

Sunday School - Roger Phipps - From Creation to Deluge

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[0 : 00] So, we have, we've been through the creation and the temptation. So, Satan comes to Eve, the serpent, comes to Eve, and he says, did God really say that you couldn't eat of any of these trees?

Well, that's, right away, that's a temptation to me, isn't it? Hmm. So, he doubts the word of God. Well, he wants her to doubt the word of God, eh? He wants me to doubt the word of God. In fact, why do we call, I know I'm a newcomer.

When this church was organized, why was the name Chosen Grace Bible Church? Because the foundation is the word of God.

And is it or is it not? Did God really say that? And then he says, well, she says, we can eat of every tree, but except the one in the middle, and we shouldn't even touch that one lest we die.

[1 : 20] Now, what does he say? You'll not really die. And why does he, or why does he want her to think that God didn't tell her the truth?

For God knows. What? That when you eat of that, you will, help me with it, you will be like God. God. God. And your eyes, knowing good and evil. Now, there was a bit of truth there. Because if you eat of that tree, your eyes will be opened.

You will know good and evil, Eve. But he left out part of it. You're also going to be separated. You're also going to be guilty.

So, Satan has tempted me to doubt God's word, to doubt God's veracity, to doubt God's character.

[2 : 36] Like he's some, now, God is God. He cannot deny himself. So, how can he elevate me to his level?

He cannot. And still be God. He cannot deny himself. What was Satan's, what was Satan's rebellion about? He wanted to be God.

I want to supersede God. I want to push him out. God can't do that. There are a few things he can't do.

One was the early temptation. He cannot lie. And he cannot deny himself. And there are a few other things he can't do.

He can't get better. And he can't get worse. That's part of the immutability of God and the perfections of God.

[3 : 40] He can't improve and he can't digress. So, he's perfection in all of his character.

And that's why in Romans, for all have sin and fall short of what? I need a savior.

I need a savior. And this is reminding us. So, we've gone through the temptation. And we've gone through the inquiry. Now, why did God ask?

Did God need the information? Did God know where they were hiding? Yet, he says, Adam, where are you?

Is that not how the Holy Spirit works in my life anyway? Roger, where are you? What are you doing here? What are you thinking that about?

[4 : 50] What's with that? So, we're going to see. Well, we won't jump ahead. Or I'll try not to jump ahead.

So, where are you? And what's Adam reply? Why? You're supposed to be doing this from memory. Don't cheat, John.

No. What does Adam reply? Why'd I hide? Ah. We were naked, so we hid.

Now, what's God ask? Who told you that? Now, were they naked before the fall?

Before they ate of the fruit? It's not so much that they didn't know they're naked. It's that the nakedness had no meaning to them.

[5 : 56] Because they had not eaten of the tree of the knowledge of good and evil, which is going to, well, what's the first result right here? Guilt.

And it causes me to do what? What's the tendency? To hide from God. To hide from God. So, God says, who told you that? Have you eaten? Did God know that they did that? Sure he did. God, what does David say in the Psalms? Before there's a word in my mouth, you know it. Before I ever did anything, you knew what I was going to do. Before I was conceived, you knew me. You knew all my parts. Now, I don't grasp the infinite knowledge of God.

[7 : 05] I don't even come close. I don't grasp finite knowledge very well. Much less God's knowledge.

So, God knows it. But he's, shall I say, prying it from Adam. That, and when I, when I have, when I come to Christ for salvation, my first thing is, I must admit I'm a sinner.

I have to confess not only my own failing, but I have to confess the sufficiency of the Lord Jesus Christ and what he has done on that cross.

An insufficient salvation will not do me, will it? So, it's something of a picture.

I don't mean that the analogy carries completely through. Don't try to carry anything but just the illustration. But it's something of the picture of my salvation, isn't it?

[8 : 26] This is where I have to walk. I have to admit what I've done. But Adam doesn't admit that right away, does he?

What's Adam say? It's Sherry's fault. I can say that. Sherry's not well this morning, so she's, see, she's at home, so I'll, it's Sherry's fault.

And what? What? And you're the one that gave them to me, so, Lord, you know.

Ultimately, whose fault? Now, I'm thankful that when you know someone who blames God for something that they didn't like.

Or maybe it was a, maybe it was a genuine, horrible tragedy. But I don't blame sin.

[9 : 38] I blame God. Now, could God have stopped it? Yes. But that doesn't make it his fault.

It's still sin. That's ultimately the issue. So then God looks at Eve and he says, Eve, what have you done?

