

Sunday School - Genesis - After the Flood 06

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Preacher: Roger Phipps

- [0 : 00] But we begin with our first six verses in chapter 12, verses 1 through 6. We'll take a moment to refresh ourselves with that, which is fine, which is fine.
- Okay, this, where is Abram at this point, geographically?
- I'm sorry? Haran, Haran, I don't know. I couldn't pronounce it if I could even see the word.
- But Haran, it's up a little north of where he left Ur of the Chaldees. He's going to, the path is to swing round through what's called the Fertile Crescent.
- But they're moving great herds, remember? And so that's going to take some pasture. And instead of crossing the Arabian Desert, they're going to swing around there.
- [1 : 12] So, from what we reminded ourselves in Joshua 24, last week we mentioned it, what do we know about Abram and his family?
- Religiously. Religiously. They were idol worshippers. Right. So we know that.
- So, what happens here in verse 1? Why?
- Why? Right? Now, Now, Too bad his offspring didn't do that when they were told, isn't it?
- But, but I jump ahead, don't I? Okay. But why did, why did God choose Abram? Because he decided to.
- [2 : 38] Because, now, Now, you don't have to hold up your hand, but I'll hold up mine. Have any of you ever heard something, and it doesn't have to just be Abram.
- You can do Abram. You can do Isaac. You can do Jacob. You can do all the forefathers, and then you can go to the apostles. Have any of you ever heard it said, Well, God knew that this person would be the one for the job.
- Now, is there any scripture that ever, in any of those that you've heard it about, that ever supports that? Have you ever? He did not interview.
- He did not interview. See, I have to read into it to make that statement, don't I? I have to read into it that, well, God's pretty smart, so he knew that this guy was ready for the job, and that guy wasn't.
- But, he doesn't say so. He just said, I did it. So, I'm going to stick with God's choice, because it was in his plan, that this was how it was going to be.
- [3 : 59] It is interesting that it's in his plan, that he chooses a family that is barren. That's also interesting, isn't it?
- But, I'm going to jump ahead. You know it well enough to know. As it was with Gideon, where God says, ah, there are too many people there.
- You're going to get confused as to who's doing this. So, it is here, at least, God's going to leave at least, there will be no doubt, that this is God's doing, because when he says, I'm going to make of you a, a great nation, and, other nations, how many children were there?
- How many, Ron? Zero. Zero. He had no children at that time.

In fact, and I jump ahead again, Sarah's going to laugh at the thought, later on, isn't she? Okay, so back here, all I know for sure, is that God chose, to speak to Abram.

[5 : 23] Now, this thing about the idol worship, do we know of anybody, who didn't worship idols at this time?

God doesn't really reveal it, does he? We don't have any idea. Now, I could surmise, but, that would just be what it is, it would just be a presupposition.

I really have no, there is no revelation in God's word, that tells me. But, regarding this idol business, the use of idols, including the household teraphim, which, by the way, Ron mentioned, just a few weeks ago, regarding David, we'll, we'll pull that up, that's going to continue in Israel, until when?

Do you remember? It's going to continue in Israel, until the Babylonian captivity. Sometimes, I just don't learn, do I?

Really? Sometimes, I'm slow about it. So, it's going to continue in Israel, until God, says, okay, the southern tribes, have gone to Assyria, so, you Judah, and, Benjamin, you, you two tribes, you're going to Babylon, and you're going to be there 70 years, and you're going to learn your lesson.

[7 : 13] But, the use of it, continues. In Genesis, these are just free of charge, you don't really have to, worry about it, unless you desire to check it, but in Genesis 31, we see that, when, when she is leaving, Rachel, steals her father's teraphim, and hides it in the tent, and, then, in Judges 25, the calling of Gideon, what's the first thing Gideon was commanded to do, do you remember?

tear down his dad's, Baal, Ashtore, the pole, at the, in the high place, so he cut that down, and remember, the men of the town, came out to, Gideon's father, and said, give us Gideon, we're going to kill him, and, Gideon's father said, let Baal contend for himself, you know, if Baal has a problem, with what Gideon did, let Baal take care of it, but, Gideon, Gideon's father, had an idol, on his property right there, um, Judges, in Judges 17 through 18, and we know the time of Judges, was not a pretty time for Israel, but in Judges 17 through 18, the man named Micah, up in the north, he hired a Levite, to be a priest, which he wasn't supposed to do, by the way, but he did, he hired a Levite, to be a priest, who set up the teraphim, in the house, and in second, or in first Samuel, now we get to what was, was mentioned with David,

Michael, David's wife, is going to, lie to her, father's, servants, who are coming to do what?

