

# What Do You Smell Like?

## INTRODUCTION

The first priority in all things is the worship of God. Noah has great gratitude for his safe deliverance. God doesn't command a sacrifice; Noah does this on his own initiative.

## DISCUSSION

What would you do, as your first act, if you got off the ark after all that time?

## EXPLANATION

Read Matthew 6:25-33.

When life is overwhelming, what do you do?

If everything is out of control around you, how do you typically react?

What does it mean that God remembers us?

## APPLICATION

In regard to this weeks message, how do you live out God's call?

How do you worship?

What do you think your fragrance smells like to God?

## MISSION

How should the idea of propitiation change how we respond to God?

How should the idea of propitiation change how we respond to others?

How should we live different by "remembering" Him?

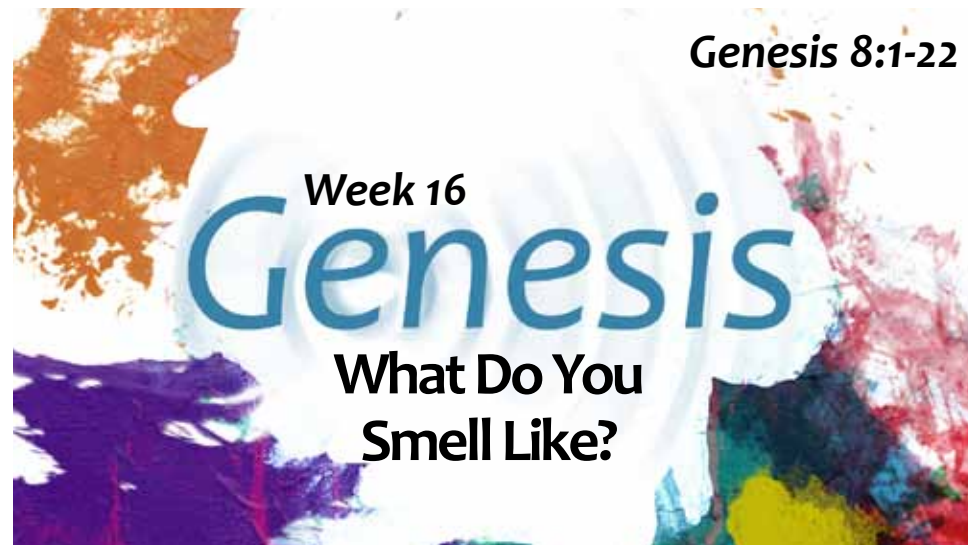
## Read Ahead

This week, read through Genesis 9:1-17

## Week 16

FAMILY & GROUP DISCUSSION

Genesis 8:1-22



2 Corinthians 7:10

Genesis 8:1-22

Numbers 15:39-40

Deuteronomy 5:15; 15:15;

16:12; 24:18, 22; 7:18;

8:2; 29:9

Hebrews 9:27

Romans 8:38

Revelation 8:3-4

Luke 17:26-27

2 Corinthians 5:21

Ephesians 5:2

NOTES & SCRIPTURE

[www.ourelement.org](http://www.ourelement.org)



# What Do You Smell Like?

**2 Corinthians 7:10** “For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.”

The Book of Genesis is characterized by both an easily discernible unity and a noticeable lack of uniformity. The history of the study of the book is marked by the tendency to stress one of these characteristics over against the other. Critical scholarship tends to see the lack of uniformity of style and vocabulary as a sign of the lack of unity in the structure and message of the book.

Conservatives, on the other hand, often ignore the rough edges in the narratives, thinking that in so doing they are safeguarding the unity of the book. What appears to be necessary to sustain a realistic understanding of the unity of the book is an appreciation of the nature of its composition and an understanding of its structure.

Much like the writers of the New Testament Gospels and the later historical books of the Old Testament (like Kings and Chronicles), the writer of the Book of Genesis appears to have composed his work from “archival” records of God’s great deeds in the past. We know from references within the early historical books that such records were maintained at an early stage in Israel’s history (Ex 17:14; Num 21:14; Josh 10:13); so it is not unlikely that similar records were kept at far earlier stages within the individual households of the patriarchs and their tribal ancestors.

The narratives within the Book of Genesis appear to be largely made up of small, self-contained stories worked together into larger units by means of various geographical and genealogical tables. What we see in Genesis is exactly what we should see, Moses, working under the direction of God, has preserved his records just as he had received them, sacrificing a lot of uniformity for the sake of historical faithfulness.

As Noah’s family prepares to re-enter life, Moses gives a brief glimpse of years of life in the course of just a few verses. Conceptually, spiritually, and morally, Genesis stands in striking contrast to all other flood stories.

The Flood narrative has an uncompromising moral tone because it is humanly wrought evil that is shown to be the undoing of creation. Sin destroyed everything but it was God’s remembrance of His creation that saved us all. *Genesis 8:1 But God remembered Noah and all the beasts and all the livestock that were with him in the ark.*

When Noah steps out of the ark everything is gone; no live stock, no birds, nothing, just a complete quiet. The first thing Noah does is worship God. *8:20 Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.* Noah names his sin and confesses to God.

Our first priority in all things is worshipping God. Noah has great gratitude for his safe deliverance. God doesn’t command a sacrifice; Noah does this on his own initiative.

## Propitiation and Expiation

- Propitiation literally means *to make favorable* and specifically includes the idea of dealing with God’s wrath against sinners.
- Expiation literally means *to make pious* and implies either the removal or cleansing of sin.

What we have to understand is that the idea of propitiation *includes* that of expiation as its means; but the word “expiation” has no reference to quenching God’s righteous anger. The difference is that the object of expiation is sin, not God. One propitiates a person, and one expiates a problem. The flood was expiation, and Noah knows it was only God’s grace (his remembering him) that saved him and his whole family.

Christ’s death and resurrection was both an expiation and a propitiation. By expiating (removing the problem of) sin, God was made propitious (favorable) to us.

The big idea is JESUS. GOD remembered us. We should live like we remember Him as well.

**Super Fitness Saturday  
& MOE Bicycle Ride**

Saturday, 10am at Rice Ranch Park  
<http://goo.gl/4afkK>