And Eve said, the serpent tricked me. Well, maybe tricked isn't the right word there.

Because she uses the word deceive. Or actually, she uses the word beguiled. Which may have to do with deception.

Or it can have to do with deception. But the beguiling is really a lure. Remember the description? When she saw that the tree was good for food and a pleasant, and that it would be pleasant to eat, she took and ate it.

[10 : 54] And then she gave it to Adam. So, now, now we come to the results. The questioning's over.

Now it comes time for God to pronounce what's going to happen. So, let's look at verses 14 through 19 initially, if you would, please.

14 through 19. And as you look at those, I'll...

Would someone be willing to read that aloud? And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all the cow, and above every beast of the field, upon thy valley shalt thou go, and thus shalt thou eat all the days of thy life.

And I will put enmity between thee and the woman, and between thy seed and her seed. And it shall bruise thy head, and thou shalt bruise his heel.

[12 : 17] And to the woman he said, I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband.

And he shall rule over you. And to Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it.

Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles, shalt it bring forth to thee, and thou shalt eat the earth of the field.

In the sweat of thy brow shalt thou eat bread, till thou return unto the ground. For out of it wast thou taken, for thus thou art, and unto the dust shalt thou return.

Okay. Now, first of all then, what's he say to the serpent? You're cursed?

[13 : 44] Keep going. Keep going. He doesn't have a leg to stand on, said John. Okay.

So, you're cursed. You're going to crawl on your belly, and figuratively, figuratively, you will eat dust all the days of your life.

And, Steve. I have a question. Is God referring to thy seed, the woman, or the serpent? Thank you. Well, boy, I wish you hadn't asked that, because he says it of both.

And I don't know. It's a, this will be a picture of the second Adam, the seed of the woman, and Satan.

But Satan doesn't necessarily have children. So, I can't carry that. Oh, the question was, when he says, I will put enmity between your seed and her seed.

[15 : 00] So, is he talking about the seed of Satan or the seed of the woman? Yes. Now, he does say that.

The seed of the serpent. So, whether this is a double entendre or not, I don't know. But at least, it is a picture of what's going to happen in terms of Satan and Christ.

What will happen on that cross? No, that was a question. What will happen on that cross? What's going to happen to Jesus?

He's going to die. His body, this is part of the Emmanuel. And I keep reminding myself of this because Christmas has no meaning except for the cross.

accepting the cross and the resurrection of the Lord Jesus Christ. That's why he came.

[16 : 14] He came. So, on that cross, Satan wins the battle over the flesh in that, but it's only a temporary win.

It's not really a win, is it? Because, while the body actually dies, God said, I will not suffer my anointed one to see corruption.

corruption. That body's not going to decay in the ground. I won't let that happen. Jesus, while he's still walking, and before Gethsemane, well, I'm sure there were many Gethsemanes, but before, or before the arrest, we'll put it that way.

But, Jesus said, as the Father has life in himself, so he gives it to the Son to have life in himself.

That is, he's independent. The life is in him. My life is dependent. Jesus is the way and the life.

[17 : 45] Now, and it is through Jesus that we have life, both eternally and we should have it abundantly, right?

So, elsewhere, Jesus will say, no man takes my life, I give it willingly, I lay it down.

I have the authority to lay it down and he doesn't stop. And I have the authority to pick it up again.

This is the commandment I have from my Father.

So, on that cross, Satan is going to bruise figuratively, Christ heal. He's going to kill that physical body.

But, Christ will rise again before corruption. We're going to rise again, but the bodies are going to decay.

[18 : 56] God's going to put them back together. matter. I don't understand. I don't care. I believe. I don't understand how he can do it, but I believe that God knows where every atom he's ever created is.

and if he wants to put that body back together, it's not going to be a big deal for the creator of the universe to find those.

Anyway, back to the illustration on the bruising of the heel. The last enemy to be defeated, 1 Corinthians, the last enemy to be defeated will be death.

we'll get into that in a bit and look at a couple of the promises we have. So, I'll put enmity between thee and the woman and between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his heel.

Satan will ultimately be relegated to, and this is in historical perspective, and I don't know how my history and the eternity all work together.

[20 : 22] What does that mean, the bruise the head and the heel? The illustration, the illustration is the serpent's on the earth, and the man crushes the head, the serpent strikes the heel, or the lower parts of the man.

The picture of Christ is the temporary death of Jesus and the ultimate, not so much destruction, but ultimate relegation of Satan to the lake of fire.

No, the serpent's head. No, the heel happens to the seed of the woman.