I, see, Ron asked me to ask you, if you remembered this, or, well, I thought that's what he said, anyway. No. Yeah, they were coming to kill David.

What did Michael do? She took the teraphim, and put it in bed, and covered it over, and said, he's lying in bed of sick. Right?

[10 : 00] So, he's in bed sick. But David then, or David, had, David booked out of there, yes, but, but they had a teraphim in the house.

And in, in 2 Kings 23, Josiah, instigating some reforms, that were badly needed, purged Israel, of all the teraphim he could find.

So, we see that the use of these, household idols, or, large idols, in the case of Gideon, and, other times in Israel, were, were used, regularly.

Now, all but one of these references, was after the giving of the law. So, they were, in, violation, of what God had told them to do.

Now, the only, the only example, that I brought up, was Rachel. That was prior to the law. But, all the rest, were after the law was given.

[11 : 22] Now, yeah, well, I didn't mention that one, but yes, the golden calf, which was, probably a relic, of, of, of, Egypt.

And, right in the middle, of the giving of the law, while it was being, delivered to Moses. So, what did God say, about the use of idols?

Well, okay, the ten suggestions to Israel, one of them was, okay, I've heard, you shall have no other gods, before me.

And, I do believe, that's exactly what it means. The word before, that, that does mean, in my face. That is, I don't think that God was saying, I want you to set a priority, of, lordship.

You know, I want you to put me, first, and then, whatever. You, you name it. But, he's saying, I don't want any gods, except, me.

[12 : 51] That, that was one of them. What was another one? No graven images. Now, that one could bring you, to a question, couldn't it?

Have you ever met, anyone, who, I'm going to make, this one easy. This one's easy. Have you ever met, anyone, who equated, photographs, with graven images?

Some of you, have, the Amish, sometimes, will, equate that. Which is, which is why, they, if you go into, their house, if you actually, get into, their house, you won't find, pictures on the wall.

You won't find, statuary, and you won't find, photographs of family. And they, most don't.

Some, you know, that's depending on the, orgnum, but, that's another, that's for another lesson, that's coming later, in the law, and legalism.

[14 : 02] But, have you ever, met anyone, who said, you should not have, the pictures, of Jesus, now I don't know, how they actually, got that photograph.

But, you shouldn't have, the pictures of Jesus, hanging on the wall, of the, of your churches. You've never met, anyone like that? I have.

I have met, someone like that. Now, we're getting into this, aren't we? How are you going to define, that business? Because, they've kind of, lost track, and they're trying to, equate the law, and bring it into, into, this dispensation, of salvation, by grace, through faith.

And, when you start, mixing that stuff, you start getting, into all these, this milieu, of, where do you, draw the line?

Kind of like, the Pharisees, asked Jesus, so, who is my, yeah, who is my neighbor? I'm supposed to, love my neighbor, as myself.

[15 : 19] Okay, who's my neighbor? You know, what I'm really asking, when I ask that is, who can I hate? You know, where, where do I draw the line?

I can go this far, and it's funny, how I'm always drawn, to the line, when I think that way, isn't it?

Well, it's not exactly funny, I don't mean, hilariously funny, I just mean, isn't it strange? Okay, so, the, the use of those, now let's get back, to that graven image, just for a moment, what does that mean?

