

Sunday School - Genesis - After the Flood 07

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Preacher: Roger Phipps

- [0 : 00] Okay, Genesis chapter 12, if you would, we're going to rehearse those first six verses in the beginning, because we kind of left everything hanging.
- Genesis chapter 12, verses 1 through 6 we'll begin with. So, read that in context, and then I'm going to try something different for just in the beginning.
- Read those to yourself in context. Okay, now, who would volunteer to be a designated reader?
- Sarah, please, would you begin with verse 1? Go forth from your company and from your relatives, and from your father's house, to the way you provide those days.
- Okay, hang on. What is this? This isn't a trick question, this is a very simple question.
- [1 : 37] What did God just say? Okay, what is that? A command or an instruction, right? Now, this is to whom?
- So, it's under the law, right? Not yet. As of now, there is no Israel. This is given to what we commonly call the patriarchs.
- It's an instruction. It's a very early instruction to Abraham. But it is an instruction. Now, I have a question.
- In this dispensation, and I'm not necessarily very good with dividing them all up.
- We do know, just exemplary, we do know there was a different dispensation with Adam and Eve before the fall, don't we? Okay.
- [2 : 46] Does anybody, can anybody give one example of how we know that for sure? Okay. How did they dress before the fall?
- This is the easy one. What? Yeah, yeah. Actually, not necessarily a birthday suit, because they weren't birthed, as we think of it.
- Okay. So, yeah. Splitting hairs there. Okay. But, they were naked. Now, they were wrong, right?
- Boy, that sounded awkward. Well, wait a minute, because, in a very little bit, that's going to be wrong, isn't it? We don't know how long it took them to disobey God.
- But after the fall, were they naked? They were initially, but right away, they recognized, what?
- [4 : 01] It says, they were ashamed, because Adam replies, to the Christophany, the God who walked with them, God said, where are you?
- What are you doing? What are you doing hiding in the brush there? And what does Adam say? We were naked, and we were ashamed.
- So, now we have, see, there's one change in dispensation. because, and in fact, when God gives the law, he's going to be far more precise in what that's going to involve.
- You know, men dressing like women, and so on and so forth. Yes? Yes? Yes. How did Adam and Eve know? How did Adam and Eve know?

- Guilt? How did Adam and Eve know? No. Well, today we'd say it's just a social construct.
- [5 : 37] But we see there, that's not true, is it? That's not true. See, they recognized shame, which they had not had before.
- Now, I know we've gone over this in our first section, but it's worth rehearsal right now. We do see there are divisions, right?
- And then when he gives the law to Israel, there's going to be another marked division, because now it's going to be covenant to the law. And then, of course, for us, the big one, and the big one is going to be the great parenthesis, the day of grace, where the law shows me sin, leads me to Christ, but now I am not justified by works, I'm justified by?
- Now, any faith? Faith in God. Yeah.
- Now, let me ask you this. If I believe that Jesus died on the cross, am I justified?
- [7 : 13] No, I'm not justified. Why? Because that's an historical fact. I have, well, now we use a little different nuance of faith, don't we?
- I have to trust that that death, burial, and resurrection is applied to whom?
- To me. If I don't believe what God said about what he did, I'm, yeah, I can believe in the historical references, and still not believe in the efficacy of the work.
- So, it's important to believe in the efficacy of the work. Now, back to the point, though. Let's roll back here. God told Abraham to do something, right?
- Does God in this age tell me to do anything? No. That's it. His faith is proven by doing what God said.
- [8 : 29] That's how you, that's how you, you kind of have a previous faith by doing it. He doesn't do that in the way. Okay, hang on to that.
- Because Paul addresses that. And James addressed it. And they don't, and I have to be careful where I, how I use that, don't I?
- because, well, we'll get to that in a moment. Does, but remember that, we'll address it.
- Does God tell me to do anything today? What does he say? Give an example. Okay, that's, that's, believe on the Lord Jesus Christ and thou shalt be saved.
- That's, that's one thing. He, now, does he just, does he say anything else for me? See, we're kind of, I think I'm stuck here in, does God tell me to do anything for salvation?
- [9 : 41] Does God give the church any instructions? how about behavioral, this is a, do this, Abraham, does God ever tell me in his word, in this dispensation, Roger, do this.
- Okay, we have, we have divergent. Oh, okay, okay, through his word, the, the inspired revelation, the revelation that he has given me.
- In his word. Does he tell me to do anything? Okay, there's one example. Flee sexual immorality.
- Now, am I told to do that as a Christian? Yes. Okay, does he get, anybody have another example? Walk in love as Christ loved you.
- Now there, I, I like the walk in love. It's that other phrase that bothers me. As what?
- [11 : 01] Ah, ooh, you know, I kinda, I kinda, I kinda scratched that, part of that out. Because he tells husbands, here's another example.
- Husbands, this is my anniversary, right? Now, he doesn't stop there. Husbands, love your wives. Oh, and, ooh, ooh, now, hang on, Lord.
- You know, Sherry's wrong. And what's he say? It doesn't matter. I'm not telling you, Roger, to live that way because only everybody has to act correctly.

