

Sunday School - Genesis - After the Flood 03

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[0 : 00] Genesis chapter 9, we left off in 3 through 6. Let's just jump in there. The section we're still looking at is Genesis 9, 1 through 7.

That's the last portion we read. And just as a reminder, there were a couple of things that God said to Noah and his family in there.

One we've seen before, and the others we haven't seen. What's the one we've seen before? The be fruitful and...

Right. We have seen that back in the beginning, right? Now, we've seen something here that God says to them that we haven't seen before.

What's that? Carnivores. Human carnivores. We haven't seen that in the Revelation before.

[1 : 19] In the beginning, God gave all the plants for food for all the animals and for men.

Now, he's opening that up. In fact, when Noah was commanded to put the stores upon the ark, he said all manner of food for you and for the animals, right?

So now, now God says, not only are they going to be food for you, but he's going to do something to the animals.

Right. He says he's going to put fear of you into the animals. So, that we had not seen before. Now, there...

In terms of that meat... Has anyone... I don't need to see your hands, but has anyone ever heard of a person that says, well, in the beginning, man wasn't supposed to eat meat, so therefore, we should need it now.

[2 : 39] So, but what does Paul say? What did Paul say to the Corinthians, who had the question about, well, should we eat meat that was sold in the marketplace?

Because usually, in the Grecian cities, if it was meat that was butchered, it had been sacrificed, as it were, to some idol.

And so, the question arose, well, what about Christians? That's a reasonable question, isn't it? So, what's the answer to that?

Everything's made for us, and go ahead and eat it, so long as you're not giving offense to a brother who might stumble because it was, you know, his faith isn't as strong, Paul said, in Romans.

Their faith is a little weaker, so they, their conscience won't allow them to eat the meat, but he said, if your faith is strong, and you recognize that the idol is, it has nothing to do with you, that Christ has overcome all this, then go ahead and eat it, so long as it doesn't offend your brother, or cause your brother to stumble.

[4 : 18] Paul. So, and to Timothy, Paul said, you remember what Paul said to Timothy, that something, that false teachers would come along in the last days forbidding certain foods?

and what did he say to Timothy? Everything is good, because it's been sanctified by prayer.

It's, you thank God for it, he said, it's set apart for you. Sure. Yeah, because not with the, yeah.

Yeah. You're sick. Or, yeah.

Right. That is one restriction that God's going to put with the eating of the meat, and he's going to put it on Noah, and he's, he says, you may eat only the clean animals.

[5 : 46] Well, you're not stopping me, now come on. What, what did he say to Noah? You can eat any of the animals, only, not with the blood.

Don't eat the blood. Now, he doesn't explain to him, yeah, with its life, that is its blood.

Now, he will tell Israel why that is.

Because Israel will be commanded not to eat it with blood. Now, by Israel, I mean at, when, at the giving of the law, okay?

At the giving of the law, God will tell them dietary restrictions. He will tell them in Leviticus, chapter 20, he'll tell them the reason he's giving them this dietary restriction is you're going to make a differentiation between the clean and the unclean, and the, the, you're going to keep the law because you are a holy people set apart to me, and I'm going to make you different than all the nations or all the Gentiles.

[7 : 12] And the reason, so, that's getting a little bit advanced for where we are right now, but right now, he says, the life is in the blood.

The, that word life is translated both in the Old Testament and the New. It's translated two different ways. one way it's translated life.

The New Testament word that corresponds here would be sometimes translated life and sometimes it's translated soul.

So, that's where, that's where we get it. The English translators did that depending upon what, you know, where their theologic and doctrinal position was.

I'm not a good enough expert with the, with the language, with the original languages to know exactly why the difference is.

[8 : 24] There is another word for life that means the actual vitality principle. there's another word and, and we, we saw that at, when God formed man of the dust of the earth and he breathed into his nostrils the breath of life.

The breath was the same word you see here for life and life was that word that is used for the vitality.

so when, when Jesus says I am the resurrection and the life, though it's in Greek, it's not in Hebrew, the life is that vitality.

Always in the New Testament where you see eternal life or life everlasting, it's always that vitality.

So that's how we know, that's part of how we know about the bodily resurrection. It's not just the spirit. It's that living part.

[9 : 38] So, they are commanded not to eat the blood because the life is in the blood. Okay. Now, let's go ahead with verses, unless there's more to go, let's go ahead with verses 8 through 17.

Let's look at those. That would be our next section. It begins with, then God spoke to Noah and to his sons.

this is the first time we see God's making something.

What is it? This is the first time in Genesis we've seen God making a covenant. covenant. This is the first time we've seen God making a covenant.

And, what is this covenant? Okay.

[10 : 56] A couple of things here. Number one, there will never again be a flood that destroys the whole earth. That doesn't mean there's never going to be a flood. But, there's never going to be another flood that destroys all flesh as this one has.