And I know, this is an aside, but, Abram, worshiped idols, but what does, the graven image mean? What did it pertain to?

someone look up, if you will, please, Deuteronomy, chapter 4, verses 15 through 18, don't read it just, out loud just yet, someone else, okay, someone who's going to get Deuteronomy there, chapter 4, raise your hand, thank you, Shiloh will take, Deuteronomy chapter 4, who will take, Exodus chapter 25, 17 through 22, thank you Joe, and who will take, Exodus 26, 31, okay, will, thank you, okay, now, does, graven image, mean, any image, that is formed, that is, if you,

[17 : 25] Mike's not here right now, but, Mike does beautiful carvings, beautiful carvings, professional quality carvings, Sherry and I have been, to the wood carver show, when they were holding it, in Dayton, a number of times, he could easily, have had a booth there, easily, he's, he's a, a classic artist, is he wrong, because he's carving, graven images, why not, okay, here we go, here we go, you, you cheated on me there, just a little bit, but, but that's okay Joe, okay,

Exodus 25, 17 through 22, go ahead, okay, make an atonement, cover pure gold, two and a half cubic, long and a cubic, and a half white, and make two cherubs, out of hammered gold, at the end of the cover, make one cherub, on one end, and the second cherub, on the other, make the cherub, one piece of the cover, at the end of the two ends, the cherub, are going to have, their wings spread, upward on the shelf, and cover them with them, the cherubim, are going to take each other, looking for the cover, place the cover, on top of the ark, and put in the ark, the tablets, and the covenant wall, that will give you, there above, the cover, between the two cherubims, that are over the ark, for the cover of the wall, I will meet with you, and give you, all my commands, for Israelite, now who's talking, God, so, he's already said, no graven image, right, and here, what does he tell them, to do expressly, do a graven image, of cherubim, which they haven't seen, by the way, he's going to tell them, what they look like, but they're supposed, to put that, and where by the way, is it put, on the ark, of the, covenant, that's important, when we say it, on the ark, of the covenant, because, this is the law, of Moses, now, it's not Moses law, we say the law,

Moses to distinguish it, of course, it's the law of God, delivered to, Moses, for, Israel, or by the way, a specific time, and purpose, for us, we know, we know, what that purpose is, they weren't told, for us, we know, why he gave the law, don't we, to lead me, to Christ, because the law, shows me, sin, the law, was given, and it's, the apostle Paul, says, the law, is, the spirit of death, right, it's, it, it tells me, I'm guilty, it's, it's, it's, the tutor, that drives me, to, Christ, wherein,

I can attain righteousness, and justification, not by works, but by faith, in what, he, did, without that, I stand all on my own, don't I, people see me, as performance goals, well, yeah, and, I am not, I do not wish, to say, that, that the law, is, useless, Paul says, the law, is useful, and good, if it's used, lawfully, it's when, I try to make this, the goal, for performance, to make me, acceptable, that the law, actually, becomes, dangerous, that, the law, is righteous, because God, gave it, but he gave it, for a specific, purpose, think back, for a moment, at, in your,

Old Testament study, and we're going to jump, way ahead, into Israel, well, but, the priests, when, here, when God's giving, the orchestration, for the tabernacle, the priests, were supposed to be, dressed in a certain way, right, and, they were supposed, to don an ephod, and, and it was supposed, to be decorated, in a certain way, what, eventually, became, of that whole, ark, and the ephod business, it almost, became, idolatrous, for Israel, didn't it, they kind of, lost track, of what it signified, and they went, to what, they put their, trust in the ark, and not in, the God, of the covenant, remember, when they took, the ark, into battle, Ron, mentioned that, I think, in preface, to, the David thing, what happened, when they took, the ark, to battle, they lost it, why, did they take, the ark, to battle, because, they said, now here, and this, and you'll see, why I,

[23 : 34] I feel this, is important, to me, in a moment, I'll mention it, but they said, in the camp, we were defeated, because God, wasn't here, so what we're, going to do, is we're, going to get the ark, and we're, going to bring, God, here, and they treated, God, like an idol, rather than, God, I don't want, to know, about you, and, who you know, but just think, about it a moment, have you ever, met anyone, who said, well, we have, we need to go, there, to pray, either, so God, knows, we mean business, or, like he doesn't know, before, right, well, God might not know, I'm really serious, about this, right, now, you see,