Jesus said, Jesus said to his disciples, hey, so you say, you love, he said, big deal.

Even the, even the publicans love those who love them. That's not what I told you, is it? So, God does tell me some things today.

[12 : 32] In fact, in virtually, other than Philemon, off the top of my head, I can't think of any of the letters that Paul wrote to the church.

And I say church in general because the letter written to Colossi applies to the day of grace, doesn't it?

The letter written to Timothy applies now. Those are injunctions. Now, in those, I can think off the top of my head, I can think of none of them other than possibly Philemon, wherein Paul does not address some prescription and or proscription for this dispensation for the church, those who are in Christ.

He doesn't expect the heathen to live that way, but he does expect me to live that way. Now, there's a big difference and we're coming to it. Yes?

Right. Right. Now, he did write about unbelievers, but he wrote to the church. And the only people really in the church, and I have to be careful to understand this in definition and not necessarily the general ideas that may come to my mind when I think of church.

[14 : 19] if somebody, you stop on the way, this happened to us when I was a boy. We're Sunday morning, we're driving down the road.

We didn't have far to go when I was a boy. There was a guy that was pulling a wagon of hay, unusual on a Sunday morning, even for those who had no thought about the Lord, but apparently he had to move it from one barn up to the cattle.

Anyway, whatever the reason he was there, some of the bales had fallen off. He got a little excited. You know how those hay wagons, they wobble sometimes.

But anyway, so part of the back corner had fallen off. We stopped and helped him put them on, and he thanked us, and he said, are you folks going to?

Okay. Now think about that. Now, it comes Thursday morning, morning, and it's my turn to mow.

[15 : 47] Okay? And I tell Sherry, see you darling, I'll be back in the afternoon, I'm going to the church.

Now, am I going to the church? Am I? I'm going to a building. Am I going to the church?

church? No. The church goes to the building. The building has been dedicated to the Lord for the church to meet.

The church is made up of the people. Yes, it's the body of Christ. It is not a building.

It is not a place. It's not even an occasion. You know, we're having church. There are a lot of different churches besides the church of Christ.

[16 : 53] Believing in Christ. A church is an organization of Christ believing in something the same thing. They're working for the same thing. That's a church. A group of people doesn't have to be for Christ.

It's something else. It could be. The original tongue just simply means a group called out together together.

The called out ones. Okay. That's why it's that's what the original tongue means.

In English though, we would not use the church to mean the synagogue and we would not use church to mean the mosque and we wouldn't use church to mean the meeting of the Elks or Masons or whatever or Lions Club or whatever it is.

We normally would say but we do sometimes use the church to talk about the building and so on. So here when we're talking about the church we're going to be talking about that body of believers whether universal or in a congregation.

