

# Sunday School - Roger Phipps - From Creation to Deluge

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Date: 15 December 2022

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- [ 0 : 00 ] We're starting with verse 16. We have just come through Cain's interaction with the Lord. And apparently he's still interacting face to face.
- And in a very telling statement we end, I will be driven from your presence. So God has said, look, Cain, you're going to be a wanderer.
- No longer is the earth going to yield to you. Now, this goes beyond what the curse was with Adam, who brought the curse upon the earth because of his eating of the fruit.
- And the earth then, God said, you know, from the sweat of your brow, now you're going to earn your bread. And this goes beyond it because he tells Cain, it's not going to yield to you.
- You're going to be a vagabond. You're going to be a wanderer. And so now we take it up. Look at verses 16 through 26, please. And when I say look, I mean read them.
- [ 1 : 15 ] I say look, I just want to pitch it up. Look, I say look, I'm Weight. And you're going to be a viewer. Look, I just want to Ψ. Look, I am going to be a advisor. And that's how I have now. And I say, look, I'll apply to you who I am.
- And say , look, I suspect I can give up if I have a man or tadi. And that's how I disable it. And I say, look, I can give up if I can do it and you'll use my hand as your hand. So that's how I don't reach you.
- I can do it as why I don't have a brother when I achieve this beginning today. But I'll do that because I can't do it. Well, I'll do that and I'll do it because I will ruin it. In those first five verses, we see a rehearsal of verses that we've seen before.
- Do you read them? What are they? Okay. That is, verses... Well, no, I'm wrong.
- I'm sorry. I jumped ahead of myself. So, what did Cain do? He went out from the presence of the Lord.
- [ 2 : 30 ] And how are things going to be fundamentally different for him? No God.
- He will no longer have that intercourse with God. Up to this point, God seems to be reacting to Adam and Eve and Cain and Abel face-to-face, as it were.
- That is, in the theophany. This is going to end for Cain. He's going out of the presence of the Lord.
- Okay. That's one thing. That's the big thing. And then the other thing, of course, is that he's no longer going to be a crop farmer, right?
- He's going to be a vagabond or a wanderer. Okay. Now, we don't know how many children Cain had.
- [ 3 : 37 ] But we are told the names of some of his descendants, right? Okay. Of those that you read about, I think five are named, are they not?
- Who's named? Enoch. He's not the Enoch that we usually think of, by the way. Okay. Irad.

Yeah, I can't pronounce them, but that guy. And Lamech.

Of those, only one really has anything said much about him. Who is it?

Okay. What do we know about Lamech? And there's an interesting thing that is said about him. What is said about him? That's one thing.

[ 4 : 49 ] He took two wives. We see a problem here going to happen already, don't we? Anyway, he took two wives. It's kind of interesting that that's remarkable here, isn't it?

But it's remarkable to me that God determined to say something about him at all. And this is what he says about him.

He took two wives and then he said something. And what did he say? I have killed a man for what reason?

For wounding me. And? I've killed a young man for. Yeah.

Now. He doesn't stop there. What does he say? If Cain, my predecessor.

[ 6 : 00 ] If Cain has been avenged what? Now, come on. Sevenfold. Sevenfold. Sevenfold. Sevenfold. Sevenfold. By the way. Who said that? I'm sorry?

God said that. If Cain, now, who's talking now? Lamech. Lamech. Lamech. Or Lamech. Or this guy. If Cain's avenged sevenfold, ten times what God can do, right?

Well, okay. Sorry. Sorry about that other seven times. That says something about his spirit, I think.

Is that ever... Has that changed in the world? Not really, has it?

Eh, God. Man. Many great things, many comfortable things, have come to us.

[ 7 : 24 ] Through what we historically call the Enlightenment. But a whole lot of bad stuff came with it, didn't it?

A whole lot of baggage came with it. No longer is the overall philosophy going to be God-centered. Now it's going to be...

I'm sorry? Man-centered. Now it's anthro-centric. Now, that has always been a bit of a problem.

I mean, what did Cain say? Where is he? I don't know where he is. I'm not his keeper.

And when God said, this is what's going to happen, Cain says, it's not fair. This is too much. It's really not new, is it?

[ 8 : 25 ] It's really not new. Okay. Now. It looks... It looks... And I'll just give my personal view.

It looks a bit like, or it smells a whole lot like to me, generational degradation. See, by this time now, Lamech is taking two wives, and he's saying, it's not bone of my bone and flesh of my flesh, and the two shall be one.

Now it's... What can I accumulate? No longer is it the Lord said, I'll avenge Cain seven times, but now Lamech is going to do it 77 times.

Don't mess with me kind of stuff. By the time of Noah, this is going to have filled the earth, isn't it?