He makes that covenant. The other one is, as long as the earth, or the other portion of it, as long as the earth remains, this has to do with when's the next judgment coming, doesn't it?

As long as the earth remains, what's going to happen? The seasons. Springtime and harvest. Summer, spring, winter, fall.

Now, the next time I grumble about the cold weather, winter, I'll try to remember that this is what God said.

Right? Okay. So, he makes this covenant. With whom does he make it? Everything that he created, right?

[12 : 23] Both beasts and animals. Oh, both beasts and animals. I'm sorry about that one. Both beasts and the family. Noah and his yeah.

Some of us are beasts, yes. So, he makes that covenant with everyone.

Now, I'm going to remember that toward the end of this. right? Because something's going to be going on later. Now, is that all?

He makes it not only with the ones that are there, but all those who were yet to be born. different. So, God's covenant is for everyone for all time, from Noah till whenever he closes the door on earth.

So, he gives a sign for it. What's the sign? Yeah, it is not the sign for perversion.

[13 : 50] It is the sign the refraction of light is the sign that's given by God.

The God who created he created everything from nothing and he made it act like it does. And if you go to almost any school, certainly any public school, and you go to most universities, you're going to be taught that that's accidental, right?

Indeed it is. Indeed it is.

God does understand physics. He understands chemistry, he understands biology, he created it. Okay, so the covenant is signaled in the rainbow, this covenant by the way is referenced by Peter in 2 Peter 3.

Do you remember what Peter says there? Okay, 3.7.

[15 : 25] 2 Peter 3.7 if you want to check it out. Actually, 2 Peter 3.7 if you would please check it out. He calls this into remembrance.

What does God through the apostle Peter say there? You can give it in its context. text. Alright.

Alright. What's the context? The coming of the Lord. That's the setting.

He says scoffers are going to be around in that day and what are they going to say? Where's the promise of his coming? Everything's the same as it's always been.

Yeah. That's part of it. It's always the same. Or the good one.

[16 : 40] That's never happened before. Well, that's true. But that doesn't mean it won't happen.

That's the context that Peter's saying. He said, just as in the days of Noah, right, so it will be then. But the judgment is coming.

coming. The judgment is coming. So, is there anything in these verses that's applicable for us in the dispensation of grace?

And I don't mean to the church, but I mean to mankind. Remember Paul at the Areopagus. that would be Acts 17.

Paul is in Athens and he says, but I'll tell you this, God has appointed a day that he is going to judge the world by Christ Jesus, right?

[18 : 04] so, he's talking to the Athenians and Paul in a left-handed manner, if you will, is addressing this.

And he's saying, yeah, there is a day of judgment coming. And God graciously has granted you an open door. Walk through.

You know, accept him now while you have an opportunity. So, anything else you want to go?

Yes. Yes. There is a teacher that said that by the word of God that the heavens and earth were created and the water and the water destroyed the earth and by this word that the heavens and earth were created and the right.

In fact, exactly. And Paul will say, Paul will say in his, well, it's here in the Areopagus.

[19 : 25] He says, in him, we live and move and have our being. all things consist in Christ. The world exists by the power of the word of God.

God not only created, he didn't just create the world and send it off. He actually does have a hand in it. He maintains it.

So, thank you. Okay, going on then to verses 18 through 27. Verse 18 is interesting, isn't it?

It's interesting, isn't it? Chapter 9, verse 18. What's interesting about that to you?

Maybe I'm the only one interested. Okay, who came out of the ark? Let's go in order. Well, let's see.

[20 : 39] It doesn't say on the ark because later on it's going to say after the flood. So, and, and, okay, now, you left out something.

Right. Well, yeah, but, we don't, there's only one grandchild mentioned in verse 18.

They're all going to be mentioned in chapter 10. The descendants of Noah after the flood.

But, right now, only, only Canaan is mentioned. Why? Well, is there, huh?

Right, and, for whom was this directly written? Moses penned these words inspired by God directly to whom?

[22 : 10] Israel. It's their history. The one grandchild that most represents, now, he's not going to be the only one mentioned in scripture later, but the one that most represents the history of Israel is going to be this grandson, Canaan.

Isn't it? He's going to be, where's going to be named after him. The land of the Canaanites.

They're not going to be nice people, by the way. But, that's coming up later. So, we, let's go on then.

How long is it that, well, Noah starts doing what? He becomes a farmer, a husbandman.

How long after the flood, did he begin to be a husbandman? We don't know, do we?

[23 : 36] Doesn't really say. Now, there's something going to happen, though. He's going to get drunk, so we know that if he was dressing grapes, this is at least two years after the flood, at the soonest, because usually most species of grapes aren't going to bear fruit for the first year.