I will put enmity between thee and the woman, and between thy seed and her seed. Her seed shall bruise thy head, and thou shalt bruise his heel.

It is a finality. finality. And the finality is that Satan is a defeated foe.

[22 : 04] I kind of wish he didn't have so much power, but fortunately I've read the end of the book, and I know who wins.

I'm thankful for that. I don't want to go through the book. Don't misunderstand me. I don't like some of the things that I see happening, and I'm certain you don't.

In Revelation, he's pictured as the dragon chasing the woman who's giving birth to Messiah. saved.

But it's not going to work. The remnant will be saved. Just for everybody's benefit, what is enmity?

We don't use that word very often. enmity is not actually the conflict itself.

[23 : 29] It's not the physical action. The enmity is something of an emotion, a hatred, deep-rooted hatred.

hatred. Okay? Now, Adam and Eve are going to share one curse.

What is it? I know you, I heard it. Death. They're going to die. They are going to die.

Let's look, please, quickly, at Romans chapter 5, verses 12 through 21.

1. So, you have your scripture open.

[24 : 35] I'll begin to read, and then I may stop. And when I stop, you fill it in. Let's try that.

Therefore, just as through one man's sin, who was that man?

just as through one man's sin entered into the world, and death through sin, you.

Because, so death spread to all, how did death come to me? through Adam.

It's passed down. As through one man, death spread to all men. For until the law, verse 13, sin was in the world, but sin is not imputed when there is no law.

Nevertheless, even before the law, what? Through until even those, even over those, who had not sinned in the likeness of the offense of Adam.

[26 : 01] And Adam is what? Finish this verse. Who's him who is to come? Okay. So, before the law of Moses, sin was not imputed where there is no law.

Nevertheless, the results of sin were still death. For who? everyone.

Even those who had not sinned necessarily in the likeness of the original. Even those who had not got from God, don't do this.

And then I did it anyway. Even them. Even though they didn't hear that, death still reigned. There's a reason for that.

Let's go on. verse 15. But the free gift, what's the free gift? Salvation by through and that's because of how good I am, right?

[27 : 21] No, that not of yourself. It's the gift of God, not and why does God do all the work in salvation and I can do none of it?

Lest any man should boast. God's going to be the savior of them that believe in Jesus Christ and it won't be because I'm so good.

and it won't be because of anything that I do after I'm saved. And it won't be the best day I ever lived with the best intentions I have ever had don't measure up, do they?

It won't make it. I need a savior and there's only one. I need the righteousness, the perfection of righteousness of God and there's only one that can provide that and that's God.

Emmanuel, God with us. It is because of the perfections of Christ that I have the hope of salvation and eternal life and the resurrection.

[28 : 50] I'm so grateful for that. If I'm thankful for anything, it better be for that, hadn't it? That I don't have to face the judgment and the wrath of God in my flesh and on my own.

I'm thankful. Okay, so, but the free gift is not like the transgression. For, if by the transgression of one, the many died, much more did the grace of God and the gift by the grace of one man, Jesus Christ, abound to many.

So, in Adam, it went, the transgression went to everybody. But in the obedience of Christ, Christ, all who trust in the Lord Jesus, have that free gift, don't they?

Now, 16, and the gift is, oh, I'm sorry, and the gift is not like that which came through the one who sinned, for on the one hand, this is verse 16, the judgment arose from one transgression resulting in what?

Condemnation. But on the other hand, the free gift arose from many transgressions resulting in justification.

[30 : 35] So, the free gift of God is not that I'll only save you because of one sin, it's because all the sin of the world ever committed was placed on Jesus.

He became sin for so that we may be the righteousness of God in him.

That's pretty important to me. that's the amazing and amazing grace, isn't it? For if, verse 16, by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will what?

In through through through Jesus Christ. So then, through one transgression that resulted in condemnation to all men, even so, through one act of righteousness, that is Christ's, there resulted justification of life to all men.

So as through the one man's disobedience, the many were made sinners, even so, through the obedience of the one, that is Christ, the many will be made righteous.

[32 : 14] And then he goes on to describe why the law came. So we may as well just say it. Why did the law come? So that the transgression might increase, that is, to be made more grievous.

the law came to make my sin so obvious, and so manifold, because the law covers a whole lot of things, that the righteousness and the grace of God might be shown.

to be so magnificent, so abundant, so that grace abounded all the more, so that as sin reigned in death, so grace might reign through righteousness to eternal life, through Jesus Christ our Lord.

as Christians, we have that hope. We have that hope. And it's a sure thing. Yeah, it's not a I hope it doesn't rain anymore today hope.

