

20250330_IWillNotLeaveThee

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- [0 : 0 0] Okay, two minutes with Dr. Stamm. That's right. I know many of you get two minutes with the Bible. First of all, it's Pam's birthday today.
- ! We get two minutes with the Bible. Today it happens. It's from the Berean Bible Society. I thought it was especially good.
- It's called Lifesavers by Dr. Stamm. The world passeth away. First John 2.17. The whole world lieth in wickedness. First John 5.19.
- Christians who spend their time and energy in social service, civic reform programs for the uplift of the community, etc. forget that this world is like a sinking ship.
- They are wasting their time and energy trying to save the wreck instead of saving individuals from the wreck. Paul lived in a day when politics were corrupt, when power trampled righteousness underfoot, when society was degraded, when purity was laughed at, and immorality was exalted.
- [1 : 1 2] He saw what was called art and culture dragging thousands down as it tempted them from statues that almost lived, and from writings and pictures so vile that they were only surpassed by the actual immorality from Nero's court down.
- Yet you never find him taking part in political campaigns nor urging social reform. His great aim was to present the Lord Jesus Christ as the one to whom individuals must fly for salvation.
- I just thought that was a good one today. There was a lot of people thinking as long as we do the good things, we're okay, you know.
- And to liken that to a sinking ship, I thought was interesting. It's not only interesting, it's important.
- The Lord's already told us where this is going to go, doesn't he?
- [2 : 1 8] And that's what the gospel's all about. I don't have to stand before God in my own righteousness.
- Okay. So, you've turned to chapter 27, Genesis chapter 27, and... Well, I've always been in the dark.
- Now... So... So, chapter 27... Chapter 27... I know we read this portion last week, but we stopped early.
- So, look at your first four verses there, especially. And...
- Isaac is old and his eyes are dim. What's he planned to do? Okay.
- [3 : 3 6] Well, let's be specific. He plans to bless his son. Esau. So, what does he say? Let's set the stage.
- Let's keep rolling here. Let's set the stage. What does he say? Hey, I'm old. I'm going to die. I don't know when, but I'm going to die. Now, you don't have to be old to know you're going to die.

And you don't know when. I may not make it home. I really want to. It's... You know, this body...

I... Okay. I'm going there. First Corinthians. I'm sorry. But this body doesn't want to quit. It wants to keep going.

Our spirits do not want... Paul puts it this way. We long not to be unclothed, but to be clothed. And he's talking about having a body.

[4 : 43] Now, for the Christian, that's going to be the resurrected body. Right? If you can check me on this, read through First Corinthians, where Paul talks about if there is no...

Who among you is saying there's no resurrection? If there's no resurrection, not even Christ is raised. If Christ be not raised, you are... You're dead in your sin.

You're lost. You have no hope. So... And by the way, in a few weeks, we're going to be celebrating that resurrection.

And reminding ourselves of not only why Christ came. Incidentally, Dr. Stam's point here is made.

Was Jesus able to heal everyone in Israel? He was able to. Did he?

[5 : 58] Hmm. Was he able to feed everyone in Israel? Or was he only able to do 5,000?

He could have done them all. Was he able to cast out every demon? But he didn't. See, he did not come for that reason.

Those were witnesses of the Holy Spirit to who he was. In fact, the stilling of a storm had nothing immediately to do with relieving anyone except he and his disciples.

And he didn't really need to do that if he didn't desire to do that. But in all of the miracles, he proves who he is.

And the veracity of what he has to say. And I don't mean to be going too far afield here. But when you go to Nazareth, where he goes into the synagogue, they're all hipped up.

[7 : 08] If you read that in Luke, they're all hyped up when he's talking about those first verses in Isaiah. But then he says, you're going to quote to me the proverb, physician, heal yourself.

And then he says, it's even heavier. He looks at him and he says, there were many widows in Israel in the time of Elisha, but he went to the Syrians.

And I won't go any further with that, but take it in its context. Check that one out. Because he's saying, look, he tells his own disciples, it is for this reason I came.

Was it for the healing? When he said it was for this reason I came, what's he saying? For his death, I came to die.

Not just to die, but specifically, it's not revealed there until Paul, but specifically, to take your sin on myself to that cross.

[8 : 30] And not only did he carry my sin to the cross, he nailed to that cross the law. Right?

Is that, and I ask right, rhetorically, because I know you're familiar with that part of Romans, where he says, all of the, all of the ordinances that spoke against me were nailed to the cross.

That's grace. I'm glad I live now. And I don't have to, to, not because I don't want to abide by the law, because your spirit desires to abide by the law, but, the flesh does not.

