

Sunday School - Genesis - After the Flood 05

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[0 : 00] or Genesis 11, yes. We're ready for verse 10. Genesis 10 through 26. Or Genesis 11, verses 10 through 26.

Let's look at those for a bit. How does it begin? Again, these are the generations of Shem.

Now, you'll notice a couple of things in there. We're going to pick up and address the generations of Shem, that is, his offspring.

But we took a break. We were in generations of the sons of Noah, and then we took a break for what? Yes, the Tower of Babel.

Now we're going to come back to Shem. Now, why to Shem? What about the others?

[1 : 15] He's the ancestor of Abraham, who is the ancestor of Israel.

So, this is a history written specifically to Israel. And so, more time is going to be, more detail is going to be spent in this family than the others.

It's not that the others don't play a part. They're going to play a big part. But, this is the one that God is ordaining that will eventually be his chosen people.

Jesus will remind them of what was said, that they are to be a light to the Gentiles.

That's why in the immediate reference, now I know we sing this little light of mine, and that's okay as a metaphor.

[2 : 26] But, in context, when Jesus said, the city on the hill cannot be hid, he's talking about whom? Israel. Yeah, and the city of Jerusalem.

And he said, look, you're a light to the Gentiles, but you've hidden it under a bushel. I digress. I'm sorry about that. But, that's where the reference really is to.

The offspring of Shem will eventually be God's choice for the chosen people. Now, it's going to be because they're the only ones that are good, right?

Right? That's not what God said, did he? He said, it's because I chose you. I chose you.

Okay. Genesis chapter 11, verses 10 through 26, we see that we're addressing the generations of Shem. We broke for the confusion of the languages, the Tower of Babel.

[3 : 30] Now, you notice something else. Have you seen it? Or has it jolted you?

Apparently not. You notice that he says, he lived so many years and he... You see that? That's a detailed timeline again.

That kind of broke off for a while while we were in that parenthesis. But now he's resuming a very detailed timeline. That's why some of us adhere pretty strictly to the 6,000 to 10,000 year age of the earth.

Why? Because God writes a pretty detailed timeline down. He writes a pretty detailed timeline and this is going to be...

This is going to... Well, I jump ahead. But it's going to prove important in certain establishments much later in history. In a couple thousand years after...

[4 : 47] Well, 4,000 years or so after this. But right now, we're going to look at this. It's remarkable in that section you've read it. When was...

You see Abraham in there mentioned? Well, at this point he's going to be Abram. You see his name mentioned? Okay. Okay. Now, it's interesting that Abram was alive somewhere in the approximate area of 20 years while Noah was still alive.

Abraham lived about 170 years while Shem was still alive. It's unlikely that he ever knew him.

because we do know something else about Abram and his family.

Well, they did move. It will come much later. But... The children of Israel, after they are Israel, after they're established, after the giving of the law, they're going to remind...

[6 : 24] be reminded to give up the idols that your fathers worshipped beyond the river. So, Abram was an idol worshipper.

His family was. Now, he listened to the true God. When God spoke to him, he listened. But he did not begin... He did not all his life, for instance, worship Jehovah God.

He was unaware of him, apparently. That's going to come later. We'll see that again. Now, how does... Well, anyone else have anything?

There's another name in there. You see the name Eber? He is a predecessor of Abram. You see that name?

Josephus, in his Antiquities of the Jews, says that this is the man for or from whom the epithet Hebrew came.

[7 : 34] So, for what it's worth, that came from Josephus. The word Hebrew, apparently, or at least Josephus said, came from Eber.

So, they are descendants of Eber. That's just free. That really isn't. Okay, look.

If you have nothing else, let's move on then to Genesis 11. 27 through 32 is the next set.

These are the records of the generations of whom? Terra. Okay. Let's look at those for a moment. I know you're familiar with this history, but we'll review.

Because there are some names in here that we're going to see frequently later on in Scripture, aren't we? Okay. Okay. How does verse 27 read again?