The violence and the corruption will have filled the earth. So. At this point, Cain disappears from the record.

[ 9 : 46 ] Okay. Now we go back to Adam and Eve. Now. We pick up Adam and Eve again, and now we have a rehearsal of verses that we have heard before, beginning with chapter five.

But as we come to Adam and Eve, we see what happens here. This will start with chapter four, verse 25.

Another son. Seth. Now how old is Adam at Seth's birth? He's 130 years old when Seth is born.

Now. We have no record of how old he was when Cain was born. Or Abel. We don't know.

But we do know this much. That in 130 years after creation, and I'm going to, and I'm assuming that Adam's age is reckoned from creation.

[ 11 : 04 ] That's an assumption on my part. The scripture doesn't really tell me that specifically, but I don't see any other way of reckoning it myself.

So, at 130 years, he has a son, Seth. What does it say about it? Okay.

What, Eve named him, and what does she say? He's the replacement, or God has given me a son to replace Abel, who?

Okay. So, she apparently doesn't, and I say apparent, I don't want to read into it too much, but, it is, it is interesting that the Lord did not record that she is lamenting the disappearance of Cain, too, because she's lost Cain.

He's gone, and will always be gone. God sent him out. Look at verses, the first five verses of chapter five, if you would.

[ 12 : 37 ] We're going to come back to the end of chapter four, but I want, I want to get this first. Now, let's go back to the end of chapter four, and Seth has a son, right?

Okay. And, called his name, Enosh, and then there's an interesting phrase.

Yeah. At this time, or in, in Enosh, general, or, period of time, men began to call, on the name of the Lord.

Now, you should have Lord there, capitalized, in all caps, which means, it, in the English, we call it, Jehovah.

So, this is the given name of God, or, the, the, the, the, the generalized name for God, is Elohim, the, the plurality of, greatness, for, for, for lack of better understanding on my part.

[ 14 : 06 ] This is, this is, well, first of all, who wrote, who did God use to pen this? Moses.

So, that will be, that will be interesting when we get into the lineage a little bit here, and we're not, we're not going to spend a lot of time there, I doubt.

Most of us don't spend long periods of time in the lineage, but, anyway, so, at this time, men began to call on the name of the Lord. Now, we don't know, any more than that.

but, it implies that up to this point, there was more intimacy. So, now, we, we are going to notice something about what is said about the, the people hereafter.

I know we'll notice that, because up to Cain and Abel, we know that God interacted, personally, as a, I think, as a theophany, but very personally.

[ 15 : 22 ] They spoke to him, and they got answers from him. If I stand here, and I tell you that God told me to tell you this, what should you do?

Yeah, run. That should send a flag, right? But not at this point.

So, now, men are becoming, are calling on the name of the Lord. Now, you've read those first five verses in chapter five. Verses one and two are a rehearsal of verses we've heard before, aren't they?

It's kind of a revisiting, or a restating, of chapter one, verse 27. John. In verse two, male and female, created a theme, and let them call their names.

In other words, he called both Adam and Eve Adam. Yeah. And, Mr. and Mrs. Adam. Yeah. So, the name Adam is, we don't have, we don't, we don't use it this way in English at all, but, the name Adam, is the name we give him, and it means man, and we use generically, when we say, man was created, on day six, what do we, do we mean only man?

[ 16 : 55 ] Not, not, not man, sexually, but, man, commonly, as a, as a mankind. Um, so it is stated here, and he called their name Adam, or he called their name man.

So, anyone else, jumping in there? They're, they're, incidentally, this whole business, that you see, ballyhooed about, about, pronouns, is, not only confusing, it's, divisive, that, there's nothing wrong, with generic pronouns.

In fact, if you, if we spoke a Latin language, we'd have a hard time, with any, noun, because they're all, gendered, aren't they?

Everything. So, I don't get it. But that was free. How old was Adam when he died?

We can keep reading now. Let, you can, keep, keep your eye on your page, and keep reading ahead, because, the questions are going to flow.

[ 18 : 23 ] I'm not going to stop, for long periods anymore, I don't think. How old was Adam? 930 years.

Now, how many children, did Adam and Eve have? We're not told. But, we figure, that there are a bunch.

Okay. Now, let's go from, from Seth, and, we're going to try something, a little different here.

I'm going to, yes. Yeah. Yep.

Man was created, in the image of God. man is now born, in the image of, man, or, his parentage.

[ 19 : 32 ] And, the biggest deal with that is, sin nature. From which we are not delivered, but Carolyn is.

and, while there's a, an emotional, hole, there is a great joy, and peace, in knowing, that number one, absent from the body, is to be, present with the Lord, and that, when Jesus comes, for his church, we who are alive, and remain, shall not precede, those who have gone before, but the dead, will rise first.