Okay, back, back to the point. Back to, Isaac is old, and he doesn't know when he's going to die.

His eyes are dim. He wants to bless Esau before he dies, before Isaac dies. Okay, so, what does he say to Esau?

[9 : 51] I'm sorry. He wants him to go hunting, and he can get big heels before he dies. Yep. Now, yeah, yeah, now, for some, that's a, that's a pleasure.

Hey, dad said, go hunting. All right, but, but it's for a specific purpose. He said, go out, fetch up some venison, make me the kind of meat I love to eat, that my soul may bless you before I die.

Okay. Now, what is it about this whole blessing thing? That was the birthright.

Esau's already done with the birthright. He's already sold it. Okay.

Maybe. I don't know. I, I have a hard time imagining Esau hadn't been complaining, as we're going to read later, because of the way he approaches this.

[11 : 18] But, nevertheless, we aren't told that Isaac knows that. But, now it's blessing time. What is it about this?

It, for that matter, what is it about cursing? Blessing what?

Passes or desires to bestow prosperity. Okay. What about a curse?

It's the opposite, isn't it? It, it, yeah, desires calamity. All right. All right. And God had said to Abraham, I will bless those who, and, okay.

Now, what is it about this? If, if I bless something, is it blessed? A blessing, however, ever, earnestly given, does that guarantee the blessing?

[12 : 35] Okay. The, a curse, however, earnestly, given, does that guarantee a curse? Well, that's an, that's the perfect answer, isn't it?

Go ahead, explain that. It's a guarantee.

It's a guarantee. Okay. So, Isaac's blessing, that he will deliver, I, I have to think, must be a prophetic blessing.

It's God speaking through Isaac, for the blessing. Now, whether Isaac knows that or not, isn't the point, at this, at this point.

By the way, why, let's go back a little bit. Isaac, entreated of God, for his wife, Rebecca, because she was, she was barren.

[13 : 56] And she conceived. But this was just, this was not just any regular pregnancy, was it? This was a violent one, apparently.

Because she inquires of the Lord, what's going on? And God actually answers her. What's he tell her?

We need this review, to keep this all in perspective. What does God say to Rebecca? You have two nations in you.

He doesn't stop there. One is going to serve the other. Which one? The elder is going to serve the...

Who said that? God. And when God says it, that's it.

[14 : 59] The apostle Paul is going to use that. He's going to make a quote from Malachi, where God is laying out the case to Israel, through the prophet Malachi.

And he says, I have loved, Jacob have I loved. Jacob being the, the figurehead at this point, of what he's saying, of the nation of, of Israel.

And he says, I have loved you. And yet, you say, and Malachi will use this, where, where God says, I have loved you.

And you're going to say, how have you loved me? Now, you don't know anybody, who thinks that way, do you? I've never been tempted, to think that way, have I?

God, if you love me, why, is this happening? And God's, not going to say, oh, that was a mistake.

[16 : 19] He's going to say, look back. And he's going to say, before they were born, Jacob have I loved, and Esau have I hated.

Now, okay, not loved. Paul's going to use that, to teach me, about grace.

And it doesn't depend, on your effort. It depends on God. And so, he's going to say, and he's going, Paul will quote, from Malachi, to teach me about, God's grace.

Because my salvation, is not, for my glory, and it's not because, God is, lost without me.

It's, it's, it's for God's, glory. And he chose to.

[17 : 25] Same thing with Noah, same thing, right? Right along. So, here we are. Isaac, wants to bless Esau. Because we knew, from early on, there's a family thing, going on here.

Isaac, loved, Esau, and Rebecca, loved Jacob.

Eh. At least, they both, should have had, the same favorite, right? No. It, there you go.

So, let's keep rolling. Back to the blessing. Who are Christians, called to bless, in this day of grace?

Who are what? Are we? Romans 12. Romans 12, verse 14.

[18 : 42] God, through the Apostle Paul, and some instructions. Christians. Now, let's, remind ourselves, while we're under grace, we are not, we are not justified, before God.

We are not justified, by our righteousness. Correct, or incorrect? We are justified, by, his righteousness.

That's why, Paul, in Philippians, says, you know, I, I stand, in a righteousness, not my own. Okay. So, I stand, in righteousness, by God's grace, a free gift, regardless, of performance.

Here, the same apostle, voicing words, from the same God, is going to give it, in an imperative voice.

Now, what that, what, how do I reckon that? It's because, there are things, I ought to do. And, that's a moral, decision.

[20 : 21] I, ought, to do some things. I, ought not, do other things. I, am not justified, by the obedience, to that, but I should, do it, nevertheless.