[8 : 57] These are the generations of Terra. Now, you see how the history, how the timeline is narrowing now.

Pretty rapidly, isn't it? Now, we're at Terra. Now, does, I don't know about you, but sometimes when I read so-and-so beget, so-and-so beget, so-and-so beget, I kind of, I beget to get dozy.

However, let's just take a side light here for a moment. Go to Luke chapter 3. Go to Luke chapter 3, verses 23 through 38, if you would, please.

You usually get this in December, if you get it at all. What is this?

It's the genealogy of Jesus. Now, this is written somewhat for me. I know it's written for the Jews to establish Jesus' lineage, his inheritance of the throne.

[10 : 33] However, it's also written to me when I'm starting to think that the stories, the events in Genesis that we've been reading thus far are mythical.

They're metaphors. They're really allegories. now, when Luke gives the genealogy, do you see where it starts?

What's it start? Okay, read it exactly how it's written. Okay, read it exactly how it's written. Okay, you left out the last phrase.

Okay, okay, now, in your scripture there, for me, it's a little hard to discern, but the first son is in non-italicized print, right?

The son of, supposedly, the son of Joseph, who was then, and the editors, for clarity, say, the son of Eli.

[12 : 17] Eli. But if it's in italics, what do we know? It's not there in the textus receptus, the received text of Greek, does not have the rest of the sons in there.

It says, it doesn't have the word, the son. It really runs along, basically, of. So, it would be supposedly the son of, of, of, and so on.

So that it clarifies it when I get to that last verse. Read that last verse in that chapter. Right.

Because in your scripture, that's going to read, Adam, the son of God. Right? But, that's not in the original text.

There is only one begotten of God. Who is that? Jesus. The only begotten son.

[13 : 38] That's why John 3, 16. Right? That is Christ. Now, back to the, to, how this ties into Genesis.

It ties it historically into Genesis. So, God thought it was fairly important that I see the timeline to the ancestor.

It also makes it very interesting. You know this verse. As in Adam all died, so in Christ will all be made alive.

Now, that's not all the world. Please understand, because I've taken that verse out of context. the context of the verse is the resurrection of the dead for those who believe in Christ.

So, that means the church, those who are saved, will all be made alive, because Christ rose.

[14 : 56] And, that's why the apostle Paul writes, death came by the first Adam, and life by the second Adam.

That's why he uses in that section there in Romans, he says, or, that's not Romans, is it? That's, that's in Corinthians, 1 Corinthians.

He says that he calls Jesus the second Adam. I'm glad I live in this dispensation of grace, because had I been living, had I been here in Genesis where we were reading, I would not be in Seth's line, probably.

I don't really know my heritage, to tell you the truth. I have no idea, passed about three generations. I think the family kind of sneaked it under the rug.

But, anyway, the point of it is, if I'm a Gentile, I have no hope. God, because I'm without God.

[16 : 27] So, in this dispensation of grace, those who were not a part can become a part.

And we are, as it were, sons of God, generically, sons of God, through the work of Jesus Christ, by faith, and faith alone.

And, that's a wonderful thing. That's a really wonderful thing. We have the hope of eternal life, because of what Jesus did.

Okay, back into Genesis. Anyway, anyway, so the first Adam became a living soul, and the second Adam, a quickening spirit, or the spirit that makes alive.

That's what the quickening means. Okay, back to Genesis. So, here's the timeline running through here.

[17 : 43] Where was Abram living? At this point, where? Ur of the Chaldees, last week, we talked a little bit, I think it was last week, we spoke a little bit about Ur, what was there?

The big ziggurat, the tower, in the plain of Shinar. This is where Abraham was raised.

All right? Now, Ur of the Chaldees was one of the earliest, at least archaeologically, what they've discovered.

It's one of the earliest great civilizations. nations. So, this was Abraham's area. Now, what?

What happened? By the way, Ur, the ziggurat of Ur is about 150 miles northwest of the Gulf, the Persian Gulf.

[19 : 04] It's right up in there. What does Terah do? Who is Terah?

