concept of devouring is that you have designated this for yourself, and God says, "But your life is not yours. It's mine." And it's a wonderful picture throughout Scripture where God gives us this sense of the sanctity of life. Though we might benefit from the flesh, which ultimately as Scripture tells us, is the dust; though we might benefit from the temporary flesh, God would not let us take unto ourselves life. That's His. It comes from Him.

The great picture that is given to us in Psalm 104, we've read this text a number of times before. Of course, as you begin with this Psalm, how wonderful it is that the Lord established the earth on its foundations, and He sends the spring rains. (Psalm 104:10) He causes the grass to grow for the cattle. He feeds everything. They all wait for Him.

(Psalm 104:27) "They all wait for You  
To give them their food in due season."

(Psalm 104:28) You give to them, they gather it up;  
You open Your hand, they are satisfied with good."

(Psalm 104:29) You hide Your face, they are dismayed;  
You take away their spirit, they expire..."

What it's actually talking about is removing of a spirit, and the word that he uses in "take away" is actually to receive or gather to yourself. So once again, it's a picture of God gathering to Himself what is His. Paul will put it a different way as he quotes one of the philosophers in Athens, "In Him, we live and breathe and have our existence." The Prophet will say, "Quit regarding man whose breath is in his nostrils." The point is that the only reason you're moving is because God, life is in you. To perceive in any way that it's yours, "This is my life." It's not your life. You're not breathing. That's God. Life is God's. It belongs to Him.

"... You take away their spirit, they expire..."

Literally the term would be "they give up the ghost."

"... And return to their dust."

It just shows who we are, right? In other words, what gives us value? The Spirit of God. Other than that, you're just clay.

(Psalm 104:30) “You send forth Your Spirit, they are created;

And You renew the face of the ground.”

How volatile we are and how precarious our life is when you consider. The passage is wanting us to see this blessing of God and the blessing of God clearly is that God has given man a sense of prominence. He has given man a sense of even protection in this in that He has given him a sense of sanctity of life, and God is saying within the text and what He's going to go on to say is “We're going to protect life. It's not yours to take.”

The passage will read this way,

(Genesis 9:4) “Only you shall not eat flesh with its life, that is, its blood.”

Then He goes on to a greater explanation into this,

(Genesis 9:5) “Surely I will require your lifeblood...”

Now, the picture here is that God is saying, “If the picture of the blood in the animal is perceived as important, how do you think I view your life? Surely, I will require of anyone who takes your life.” Now, what He's doing is He's

elevating the prominence of man, which really is a blessing. I mean, ok, you've been in the ark, you've seen all these animals and some of them are a lot stronger than you, some of them are a lot bigger than you and God says, "I just want to make it clear, all life is sanctified, is wonderful, but especially yours, above all else." Once again, the prominence of man in this is what's going to be the emphasis.

So, it reads this way,

"Surely..."

Which is the emphatic within the text.

"... I will require your lifeblood..."

In other words, if anybody takes your life. I said don't eat the animal's blood because I want you to have a picture of the sanctity of life. But surely, don't mess with the man's blood."

It reads this way,

"Surely I will require your lifeblood; from every beast I will require it..."

Turn with me to Exodus 21. Sometimes, we don't get the full meaning of these particular passages until you come to maybe some further explanation of this.

It reads this way,

(Exodus 21:28) “If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished.

(Exodus 21:29) “If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.”

The passage is saying, “I will surely require of the life of those that take a life. Even if an animal does it. I've oftentimes seen this, where a bear mauls somebody when they're out in the woods, “Oh, we need to preserve the life.” Kill it. Kill it. Where do you get that from?

Exodus.

It goes on and says,

(Genesis 9:5) “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.”

Why? “Because life is Mine, you can't take it. I'm in charge of life.”

It reads this way,

(Genesis 9:6) “Whoever sheds man’s blood,  
By man his blood shall be shed,  
For in the image of God...”

Once again, we go back to that wonderful passage of Genesis 2:7, in which the Lord literally breathed into man and the distinction of man above all creation. Talk about a blessing when you realize that God has not only given man a purpose, clearly not like the animals, not like anything else that's been created, God has given man more. He's given him better. He's given him a conscious. He's given him privilege. He's given him choice. Think of all the things that God has given man that He has not given beast. He obviously, within this particular passage, has given him authority and reason within the text. You can choose what you're going to eat in that respect.