And, he, so he delivers it, in the imperative. And, what does he say there? that's one of those verses, I read over, real quickly.

I say, oh, I am, I'm coming to that, it's time to stop reading. No, we are, called, and that's a whole lot easier, for me to read, than it is for me to do.

Okay. And, when we, share, communion, why do we call it communion? While you're moving to, first Corinthians chapter 10, you'll, you'll see the context.

Why do we call it communion? What's the basic word? It's, yeah, we do it together, and, I, it's common.

[21 : 53] Why? Because we partake, of the common grace. All of the body, is alike, under grace.

Not everybody does the right thing. Not everybody has the same function. Not everybody has the same obedience, and not everybody should serve in the same capacity.

But, when we stand before God, and we take of communion, it means that we are saying, this is the body and blood of the Lord Jesus Christ, Jesus Christ shed for, me.

So, we do it together. And, we do it, and we call it communion, because it is common. Without, God's, grace, and apart from the shed blood of Christ, I'm on my own.

And, and if I'm on my own, I don't care how good I can be. I can't be good enough, for the purity, and righteousness of God.

[23 : 03] Even Isaiah, as he sees, the vision of God, high and lifted up. What's he say? Depart from me.

You know, I'm a man of unclean lips. I live among a people of unclean lips. Okay. So, verse 16 of chapter 10 of Corinthians, we bless the cup.

This cup of blessing, which we bless. You read that? So, that's, it's the communion of the blood of Christ. And, Ephesians 1, 3 is the last one I'm going to pick out.

But here, in Ephesians 1, 3, blessing seems to be used in two ways. At least two ways. Because he says, blessed be, the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing.

This is a done deal. And you notice, he uses it in the past. That's an accurate rendering, by the way. I tried to check that out. I take Strong's notes on the tenses.

[24 : 36] Because I, I haven't read enough to know. But, it is, an action, that is completed, and ongoing.

So, we have been blessed, with every spiritual blessing, in the heavenlies. And then he says, blessed be the God, and Father of our Lord Jesus Christ.

Okay. Back to Genesis. Back to this blessing business. 5 through 13.

Chapter 27, verses 5 through 13, is going to be our focus area. And I have a couple of questions.

Because it, it, my question is, do you think, Rebecca, has shared with Isaac, what God has said?

[25 : 51] What, what did God say to Rebecca? Two nations are in you, they're going to strive, and the elder, shall serve, the younger.

Okay. Do you think, she shared that, with Isaac? I think so. Because I think, Isaac, defied, that particular, piece of prophecy, by him, clandestinely, meeting with Esau, and not meeting, with Jacob, and, that very, part of the family, to do, if you can do, to do all that, as the king.

Okay. Okay. Okay. He, he's doing a little bit, of the Sarah thing, with, okay, God hasn't, really delivered this, therefore, I've got a plan.

Okay. That, if she, if she has shared it, then we do know, that Isaac is going against, God's, coordination.

If she, has not shared it, one would, wonder why, and, and number two, um, my biggest question is, will it make a difference, as to what God's doing?

[27 : 28] Jacob's, going to get this blessing, no matter what, no matter what, no matter what. That's why, I can take, great comfort, in Romans chapter eight, when God says, all things, all things, work together, for good, to them that love God, to them that are the called, according to his purpose.

I can take some comfort there. Because, God judged the world at the flood, and Noah found, grace in the eyes of the Lord.

And so, in Hebrews, you will read, by faith, Noah, and his family, were saved, through the waters.

Okay. As a prefiguring, as a prefiguring, of salvation, in end time.

Where, some will be saved. And, the issue with me then, becomes, hey Roger, you better get on the boat. I'd better get in the gospel, right?

[28 : 49] If I don't avail myself, of the boat, I'm going to be out there. Now, don't quote this. So, he says, don't quote it, and then he's going to quote it.

What kind of a hypocrite is that? Anyway, some people have likened the church. I had a friend who told me, he said, the church, is a bit like Noah's Ark.

If it weren't for the storm without, you couldn't stand the smell within. You know, sometimes I can be a porcupine, and if you get too close at pricks, gets a little uncomfortable.

So, what he's saying is, look, the church, is a refuge. And I'm using the church, as salvation here.

The church universal. The church is the refuge, from what lies out there, which is judgment. Salvation is the refuge, from judgment.

[30 : 03] It won't necessarily make my life prosperous financially. It won't necessarily make my, I mean, I can still make stupid decisions. I could make bad, good decisions, and still bad things happen.

You can make all the right decisions on the highway, and still somebody hits you. I don't have to add extra, but, but that can happen.