Commonly, you know, you've never noticed that we deteriorate the language, right? But, the hope that he speaks of, when we say hope, we usually mean wish.

[34 : 08] I wish it wouldn't do that. I desire that it wouldn't do that. But it's not the same word. When we use the word hope in God's word, we're talking about an assurance.

it has not been realized in history, but it's a certainty in eternity. That's why he can say, you have been raised with Christ, and you have been seated in the heavenlies.

I may not feel like I'm seated in the heavenlies, but thankfully, it doesn't depend on my feelings. Depends on the work of God.

my, that's why so often, if we're swayed by our emotions, or we, no, not swayed by our, that's the wrong word.

If I believe based on my emotions, I'm going to sink. I'm going to sink.

[35 : 20] Because some days I don't feel like it. I, I think of, this is used in a different context, but the idea of feelings.

Tony Evans, some of you have heard of him. He has a radio program, or did have a radio program. program. Now, I'm not suggesting that you use your children as illustrations from the pulpit, but, Evans did.

I heard, I happened to hear this sermon, and he called him by name, and his son was supposed to take out the garbage every day, and Tony came home, and it hadn't been done.

And he said to his son, why didn't you take out the garbage? He said, I'll get it later. He said, it's supposed to already be done. And he said, why didn't you do it?

And his son said, well, I didn't feel like it. And Tony said, I can change the way you feel. My salvation does not depend upon my feelings, and neither should my obedience.

[36 : 53] My salvation depends on the work of God, the veracity of God, the character of God.

He can't fail. That's where my hope is stated, on that finished work of Christ on the cross. With God's stamp of approval, that this is my beloved son.

It was more than just the dove descending at the baptism. It was at the resurrection. You can trust this, he says.

My salvation doesn't depend on how I feel on Monday or Tuesday. You know, there was a cartoon out there that it is pretty funny, you know, the first five days after the weekend are the hardest.

my salvation does not depend on Monday morning. My salvation depends on what Christ did.

[38 : 06] Neither should my obedience depend upon how I feel on Monday. My obedience should depend on what God said. the position of God does not change.

Whether I take out the garbage or not, it's not going to hurt my salvation one day. Right. Right. And I'm thankful for that. Does not our salvation also start with our feelings of guilt and shame after we confess it was like it's the beginning so at some point do rely on a little bit of our feelings because if not, we wouldn't feel the guilt that we are a sinner.

Right. Or no. Am I We don't have to feel the guilt. We have to acknowledge the guilt. Some people are guilty every day.

Feel guilty every day. Some of us are guilty every day and don't feel like it. But just as an example, once I remember Jonah, Jonah was quite relaxed and sleeping in the ship.

But he knew, he knew that he was defying God. God had told him to go to Nineveh and he was sailing the other way.

[39 : 52] So that's why you're always careful about, well, I've prayed about it and I have a peace. once you've made a decision, there is something about the human psyche that once you have made a decision, you feel much more relaxed.

In fact, for those who are, for an agitated personality, the time to know that a person is in danger of harming themselves or others is way before they've made the decision to do it.

because once that decision is made, they seem very peaceful. And you know how that is. It's the approach of a major decision that is the hard part.

Once the decision is made, there's an emotional relaxation. So we can't rely on our emotions. No. We are given emotions and they are part of us, but they are not what we believe in.

The emotional feeling of guilt and remorse. Some people are going to feel it more acutely than others.

[41 : 29] In fact, she's with the Lord now, I believe that. She believed in salvation, but she had to be saved every week because she never thought, well, maybe I didn't really believe it because this week I had all this stuff going on.

That's not reliable. So the emotions don't necessarily drive me. My hope is built on trusting what God said, on God's word, not on how I feel about it.

Now, the emotions play a different part for different persons. But, I have to acknowledge guilt in my heart, intellectually, to acknowledge that I'm wrong, not necessarily to feel it.

Well, if you will, so, what does God then say to Eve? I'm going to rush through this last part.

I will multiply your sorrow in childbirth or in conception, and your desire will be, and he will.

[42 : 58] Now, that's not necessarily part of a curse. curse. That is part of what God has said is the order of his creation.

Then, what does he say to Adam? Cursed is the, this is a big deal. Cursed is the ground because of you.

Now, what did the ground do? What did the animals do? what did the plants do?

Yet, all of creation is subjected to the curse because of because of Adam. Because of you, Adam, the ground is cursed.

And I am going to stop there, and we'll pick that up. God willing, when we meet again. Thanks very much. Have a great day. Have a great day. Have a great day.