Incorruptible. For flesh and blood, doesn't inherit, the kingdom of God. Okay. That wasn't, really, where I was supposed, to be going with this, but, it, no, it, it reminds, you reminded me, and, and, she's fresh in our minds, and I see, Tanya sitting here.

So, I'm going to read, and when I stop reading, you, you finish. Okay. So, we're starting with, let's start with verse six.

Seth lived a hundred and five, five years, and became the father of, Enosh. Then Seth lived, eight hundred seven years, and became the, after he became the father of Enosh, and he had other sons and daughters.

[ 21 : 21 ] So, all the days of Seth were, and, Enosh lived 90 years, and became the father of Kenan, and then Enosh lived another 815 years, after he became the father of Kenan, and he had other sons and daughters.

So, all the days of Enosh were 905 years, and, and Kenan lived 70 years, and became the father of, and he had other sons and daughters.

And, and Kenan lived 70 years, and became the father of Mahaladel, or Mahaladel, then Kenan lived 840 years, after he became the father of Mahaladel, and he had other sons and daughters.

So, all the days of Kenan were, and he died. Do we get a theme? And Mahaladel, well, lived 65 years, and became the father of Jared, and he lived another 800, I'm going to kind of paraphrase here, 830 years, and he had other sons and daughters, so all his days were, and he died.

And, now, we're going to keep going, and then we're going to get interrupted. Where are we going to get interrupted? You see this refrain.

[ 22 : 54 ] He had this son, and then he had other sons and daughters. He lived this long, and he died. We're going to get interrupted there, though.

Where? Enoch. Well, wait a minute. Wait a minute. Verse what? Okay.

So, well, Enoch lived 65 years, and became the father of? Methuselah. You know, the guy who wrote the song? You don't remember it.

lived 900 years in 69, died and went to heaven, but in plenty of good time. Now, look away. Okay, you don't remember. Some of you are old enough to remember that.

Yeah. No. If I sing it, you definitely won't recognize it. Now, verse 22.

[ 24 : 03 ] Enoch what? Okay. After he became the father of Methuselah, he had other sons and daughters, and all the days of Enoch were, and he died?

What? He was not, for God took him. It means, I believe, it means he didn't see a physical death.

That he just, God took him. It's a good picture of what's going to happen for those Christians when the Lord Jesus comes in the cloud, isn't it?

They will not be because God will take them. Is there anyone else that we know of?

Elijah. Yeah. Now, it doesn't say of Elijah that he was not, for God took him. It said that God took him, and it doesn't say he rode in it, but what?

[ 25 : 28 ] He was attended with the chariot of fire. Chariots of fire?

Yeah. Okay. So, Enoch interrupts this period. Let's take a break here for a moment, because we've been in this repetition of, and he, and he died.

Let's look at death in the dispensation of grace for just a moment. Just one moment. 1 Corinthians chapter 15. Would somebody go there, please?

1 Corinthians chapter 15. One person, hold up your hand. I'm going to ask you to read. Okay.

Thank you, Shiloh. Would you please read verses 20 through 26. But now Christ is risen from the dead and has become the first fruit of those who have fallen to me.

[ 26 : 36 ] For through fine man came the death, fine man also came the resurrection of the dead. For as in Adam all died, when he sowed Christ, all shall be made alive. To each one in his own order. Christ the first fruit, after were those who are Christ, he became.

Then comes the end, when he delivers the kingdom to God's Father, when he puts an end to all rule and all authority and power. When he was praying to the Israel of all enemies, and the last enemy will be destroyed in the dead.

This is the hope of the Christian. Death will be destroyed when Jesus gives all things to the Father.

Now, in chapter 15, verses 52 through 57, the trumpet shall sound and the dead shall be raised incorruptible.

What does that mean, by the way? Okay, what's corruption? Yeah, I heard it.

[ 27 : 47 ] Decay. Decay. Now, we can use it figuratively as in the corruption of morals. We don't know anything about that, do we?

Or, we can use it literally as in the corruption of the body, which is the way it's being used here. The dead shall be raised incorruptible.

The sting of death is, it's in that section of 52 through 57.

Sin. The sting of death is, and the power of sin is, but in the resurrection and in Christ, those of us who are in Christ, God gives the victory through Jesus Christ.

Right? Christ fulfills the law for us so that our righteousness is acceptable to God.

[ 29 : 14 ] Our righteousness is Christ's righteousness imputed to us, that is. So it's not my righteousness that I have intrinsically, it's what's been accounted to me through Jesus Christ and the power of Him.

I think it's a Getty song. No guilt in life. This is the power of Christ in me.

From life's first cry, till final breath, Jesus commands my destiny. We who are in Christ have this wonderful promise.

