



January 18, 2026

Valuing Life

Genesis 9:1-7

1. Sermon Outline:

- a. Every Human Life Is Precious in God's Sight
 - i. Human life is precious to God because we're all made in His image.
 - ii. God treasures life through provision and eternal justice
- b. Multiplication Is A Command and Blessing, Not a Burden and Curse
- c. What Should You Rethink in Order to Value Life as God Values Life?
 - i. What might you need to rethink about the unborn?
 - ii. What might you need to rethink about people all around you?
 - iii. What might you need to rethink about old age, extreme illness, or severe disability?

2. *Sunday Afternoon* – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. *Monday*: Every human life is precious to God because we're all made in His image.

- a. Read and meditate on the focal passage, Genesis 9:1-7.
 - i. What are the three most important truths you see revealed in this passage?
 - ii. In what ways do you see God blessing Noah and his sons in this passage?
 - iii. What restrictions or limitations does God establish?
- b. Now read Genesis 1:26-31 and 5:1-3.
 - i. What parallels are there between God's instructions to Adam in Genesis 1 and those given to Noah in the focal passage?
 - ii. What do all three passages tell us about man's creation?
- c. There is much debate about in exactly what manner we are "created in God's image." What does it mean to you that you are created in God's image?
- d. Read Genesis 8:20-22.
 - i. What does verse 21 confirm about our nature (see also Psalm 58:3, Matthew 15:19, and Romans 1:21)?

- ii. When combined with the focal passage, what do we learn about how God views mankind even after “the fall”? Have we lost “the image of God” because of sin (see James 3:9)?
- e. Psalm 139:13-16 is often used to demonstrate that God values all human life. How do Isaiah 43:4, Matthew 10:29-31, and Romans 5:8 also illustrate this truth?

4. **Tuesday:** *God treasures life through provision and eternal justice*

- a. How does the focal passage show both God’s provision and God’s justice?
- b. What changed between God’s initial promise to provide in Genesis 1:29-30 and the promise to Noah in Genesis 9?
- c. Read these verses and discuss how they demonstrate that God’s providential care shows that He values all human life: Job 12:10, Psalm 145:9 & 15-16, Matthew 5:45 & 6:26-30, Luke 12:6-7, Acts 14:17 & 17:25-28, 1 Timothy 6:17, and James 1:17. Which verse do you find most reassuring?
- d. We all recognize that God gives life (see Isaiah 42:5, John 1:4, and Acts 17:25). What else do these verses tell us about life in relation to God’s providence: Genesis 38:7, Deuteronomy 32:39, 1 Samuel 2:25 & 25:38, 2 Samuel 6:7, 1 Chronicles 10:13-14, 2 Chronicles 13:20, Job 34:14-15, Acts 5:3-5, 9-10 & 12:23?
 - i. What insight does this understanding of God’s providence shed on the issue of capital punishment as described in the focal passage?
 - ii. How does Exodus 21:12-14 expand and clarify to whom Genesis 9:5-6 applies?
 - iii. How do the establishment of cities of refuge (Numbers 35:6-34 and Deuteronomy 19:1-13) show that capital punishment is the administration of God’s justice and not man’s revenge (see also Romans 12:19 & Hebrews 10:30)?
- e. How does John 3:16-18 demonstrate God’s provision and justice at work? What effect should this have on how we live and what we do as Christians?

5. **Wednesday:** *Multiplication Is A Command and Blessing, Not a Burden and Curse*

- a. Read the focal passage and Genesis 1:28 again.
 - i. Why was the phrase “be fruitful and multiply” not just a command? How do the first words of Genesis 1:28 and 9:1 change the equation? On their own, would they have been able to obey and fulfill the command? Why or why not?
 - ii. What do these verses teach us about who is responsible for fruitfulness and multiplication: Genesis 4:1, 17:16, 21:1-2, 33:5, 48:9, Deuteronomy 7:13-14, Joshua 24:3, Ruth 4:13, 1 Samuel 1:27, Psalm 113:9, 127:3-5, 128:3-4, and Luke 1:24-25? With these verses in mind, what should be our response to every birth?
 - iii. Frequently in our society, couples with large families are viewed less favorably. What does the Bible teach us about how God sees large families (see Psalm 127:3-5 and 128:3-4, also Genesis 22:17, Exodus 1:7, and Proverbs 17:6)? Do you think concerns about overpopulation should influence how many children a couple has?