“... For in the image of God He made man.

(Genesis 9:7) “As for you, be fruitful and multiply; populate the earth abundantly...”

It's kind of God's way of saying, “Don't think less. Think more.” It is God wanting us to be productive. It is God blessing us and saying, “Be productive with your life.” It gives purpose. I've found that when I'm sedentary, when I'm not building, when I'm not producing, when I'm not sharing, when I'm not bringing people to Christ, what's the meaning of life? I mean, once again, you go to work, you come home, you go to sleep; you wake up, you go to sleep. As Ecclesiastes 1 says, it's this cyclical process that just wears me out. It's on the road to nowhere. God goes, “I blessed you with purpose, and look, I've made you prominent and I'm going to protect you in the sense of I'm going to guard your life. I've made your life the most valuable thing, and we're going to elevate that life.”

There's a passage that I want to end with in Psalm 103. If you turn there with me; right next to that wonderful 104 that we just read. Once again, I think this is one of the favorites, probably next to Psalm 139 and Psalm 23.

It starts off,

(Psalm 103:1) “Bless the LORD, O my soul (nep̄eš)...”

What does God want us to do? Well, our soul is His. So, what should be blessing Him? All of our soul. I don't know, 95%, 70%? I don't think you want to get that low. All of life in you should be blessing God, going up to Him.

“Bless the LORD, O my soul.”

I like the way that it's put in Psalm 49:15, “He redeemed my soul from Sheol.”

Psalm 56:13 says, “You've delivered my soul from death.”

Psalm 86:2, “You've preserved my soul.”

Why are we blessing Him?

(Psalm 103:1) “Bless the LORD, O my soul,  
And all that is within me, bless His holy name.

(Psalm 103:2) Bless the LORD, O my soul,  
And forget none of His benefits;

(Psalm 103:3) Who pardons all your iniquities,  
Who heals all your diseases;

(Psalm 103:4) Who redeems your life from the pit,  
Who crowns you with lovingkindness and compassion.”

Why wouldn't you give Him everything?

(Psalm 103:5) “Who satisfies your years with good things,  
So that your youth is renewed like the eagle.

(Psalm 103:6) The LORD performs righteous deeds...”

The Lord knows something that maybe we sometimes forget.

(Psalm 103:14) “For He Himself knows our frame;  
He is mindful that we are but dust.

(Psalm 103:15) As for man, his days are like grass;  
As a flower of the field, so he flourishes.

(Psalm 103:16) When the wind has passed over it, it is no  
more...”

But I tell you, there's a reminder of the blood, and it will house all that life in it. God is saying, “Remember that blood?” You see, that's the wonderful picture, as Hebrews comes in, without the shedding of blood, there could be no forgiveness of sin because life is God's and that life has to be wholly dedicated to Him, and the only One that

could do that was Christ. He shed forth His life for us, so that we might have life. What a great picture that is.

(Psalm 103:19) “The LORD has established His throne in the heavens,

And His sovereignty rules over all.

(Psalm 103:20) Bless the LORD, you His angels,  
Mighty in strength...”

(Psalm 103:21) “Bless the LORD, all you His hosts,  
You who serve Him, doing His will.”

How does the passage end? No, no.

(Psalm 103:22) “... Bless the LORD, O my soul!”

All my life. God has blessed us with wonderful things, and He deserves all of our life. Don't ever think at any given time that life is yours. It's not. You exist solely because of God.

Closing Prayer:

Father, we come before You today and we give our lives to You because it's Yours. Take our lives and let it be consecrated Lord to Thee. Every breath that we take is Yours. Lord, help us never to forget this. How wonderful it is that You would want us to be those that proclaim life and actually allow us to be procreators of life, whether it be in the physical or more in a greater way, in the spiritual; that You would give us a sense of purpose in this and that Your desire would be to have more of us, not less; that Your love for us would be that intense. Lord, forgive us for the many times that we've disregarded the value of life, the sanctity of life. We have responded to other people, and we perceive them as perhaps just something to be used by us, but not someone that is valued by You nor has the breath of You in them. Help us to see things differently.

Your heads bowed and your eyes closed, I'm just going to ask you to give your life to Him. I mean, it's your reasonable service of worship.