[18 : 16] So God does give instructions. Now let's move on here. Sarah is going to pick up with verse two. So hang on.

Okay. Thank you. Now what's he say? Okay.

I was going to ask that next but you jumped it. That's fine. What is this? it's a okay. Now what what limitation is put on this promise?

Well I know we have taken it out of its context so don't jump too quickly. Keep checking the context. Huh? well does he say if you go I will make a view.

There there there there there isn't a really a qualifier I have to read that qualifier kind of put it in there. And and is not a qualifying it's a conjunction it but but let's let's look at it a minute here.

[19 : 48] It we can in well I infer it I don't know that it's inferred there when we'll get to why in a or implied I don't know that God implies it but let's infer it for a moment but this is a promise now what what does the promise entail a great and and a great name right okay now has that promise been set aside well it it's down the road from Abram but it has it been set aside today well what about see when you look there's where you start to say well let's see in

Romans Paul says that the nation of Israel has been temporarily set aside but does that mean the promise is set aside well he does say that doesn't he he said am I not I I am the Lord I am not a man I do what I say and if I say it it will come to pass so if God says it it will come to pass so don't you appreciate that what does he say about your salvation in Christ it it is a sure thing is it going to come to pass is the resurrection of your body going to happen yes is eternity with the

Lord going to happen yes boy am I thankful God is not a man that he should lie okay so has the promise been set aside I kind of blocked her from reading the rest of it so let's go on with verse three if you would hold well they were a great nation through David and Solomon because this all already this is going to be uniform with can you count the number of sands on the seashore so shall your descendants be right now those go together so let's keep going verse three thank you now

I will and now is this a covenant or a promise has it been set aside do we know anywhere in scripture that it has been set aside where those is it dependent upon let's let's step it up into the law is it dependent upon Israel's faithfulness this is before the law how did it play out let's say when they were in idolatry even after the ten southern tribes were carried by Assyria and dispersed and switched around resulting in what we what will be known when

Jesus walks the earth it will be known as the area of Samaria which is why they disliked the Samaritans it wasn't because it was in their mind Samaritans were a well they were not only a confused breed I use that word loosely people but largely because when the ten tribes separated from the two northern tribes the ten tribes in order to keep well if people go to Jerusalem to worship what's going to happen their hearts are going to go back to a united kingdom so what happened the calves they made idols and they called on the name of

[25 : 42] Jehovah but they worshipped him in high places and so forth so that when Jesus goes to the Samaritan woman or and talks to her she says who's right come on help me the Jews or because our forefathers have always worshipped God on in in these hills right who's right who did Jesus say he said the Jews are right because God told you to worship where Jerusalem so that's part of the that was a long digression to that's why they hated Samaritans that and they were pompous but beyond that beyond that has this how did it play out when they went into

Babylon Israel was judged by God they were taken captive to Babylon by the way only the ones who were wicked were taken captive right see I know that when bad things happen to me it's a trial when bad things happen to you it's a judgment yeah we laugh at that have I ever thought that way no yeah you know well they got what they deserved didn't they they asked for it

I didn't ask for it but they did do I remember it in the midst not every time do I when I'm now what happened to Babylon Babylon was used in fact this is a big statement God called Nebuchadnezzar God said this about Nebuchadnezzar he is my servant who I have used what I'm glad that's up to God now what did God do to

Babylon he judged them why because of what they did now you take it as you will but but I must remember this in God's providence and in his control he says some things and he brings them to pass and this he has not necessarily in my knowledge set aside the promise of the peoples that curse and bless his people right so he says that to Abram now this the last part of that verse four what does he say now has that been true there you go