But what it will guarantee me, is a hope of heaven, and an eternal resurrection, and eternity with the Lord. I don't have to go to hell.

That's a big deal. That's a real big deal. So, let's go with the idea.

It won't make any substantive difference, in what we're reading in Genesis. But think about this. If indeed, Isaac knew, what God's plan was, but Isaac is trying to circumvent it, and give Esau the big blessing, if that's true, I've never, I know, but you may have been, tempted to circumvent God's revealed plan.

[31 : 41] I know what you say in your word, but my case is different. But in this instance, it's different.

I need to be careful, don't I? This, after all, these instructions are given for our benefit, so that we may learn, not to do what they did, or that we might, in hope, have hope, or, we might, by reading what God, that God's plan works right through, we have hope, and comfort in the scripture, right?

This is why we can, study the Old Testament. So, incidentally, this isn't the only time, that God's plan, goes against, human convention, is it?

That, he did that with Ishmael, and, Isaac. He did that, and, think about salvation. Our salvation, is based upon the work of Christ, and when we say the work of Christ, we are talking about, substitutionary atonement.

that doesn't sound right. That goes, completely, against, what you ought to be doing, at home with your children.

[33 : 17] children. You're not exactly, little children. But, when Brody, does something wrong, would it be right, for Joe, to punish Caleb, and let, Brody go free?

Yeah, Brody, Brody thinks so, at that moment, but not the other way around, right? Why? That's not the way, it should be there.

But, with God, and here's part of the mystery, of the gospel, is a substitutionary atonement. The perfect, stands in my place.

His perfection, becomes mine, my imperfect, that's a, too much a euphemism. My ugly sin, is placed, upon Christ.

That's, humanly, to me, unimaginable. Yet, Paul will say, is there any, rhetorically, there is no unrighteousness, with God, is there?

[34 : 35] It's perfect. So, that's why, it's a stumbling block, and it's foolishness. It's a foolishness, he says, to the, the Greek, it's a stumbling block, to, the Jew.

Because, the gospel, doesn't rely on you. Doesn't rely upon you, being good enough. It doesn't rely upon you, being exceedingly good, and keeping the law.

It relies upon, what Christ did, upon the cross. I'm great, I'm grateful for that. Okay. Now, Rebecca, then, devises a different plan, than Isaac's.

What she tell Jacob, to do. hurry up. What's she telling him to do?

Yeah, go get a couple of kids, not, human. Where did, by the way, where did we come up with that? I don't know. Which one?

[35 : 53] Keep calling children kids. calling children kids. I, that, has nothing to do, with the lesson, I just wonder, where, where did we get that? Anyway. Your microphone. So, oh, grab a, well, it's better, that was better unheard.

Go get a couple kids, and do what? Quick, quick, quick. Yeah, bring them here. We'll dress, you, you, you kill the kids, dress them, we'll put the skins on you, so you'll be hairy like Esau, and I'll cook up the kids, so that they taste like venison.

Seems kind of sneaky, doesn't it? Yeah. You could argue that.

that? Yeah. It's exciting, you know, you want to help God? Yeah. God's not going to do this, after he promised, I'm going to have to help God.

Right. I have to help God. Actually, I'm thankful that he says in your prayer life, look, Roger, make all your requests.

[37 : 24] Open it all out. Number one, you can't fool me anyway. I already know what you're thinking. But number two, it allows me to approach the God of the universe and talk to him.

And he says, you don't have to be sneaky about it. I have this. I've told you that all things are going to work together for good. Trust me for that.

But, so that when I pray in this day of grace, when I pray, I can say, Lord, I'm not looking for grace.

You know, my grace is sufficient for you. I'm not praying for grace. I'm praying for relief.

And that's okay. Because God already knows. He says, you can do that. God knows our frame that we're dust.

[38 : 31] He did, after all, create us. So that's a wonderful thing. But, Pam's right.

Sometimes we try to, yeah, God said this. However, that's not working today. We need to do it this way. Or, back to my other situation, which says, I know what God said in his word.

However, in this instance, it's different. I forget that verse that says, there is no temptation or trial.

There is no trial taken you, Roger, but such as is common to man. And by the way, Roger, I will, with that trial, I will not suffer you to be tempted or tried beyond what you're capable, but I will provide a way of escape that you can bear up under it.

Now, I don't want to bear up under it, Lord. I want to get out. Nevertheless, yeah, man does try to help God out by helping God out telling him what to do.

[39 : 54] Okay. So, okay. We're going to leave here. We're going to stop here. And we'll pick this up, God willing, next, next week.

Yes. Have a blessed week. Thank you.