Okay, Abraham's father. What does he do? He moves. He says goodbye to the family and moves. Okay.

There's what he does. He moves the whole clan, right? No. Nahor. What do you know about Nahor?

He died before his father, right? Or was that Haran? Haran died. Okay. So, at least Terah picks up and moves whom?

Abram and Lot and well, and Sarah, Sarai. Milcah, and Milcah, who was Milcah?

[20 : 26] Okay. Now, verse 29, Abraham Nahor took wives for themselves.

The name of Abram's wife was Sarai. Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and Iscah.

I know I'm not pronouncing that right, but. Now, he makes a comment about Sarai, which seems offhand, but we know that this is historical, and it's going to prove important later on.

So, he tells me now, what does he tell me about her? Yeah, she's barren. She has no children. She can't have children, unless God says.

have children, and then that's what he will do. So, what else are, Nahor is what relation to Abram?

[21 : 46] He's a brother. He's going to become important later on. Do you remember why he will be important? He will become the grandfather of Rebecca, and he will be the great-grandfather of Rachel and Leah.

Those are going to be pretty important later on, aren't they? if you remember, that history is starting to tie together a little bit in terms of God's plan and how he works this out.

What else do we, now it's not stated here, but what do we know else about Sarai, if you remember?

Now, you're going to have to spring forward in your mind toward Abimelech when Abram's coming into Canaan.

What do we know about her? At least according to Abram. She's a half-sister. Right. He, and she's beautiful.

[23 : 01] Take heart. When she went into, I know we're springing ahead, but we are going to get there. But take heart.

When she went into Egypt, and Abram says, you're really beautiful, and they're going to kill me because of you, she's about 65, 70 years old, so that's not bad.

Okay. So, he will become important. Or, he himself, at least he plays a role.

He will become the grandfather of Rebecca and the great grandfather of Rachel and Leah, who will, in fact, be very important. Now, Abram says that she is the daughter of Terah, although they don't have the same mother.

daughter. So, he married his half sister. Now, how long did Terah live? 205 years.

[24 : 15] Okay. Any other details in there that stick out to you or that you want to? Yes? I can't answer that because they don't, in my, in my understanding, they don't appear again.

So, I don't, I don't really know. I, I, I, well, we don't know if he died there or if he died.

Okay, you're right. You're right. You're right. Okay. Yeah.

Okay. Well. Yeah. Well, that's true. Well, what was Jesus' name?

Joshua. So, it wasn't a new name. What does, by the way, what does Joshua mean?

[25 : 49] Salvation? is of the Lord, right? Or, God saves. Pretty important name. Pretty important name. And, so it is with, with several of the names.

Jacob was used numerous times and so on. But, okay, let's go.

He, Terah lives 205 years. Now, when did, when did, when did, when did, when did, Abram, hear from God?

Go on to chapter 12. 12, you're allowed to spring forward there. Go to chapter 12. It's in, we can look in the first six verses.

What does he say?

[27 : 16] what does God say to Abram? Move.

Specifically, what does he say? right? Right. Now, go back up then into verse, or into chapter 11 and look at verse 31.

Haran. The clan moves up to Haran. Now, I know this isn't very accurate, but here's Ur of the Chaldees.

Here's Haran and here's Canaan. So, they move to go to Canaan up here.

Why? You have a map in the back of your Bible? Huh? Okay, yeah.

[28 : 34] If you have a map in the back of your Bible, it's because they have, what are they taking with them? They're taking livestock. They're taking a bunch of livestock.

Canaan. So, instead of crossing the desert to go straight to Canaan, they're going to go the crescent, the fertile crescent area.

They're going to come around. So, he goes north to go south. Kind of. He's actually making a western.

Now, I know I'm not in perspective there, but, so they actually start to move. God starts to implement this plan even before he shows us that he calls Abram.

So, okay, so what does he tell Abram? Go to a land where I'm going to show you what? I'm going to make you a great nation.