I start to mix, old, with new, don't I, I start to mix, the old, with the new, and, I think back, to the centurion, a pagan, well, Gentile, I'll put it that way, he was a Gentile, he was a God-fearing Gentile, one of the gospel accounts, says, the guy spoke to Jesus, the other one says, and I think it's probably, more accurate, he sent friends, to speak to Jesus, so, when it says, he said to Jesus, it meant, really, he said it, through his emissaries, because there's only, there's only one certain record, that got, that Jesus ever even spoke, to a Gentile, one was a Syrophoenician woman, and one was this guy, and, and whether he spoke to him, or not, we don't know, for certain, but, the important thing is, this guy, had more, understanding, about Jesus, and authority, and who Jesus really was, than Israel did, because, he says, you don't need to come to my house, all you have to do, is say it, and it'll be done, he understood, more about Jesus authority, than Israel did, now,

I am not folding them, and this is way aside, I know, but remember, Mary and Martha, who knew Jesus intimately, Lazarus died, Jesus delayed on purpose, by the way, and then he goes, and meets them, and both of them, say the same thing, they meet him, at different times, but both of them, say the same thing, Lord, if you had been here, he wouldn't have died, God help me, not to put God, or, think that God, is somehow constrained, he's quite, unconstrained, except by his own nature, right, because they were commanded that, not because God was constrained, because he was, he has never been constrained, by the way, that's what makes, can God create a rock, that he can't lift, that's why it's an absurdity, no more than he creates, a square circle, right, because, he's outside his creation, he is, the uncaused, so, back to our point here, let's finish this,

Exodus 25, 31, very quickly, I've probably delayed so long, you've forgotten which ones you had, I've got, I'm going to change it.

Kay has it. Yes. Yes. Maybe some of the, the lampstands, and the staff, are found with a hammer, or, it's cut, it's gold, it's flowers, that we have one piece, yeah.

[28 : 40] Okay, it, the lampstand, that was sitting in the tabernacle, which was always to be lit, the lampstand, was to be, of hammered work, of graven work, it was to be, of one piece, and it was to have, bulbs, and blossoms, and almonds on it, so, one more time, and, Exodus 26, 31, I don't want to skip anyone, oh, that, ah, Deuteronomy 4, 15, well, actually, well, go ahead, Deuteronomy 4, 15, would you please, Shiloh?

Be careful, be to yourself, because you found no form, in the Lord's book, you were no led, as in the Lord's book, but you actually, in the two of yourself, a card's image, in the form of any figures, the likeness of the male, of the man, the likeness of any animal, the among the earth, or the likeness of any new word, that flies in the air, the likeness of anything, that's in the ground, or the likeness of any, that's in the ground, or the likeness of any, Okay, thank you.

Now, what part of that is important to, thou shalt make no graven image? Because, because he's told them, to make graven images, for, the accoutrements, in the tabernacle.

What part of this, Shiloh, is the important part? When he, it's the first verse.

Take heed to yourselves, for ye saw no manner of similitude, when I spoke to you. There, you are not to make a graven image, that represents God.

[30 : 33] That's what he's saying. You don't make an image, that represents me. Not even if you mean me. Why?

Jesus kind of gave us, an illustration of exactly why. Here, God says it specifically. Jesus said it specifically, to the woman at Jacob's well.

What did he tell her? God, is, is spirit. God, he doesn't have that form, that you're talking about.

Now, he takes it, and he will become flesh, and this is where the great mystery is, in the incarnation, for me, how somehow, God became flesh.

The word, in the beginning, was the word. The word was with God. The word, was God, and the word, and later on we will see, the word became, flesh, and dwelt among us.

[31 : 37] The incarnation, is a wonderful thing. And I, use the word wonderful, more carefully, than I usually do. It's awe-inspiring.

I, I don't get it. And there are some, who have said, well, it's an impossible thing, therefore, it's not true. Because I said so, of course.

Okay. Back to our point. Back to Genesis chapter 12. What instruction does God give to Abram? Specifically, what does he say?