Galatians chapter three Galatians chapter three is an easy is the most bold one where Paul lays out this is what was meant by that promise and in your seed shall all the families of the earth be blessed the Gentiles can come to God through the seed of Abraham the seed who is Christ Jesus I can even be saved only because of this he said they have all the stars you can't count them they are the seed that's not we're heavenly that's what the stars versus the sand that are earthly and he populates them as sand us stars well okay but he hasn't actually revealed at this time

[31 : 28] Jesus Christ we don't know that until Romans do we so in you shall all the families of the earth be blessed now let's let's go on please with verse well actually it's verse four I said verse three but it verse four would you please Sarah okay now this is Abraham's response or Abram's response to what God let's go let's go back verse one was that what an instruction this is Abram's response what is it read it exactly as it says so he went right

God said this and Abraham went does God ever give me instructions boy I'm sure glad I'm just like Abraham and so I do it I'm thankful for grace because sometimes sometimes I don't read the instructions real well it is supposedly attributed to Mark Twain when asked by a reporter because Mark Twain as those who have read his stories and appreciated them he was a great

American author but he was also an avowed skeptic and remained so and supposedly when asked why he was so such a skeptic he had problems with the Bible and the person supposedly asked him is it the parts of the Bible that you don't understand that bother you so much and the response ascribed to him and sounds very much like him it's not the parts I don't understand that bother me it's the parts I do understand that bother me God helped me in the church not to be that way right I'm thankful for grace because sometimes sometimes we're not so be at peace with one another as far as it depends on you well yeah but if he acted better if he acted better

I'd be at peace okay let's move on then so he departed from Haran they've already moved from Ur of the Chaldees God tells him leave your home leave your family take a lot so he departs verse five if you would please sir okay now let's go ahead and read okay so

Abraham gets up and goes right now it tells us where he went he went down to Canaan he went as far down as Shechem and which in my understanding is down toward the Dead Sea so he traveled through part of Canaan so here we're reminded who's in the land the Canaanites which just to rehearse who are the Canaanites descendants of Canaan and who was his father

[36 : 53] I heard it go ahead Ham you'll remember about Ham right Ham um despised his father in that Noah was making good decisions helps some things but Noah got drunk he lay in his tent exposed Ham saw him went and told his brothers instead of covering it over he went and told his brothers his brothers covered their father and when Noah awoke he said cursed be Ham no he said cursed be Canaan so the Canaanite was then in the land remember this history is written and specifically to and specifically to whom

Israel who's God is delivering it obviously Moses wasn't here then but Moses pen is writing it and so he's writing it specifically to Israel and he regularly reminds them of who they are and why they were going to Canaan right now what's Moses going to do in Canaan what no I mean Moses it was a trick question you know the answer he's not getting there is he he's penning this but he's not going to Canaan God's going to take him up on the mountain he's going to see it but he's not going to enter he's not going to enter just as an analogy this wasn't my intention but as I said

I'm very thankful for Sherry and what God has done for me through her I could metaphorically have climbed the mountain and looked into marriage and seen what it could be but yet never really enter that promised land that God had that's a metaphorical oh dear yes God well he literally literally God said he despised him that is

Moses despised God now let's be careful with words the definition of despise when I say I despise something very often the connotation is I really hate it or I dislike it or something despised literally means to not treat with its proper respect so God said Moses you did not treat me with respect before the people and you said shall I bring forth water from this rock I know we're jumping way ahead but that's literally what Moses did when he disobeyed God that literally he disobeyed God because he did not treat God as holy God in the day of the law in the day at well when we when we we just got through going through

Daniel or David the man remember when David was bringing the ark he wanted to bring it to to Jerusalem how did he carry it the Levites on poles no he put it on a cart what happened to the cart the cart hit a hit a bump the ark started to rock what happened the guy put out his hand and did what he steadied the ark now was his intention right did he treat God with the respect God had demanded no what did God do he killed him I'm thankful for grace have

[42 : 22] I ever this wasn't planned have I ever treated God with less respect than I should okay have a wonderful week next week you're going to have a treat I'm not going to tell what it is because I don't know yet