Not because of our righteousness, not because we're good, but because Christ is. And we have trusted Him. That's the gospel, and that's why it's important.

If I obey the principles of God, even if I'm not saved, my life will, on earth, in general, be better than if I don't.

[ 30 : 40 ] But I'll still be lost. I'll still be lost. The gospel is, I don't have to be.

The gospel is, that Christ took that punishment on me. So as in Adam all died, so in Christ, okay, that's important to remember for us in the dispensation of grace.

for those who have not believed, it is the gospel unto salvation.

For those who have believed, it is our solid promise. And it's a promise based upon the veracity of God Himself, who cannot lie.

I'm thankful for that. I am thankful for that. Now, okay, let's look at, let's look at those last verses of chapter 5.

[ 32 : 00 ] Enoch walked with God, and he was not, for God took him. By the way, this will be the last person, or one of the last persons, there's going to be one other person of whom the scripture records, and he walked with God.

We'll find that out someday. Or you'll look it up. Now, for Abraham, he walked before God, or, but it is a different word.

Abraham walked before God. Enoch is the next to the last person of whom the scripture says, and he walked with God.

So, I personally believe that this is still the theophany, and Enoch, Enoch walked with God for how long? 365 years.

That's pretty good. That's a relationship, isn't it? So, now, as we read down through there, Methuselah has a son.

[ 33 : 27 ] What's his name? Lamech. It's not the same one we just read about earlier. That was a descendant of Cain.

This is a descendant of Cain's replacement Seth. by the way, by the way, by the way, why, why does, why does God run through this line?

I know it's jumping way ahead, but why, how many, how many children were born during this time?

By the way, this, you can get a better one, I believe, if you look up, I think his name's Bishop Usher. If you look up him, he has a, a little better timeline, and it carries way out.

The first one doesn't, doesn't really fit on my screen resolution well, and I did not try it out on this screen before. That's Adam in the first yellow, okay?

[ 34 : 58 ] Why the, why is this the lineage registered? Yeah. who's this written to?

The Jews. This is basically your family history, Jew. That's what, that's what God's telling them. So that's why the lineage runs down through there.

It doesn't mean there are no other children. It doesn't mean there are no other important children. children. Now, it will be, it, you have heard something along the line, this is the godly line of Seth.

Have you ever heard that? I have. And, and it will probably be more important as we finish this study, my, this portion, um, my stint as teacher.

You, we'll, we'll finish up in chapter 6. It will become more, it will probably resurface there. Is there anything that scripture tells me that Seth's line was godly?

[ 36 : 25 ] Not really. Now, we know that individuals in it were. Yeah, but that was before, well, that, that is Seth's son, that's true, but does that indicate all men or just his line?

Did God call Israel because they were godly? how do I know that? Because it says so in, God reminds them of that at Mount Sinai.

He, he says, Deuteronomy chapter 7 verses 6 through 9 if you want the background, but he said, he said, I brought you out.

It was not because you were more populous. It wasn't because you're better people. It was because I set my love on you. I chose you from among all the peoples of the world.

Now, what was Abraham doing when he was called to be the father? When he was given the, what was he doing?

[ 37 : 50 ] He was worshipping idols. Now, that doesn't, so, in that part, in that way, I kind of know that this line is historical for Israel.

It doesn't necessarily mean that everybody in this line was, jump ahead, you're going to know this anyway. how many people got on the ark?

All of the people, out of all the people living. Now, here's the birth of Noah.

I know I'm jumping ahead. Here's the birth of Noah. And that's why that line is there. When Noah was born, born, when Noah was born, all of these people except Adam and Seth were alive.

Enoch was with the Lord. Now, we don't know that they all lived in the same place, do we? It's not said that they all lived together.

[ 39 : 12 ] But it gives you an idea of all the persons alive then, how many got on the ark? Seth's line wasn't all godly because a lot of them died, a whole lot more than didn't.

so, for that reason, I'm a little hesitant to say the godly line of Seth. They are the godly line in that God chose that line, but Israel was not chosen because they were righteous.

Israel was chosen, God says, because I decided to. I set my love on you. I chose you. He promised Abraham to give him the descendants, and he kept the promise, and he reiterates that, by the way, it is not because you are good, it's because of the promise I gave to your father Abraham.

It's not always because of the firstborn, by the way, because, what about Abraham's son? Was it the firstborn that was chosen?

you know the answer, was it? No. What about Isaac's son? Was it the firstborn that was chosen?

[ 40 : 48 ] No. So it's not about the firstborn either, is it? for what it's worth there.

And with that, we're going to have to stop. We will pick up, God willing, next week, and finish with what Lamech says about his son.

And we'll pick up there next week and hopefully we'll finish. Have a great day. Good night.