Leave your country, leave your kin, that's your father's house, leave your, leave your country and kin, and go to a land that I show you.

Now, that's a pretty tall order, isn't it? That's a pretty tall order.

[32 : 55] Now, I know, he's not working, at Circuits and Cables, or BF Goodrich. I know that. He, he has herds. Still, it's no small order.

You're going to pick up, you're going to leave all your kin, and you're going to walk, several hundred miles, and I'll show you, when you get there.

I'll tell you, where, what's going on. Now, he, yes. He makes some promises to him, right after he tells him to go. He gives you some nice promises.

Yep. Now, what does Abram do? He went forth.

Literally, that word depart, literally means he walked. I like that. So, Abram walked. He departed. Now, now, he takes, well, who does he take with him?

[34 : 15] He takes Lot, and Sarah, and all of Lot's possessions, and all of his possessions, and all of the souls that they had gained, in Haran, and he leaves.

Now, did he take Lot, or did Lot go with him, and say, I want to go with you? Which way is it? It doesn't say. It does, all it says is, he took Lot.

So, um, yeah, yeah, he did own people.

Now, about that. My Bible says, Lot went with him. It doesn't say, Abram took Lot. It says, Lot went with him.

Yeah. Yes. So, it really doesn't, doesn't matter. Lot, I assume that, that he did not force Lot to go.

[35 : 30] But that's an assumption. Lot probably wanted to go. I don't know. Lot's father is dead. Right?

His, his father died. You see, later, though, that Lot, Abraham had to get away from Lot in order for God to fulfill what he had for Abraham.

So, the indication to me would be that Lot went with him. You know, Abraham didn't necessarily take him along with him. He went with him. But later on, God wants him to separate him.

So, Abraham would have made a better choice if he had said Lot couldn't go with him. See, but we don't have that revelation, do we?

So, in God's plan, Lot went with him. But we don't have the revelation that tells us, oh, was this a mistake on Abraham's part?

[36 : 43] You've never heard this, but I have. I have heard from a pulpit. Well, in Acts, when they chose Matthias to replace Judas, they made a mistake.

they jumped the gun on God. They weren't supposed to do that. I've heard that.

A couple of you have heard that. That's not true. that's not what God's word says. That is a, taking a verse out of it, well, actually, that's reading into a context what is never there.

I like what Erwin Lutzer said, God does not say what he never said. Now, that sounds funny and absurd at first, but it's profound.

If I come up with a whole new idea about what God really meant, well, this isn't what God said, but this is what God meant to say.

[38 : 08] If I come up with that, it's, that's a red flag, isn't it? That's a, whoa, buddy, I better turn the dial.

Because God did not say that they weren't supposed to do that. There were supposed to be 12 apostles, to Israel and an apostle to, but I digress again.

But back to taking Lot, they pick up, he takes his whole household, Lot, and, oh, John had mentioned the ownership of slaves.

Did God forbid slavery? Not necessarily.

We don't have any scripture that tells us that. Now, it's attributed to Abraham Lincoln, and it sounds like something Lincoln would have said.

[39 : 25] In one of his debates, he said, he is supposed to have said, if slavery is such a good idea, why doesn't anybody volunteer? Now, slavery, as practiced in the United States, though, profited, or those slaves were man-stealing, which is kidnapping, which is forbidden to Israel in the law.

He said, man-stealers were supposed to be killed. Now, if you, so, captured in war, okay.

Purchased, okay. Purchased because they couldn't pay a debt, which was the most common kind of thing, okay. But, to Israel, God will give specific laws regarding how they were to be treated and handled.

Now, Gentile slaves were not under the same kind of safety as the Israeli slaves under the law.

When God said, for your Israeli slave, you're going to, the purchase price is going to be prorated for the year of Jubilee.

[40 : 54] Now, it failed to get practiced, and they were admonished for that, but that's what it was for. And, I'm going to stop because, otherwise, you won't have enough cookies.

We'll pick this up when we come back, and, John, it's up to you to remind us. Thank you.