- b. Our society also sometimes tends to view children as a hindrance or nuisance (e.g., adult-only communities, resorts, etc.). How does Jesus' example in Luke 18:15-17 (also Matthew 19:13-15 & Mark 10:13-16) suggest we should feel?
6. **Thursday:** *What might you need to rethink about the unborn?*
- Read Genesis 2:7, Job 27:3, 33:4, Isaiah 42:5, Zechariah 12:1, John 1:4, and Acts 17:25 again. What is the Bible's explicit teaching about the source of all life?
 - What do Psalm 139:13-16 and Jeremiah 1:5 teach us about God's relationship to an unborn child?
 - How does God clarify the importance of an unborn child in the law He gave Moses in Exodus 21:22-25?
 - What do Luke 1:15 and 1:41-44 tell us about the consciousness and cognitive status of an unborn child?
 - Read Proverbs 24:11-12 and 31:8-9. Why can we not just turn a blind eye to abortion? How might the Parable of the Good Samaritan (Luke 10:25-37) apply?
7. **Friday:** *What might you need to rethink about people all around you?*
- What is the fundamental command Jesus gives us about how we are to think and relate to people around us – including those who are involved in the abortion industry (Mark 12:31, Matthew 5:43-48, Romans 13:9, etc.)?
 - The passage in Matthew 5 ends with verse 48 saying: "You therefore must be perfect, as your heavenly Father is perfect. (ESV)" While we can never achieve the perfection of God, in what sense can we be perfect?
 - Why is forgiveness (both God of us and us of others) necessary as we try to obey?
 - Why is sharing the Gospel message with unbelievers an inherent part of the perfection Jesus commands (consider Matthew 5:14-16, 28:19-20, Mark 16:15, Acts 1:8, Romans 10:14-15 & 17, 1 Peter 3:15, and 2 Corinthians 4:5-6)?
 - What do Matthew 18:21-35 and Luke 17:1-4 show us is an obligatory part of "loving our neighbor"?
 - What do you think Jesus meant by "stumble" in Luke 17:1-2 (compare Matthew 5:2-30)?
 - How seriously did Paul take this (see 1 Corinthians 8:9-13)?
 - What actions might we as Christians take that would cause a nonbeliever to "stumble" (reject the Gospel message)?
 - Read these verses: Exodus 22:21, 23:9, Leviticus 19:33-34, Deuteronomy 10:18, 24:17-21, 27:19, Psalm 146:9, and Matthew 25:35. What do they teach us about who God has stated He has a special concern that these people be treated properly?
8. **Saturday:** *What might you need to rethink about old age, extreme illness, or severe disability?*
- What do each of these sets of verses teach about aging:
 - Exodus 20:12, Leviticus 19:32, Proverbs 23:22, 1 Timothy 5:1, and 1 Peter 5:5?

- ii. Job 12:12, 32:4-7, Psalm 71:17-18, 92:12-15, and Luke 2:36-37?
 - iii. Psalm 37:25, Isaiah 46:4, 2 Corinthians 4:16, and 2 Peter 3:18?
 - iv. Joshua 14:11, Proverbs 16:31, 17:6, and 20:29?
- b. Jesus best demonstrated his attitude towards those with illnesses and disabilities by His miracles. Think about His miracles and discuss which ones show how He felt about physical disabilities, blindness, contagious diseases (including leprosy), and mental disorders. Can you think of a single case where Jesus allowed someone's condition to dictate how he felt about them?
9. **Application:**
- a. Abortion has been a "hot button" issue in the American evangelical community for years, and rightly so. But in our efforts to eliminate this horrendous sin, have we lost sight of a greater need? Have our efforts to address a moral issue politically inadvertently led to such schisms that they drive people away from the Gospel, their greatest need? Spend time thinking, praying, and listening to the Holy Spirit's leading, as you determine the proper balance in how to address these and similar issues.
 - b. God values every human life. This truth was captured in the Preamble to our Declaration of Independence: *We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator, with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.* As Americans grapple with what this means with respect to aliens living in America, legally or illegally, how should God's love and concern for all humans, all who are created in His image, inform what we do as followers of Christ? Pray that the church will not take positions that drive unbelievers away from Christ.
10. **Pray:** One of the International Mission Board's prayer focuses this past week has been for the Tribal Peoples of Nepal. Pray for these Unreached people groups in Nepal:
- a. **Helambu Sherpa.** Approximately 2,600 Helambu Sherpas speak a different language from the larger Sherpa community, and in recent years their primary source of income has been the tourist industry, including some who serve as guides into the high mountains. As Buddhists living in the only officially Hindu nation in the world, they face opposition that makes them less receptive to other religions. Less than 1% are Christians, and they are mainly residents of Kathmandu.
 - b. **Ansari.** Although the majority of the Ansari people live in Pakistan and India, the approximately 46,000 that live in western Nepal have a better opportunity to hear the Gospel. Less than 0.1% of these Muslims have accepted Christ. They are mainly small business owners or work in the textile trades.
 - c. **Bantar.** The Bantar in Nepal are somewhat unusual in that a girl is allowed to select her marriage partner by simply going to the boy's house, which is then followed by a marriage feast and ceremony. The 57,000 Bantar are primarily farmers and laborers with an extremely low literacy level, meaning they need the Gospel in an oral form. Less than 0.1 % are Christians.