[29 : 41] I will bless you and I will, I'll make your name great. That is, you're going to be famous.

What else? Right? Well, he says, you, Abram, first, are going to be a blessing. How does the apostle Paul tell me that worked out?

Paul uses that phrase in relation to whom? In you, all the nations of the earth will be blessed.

What is he talking about? He's talking about Jesus. He's talking about Christ. Okay, so I'm going to make you a blessing. I'll bless those who and I will curse those who curse you and in you all the families of the earth will be blessed.

Now, what did Abraham do about it? He went.

[30 : 53] So, what do we know about Sarah again?

Yeah, she's barren. But in you, I'm going to make of you a great nation. now, this isn't the only time God's going to speak to him and remind him of this.

There are a couple of lessons that I need to learn from it. One is, when I read in the scripture, especially in things, proscriptions and prescriptions, that is, things I ought to be doing as a Christian, things I ought not be doing as a Christian, when I read those, if I disagree with them, my tendency is to, you don't understand.

My case is, my case is different. It's unique. Well, my case, I may be unique, but no temptation is taking you, but such as is common to man.

Roger, you're a unique individual, that's true, and it's a good thing, by the way, but, you're a unique individual, that's true, but you're not so unique that you're special.

[32 : 41] because nothing's come into your life that isn't common. It's not novel.

There's always a tendency for me, especially in great trial, isn't there, to think nobody's had it like this. Now, do I know that to be true?

No. No. I know it to be false. Does it feel true at the moment? Yeah. But I know that that's not God speaking, don't I?

That's the flesh talking to me. God. So, Abram obeys God even though he doesn't have the result in hand.

Bring it home to this dispensation and what we look at now. what do I know?

[33 : 54] What do I know if the Lord tarries? What do I know is the most likely thing to happen to my body? It's going to decay.

in fact, I know that this body is dead because of but my spirit is alive because of Christ.

Now, I know that. Does it feel that way? Not always. Not always. Sometimes it doesn't feel so great.

But I know the truth, don't I? And I need to concentrate on the truth. Then, so, I may know, or I may know that my body is going to decay and eventually it's going to die.

And it may not be pretty in the doing of it. But I know what lies, as we say sometimes, on the other side.

[35 : 15] Now, when we say the other side, what do we mean? The other side of that veil of physical death, right? So, the physical death is going to come, but I know that on the other side of that is life eternal.

And that life, by the way, is a vibrant life. There is a bodily resurrection. The physical body won't be like this mortal body.

It will put on immortality. So, I know that. So, along with Abram, when I think of Abram's faith, okay, I'll get up and go.

I need to remember that, don't I, when I'm walking through the valleys. Because I know what God said. And in fact, in Romans chapter four, is it, where God talks about faith?

The faith of Abraham? He said, Abraham believed God. And it was reckoned as righteousness.

[36 : 41] That's wonderful for salvation, and it's also wonderful for my walk, isn't it? Because I can believe God, because God is faithful.

And he cannot, he cannot deny himself, and he cannot lie. It's impossible for God to lie.

So, I can rely on that. And God helped me rely on that. Okay, so, he picks up, and he said, well, I'm not going to go yet, because we only have a couple minutes, so I'm going to remember the other thing about this.

Is this, when God talks to Abraham, and he says, pick up and go to land I show you, this is what I'm going to do. Does he say, if you do this, then I will make of you a great nation?

Come on. Does he or doesn't he? Well, you know from the scripture later, that Paul is going to argue this point, for salvation by grace through faith, isn't he?

[38 : 19] He's going to use this as an example, and he's going to say, look, the law is a covenant, but the covenant did not set aside the promise. The promise is steadfast.

God doesn't nullify his promise. so, I'm thankful that my faith rests on the veracity and the character of God and not on my steadfastness.

That's a wonderful thing. That is a wonderful thing. Think about that. Because if I'm honest with myself, how many times do I fail?

I don't want you to answer. And it doesn't rely on that.

It relies on Jesus Christ. Have a great day and a great week.