So, it's a couple years anyway, maybe longer. We don't really know. wine. Okay?

We do know that he didn't drink the wine until after the first harvest, though. So, we do know, we don't know everything that he may have cultivated.

It doesn't say that he was only a vintner, but we do know that he cultivated grapes, because what? How do we know that? It says so.

See, some things I don't know because it doesn't say, and some things I do know because he did say. So, I need to remember that part, too.

[25 : 06] Now, what did Noah do? Well, what did Noah do? What did Noah do? What did Noah do? What did Noah do? Noah do? Right.

So, he not only drank the wine, but he drank the wine to excess. So, he got drunk, and he lay uncovered in his tent.

What happened? What? All right. So, what did Ham do?

He told his brothers. Now, we don't know for sure, but it probably wasn't he told his brothers, don't go in there.

Dad's drunk, and he's lying naked. kid. It, my guess is he, hey, you know, dad's drunk in the tent.

[26 : 19] I don't know that, though. He told his brothers, what did they do? They covered him. They took the cloak, or whatever, and they walked backwards, so they wouldn't see him, and covered him up.

Now, we're not told this either, but I have a question for you. What happens then? Noah wakes up and what?

He knew what, he knew what Ham had done. How?

We're not told how, are we? But, there's something else interesting that happens.

What does Noah then do? He curses Canaan. Now, wait a minute.

[27 : 33] Right? Now, think about it. You've already thought about, wait a minute. You won't admit it, but you have.

That's not fair. Why does he curse Canaan? I would submit, I don't know.

It's not revealed why, but I think it has to be by God because the land that will call itself by his name is going to be given to Israel.

And all of his descendants that are going to be living there are supposed to be what? They're supposed to be either eradicated or driven out, dispossessed.

Now, will Israel, by the way, will Israel obey that? Will it be a problem? Is it ever a problem with me when I disobey God?

[28 : 49] God says, God says in his word, hey, this isn't good for you, Roger.

So I ignore it. And I say, well, I am after all saved by grace, which I am. But if it's not good for me and I continue to do it, are there going to be consequences?

Yes. there will be. There will be. Yes. He sets Shem above all of them and the Semites will be, one of the descendants of the Semites will be Abraham.

Right. So, by the way, it is within there that blessed be the God of Shem or how does he word that?

Well, we'll get, that's the, Jehovah. You notice the capital letters in there?

[30 : 22] So, Shem's the only one that we know for sure that this is said about. So, I don't know about the others.

By the way, who was blessed when they came out of the ark? I don't know. I don't know. I don't know. I don't know. I don't know. I don't know. I don't know. Didn't God know what was going to happen here?

Right? Yes, he did. Yes, he did. So, it didn't catch God by surprise.

So, it shouldn't catch me by surprise too much that when Noah awakes and curses Canaan, I remember God knew all this ahead of time.

God knew all this ahead of time. So, Noah's not the one that made Canaan bad guy. Canaan was going to be a bad guy, wasn't he?

[31 : 34] So, let's go on. What will be the result of this blessing and the curse?

we've kind of spoken about it, but it's not right in this.

This, you have to have remembered what's going to happen to Canaan. Is this blessing and curse going to come true? Is Shem going to inhabit Canaan or the descendants eventually?

They're going to go a long way before they get there, but when God says it, it's going to happen, right? So, as far as God's choice of Abraham, that will come later toward chapter 12, I think.

Let's look at 28, beginning with verse 28 and at least down to the fifth verse of chapter 10.

[33 : 18] chapter 12, chapter 12, chapter 12, chapter 12, how old was Noah when he died? 950 years old.

So, after the flood, he lived approximately another 350 years. Now, first named are Japheth descendants, right?

Of those, do you recognize any? Okay. Okay. Any others?

Tarshish is a city, right? So, there are, of these, of these, Ezekiel 38 mentions Gomer.

That's not necessarily exhaustive, I'm just going to mention a couple. Jeremiah 51, these are prophecies of the kingdom and of judgment.

[34 : 43] Jeremiah 51 mentions Ashkenaz. Magog, of course, is mentioned a number of times in Ezekiel 38.

Jeremiah 51 mentions Medi. Ezekiel 38 again. Tubal. Javan, which is translated Greece in Zechariah and Jeremiah.

Elisha, not the prophet, is mentioned in Ezekiel. Tarshish, Kittim, those are mentioned in scripture.

And Meshach is mentioned in scripture. So, of those, these are antecedents of nations that are mentioned in prophecy in terms of, most of them, in terms of nations that are going to come against Israel when Christ returns and before the battle of Armageddon.

or at the battle, if you will. So, these are going to be nations gathered against Israel, mostly. All right. Now, now, go to cookies.

[36 : 20] Have a great day. Have a great day. Yes, John. I am not familiar with that.

I am not familiar with that.