

Sunday School - Roger Phipps - From Creation to the Deluge

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- [0 : 00] Genesis 1.1, I am not promoting it, but if you would like it, there are, will be available, there are two available now, the first ones get up, but there are available a little guide.
- It will give you, if you use it, you will have opportunity then to jot your own notes in there before you come, or even during, and you'll also know what questions or responses may be coming.
- So if you would like one, let Sherry know, and she will be happy, we haven't discussed it, but I know she will. She will be very happy to get a copy to you.
- So if you would like one, you can hold up your hand, and as a matter of fact, we'll count them, and we'll know right away, if you want one.
- Oh dear. Hey, Sherry? Would you? John, would you mind counting them?
- [1 : 23] Thank you. Thank you. Because as we go, as we go on, once you look at it, you may decide you didn't want it, but if I don't want to print any more than we absolutely are going to need, or going to use, because...
- I got 22. Would you count yourself? That's not for myself. Okay. I might put an extra one or two. Sherry did leave. She said she was leaving. Oh, okay.
- That's right. That's right. Okay. Okay. Okay. Okay. Okay. Okay. Okay. If I ever met God, if I ever met God, said Bertrand Russell, he was a British secular psychologist, or philosopher, I should say.
- He died in 1970. By the way, he knows the truth now. If I ever met God, said he, the first thing I would say to him is...
- No. Sorry. You did not give me enough evidence.
- [2 : 45] That's why... And it's apparent, when we read this, why that's such an important statement.
- You didn't give me enough evidence. So, if you would, please. Let's... Would someone please read the first eight verses? This is the first three days.
- Please get a microphone so everything is recorded. See? I told you this was going to be a problem. Okay.
- I'll read the first eight because of the recording, and then we're going to get a mic for... Because I'm going to ask for help, and I'm going to ask for response.
- And it's your own fault if you don't give any. In the beginning, I'm reading from the New American Standard, by the way. The translations are alike in their textual content.
- [3 : 52] But sometimes the words have changed minorly. You follow along. In the beginning, God created the heavens and the earth.
- And the earth was formless and void, and darkness was over the surface of the deep. And the Spirit of God was moving, or the word there is hovering, over the surface of the waters.

Then God said, Let there be light. And there was light. And God saw the light was good, and God separated the light from the darkness.

And the light... And God called the light day, and the darkness He called night. And there was evening, and there was morning, one day.

Then God said, Let there be an expanse in the midst of the waters, and let it separate the waters from the waters. And God made the expanse, and separated the waters which were below the expanse, from the waters which were above the expanse.

[5 : 02] And it was so. And God called the expanse heaven, and there was evening, and there was morning, a second day. I said the first three days is the first two.

So we'll stop there for a moment. What may I infer from the observable cosmos?

The cosmos literally means the adorning, or it's the physical universe, okay? What may I infer from that?

I'm sorry? At this point, but I'm talking about now. When I look around, remember what Bertrand Russell said.

You didn't give me any evidence. When I look around, what may I infer? Why? Why? Well, not according to some people.

[6 : 15] In the, well, anyone else? I can infer, sir infers that there's a creator.

Why can I infer that? Nothing from nothing. Nothing. There's a rabbit, and there's a bunny. All right.

Keep going. There's order. Okay, there's order. Now, that's an important point.

Carry that out, John. Because in the beginning, it says, and how was that worded in verse 2?

Formless and void. Void. So, that's chaotic. But now there's order. So, we'll get to the ordering, pardon the pun, of that in a moment.

[7 : 28] But it's orderly. Okay, let me back up. For those who say that there is no God, what do they say about the origin of the cosmos?

I'm looking for a word here, and I know you have it. It just happened. The big bang.

Okay, how did your eye develop? Okay, tell me about evolution.

What is evolution? Oh, I'm going to try to get the word. What's evolution based upon? There's the word.

Who said it? Ethan. What does random mean? Unguided.

[8 : 28] Not ordered. Okay, you have M&Ms.; I have a whole bag of them. How many are in a pound? I don't care. But one of them doesn't have chocolate in it.

It has gold. That's the one I want. Right? So, I shake them up in a basket, and you draw one. That's random.

You don't get to look at it. You don't get to choose. How many times have you heard this? Evolution chose. Nature designed.

That's impossible. That doesn't work. And a random chance. I'm no mathematician, but let's just do this once.

If you have a random chance, a truly random chance, and it's different if you have a finite number.

[9 : 35] You have 100 M&Ms.; You choose one. If you don't replace it, your next chance is one in... Okay. Okay.

But, if you have molecules, which, by the way, the evolutionists say isn't possible yet, because nothing exists.

But, if you have all those molecules, and it's truly random, then however many to the power of that, whatever that number may be, about the molecules, the two that have to combine to get that, actually about five that have to combine to get that protein, that one protein, is an astronomical number.

It's an unfathomable... I can't even say the numbers. But, that is not drawing out and never replacing. You have to keep replacing it.

So, let's bring it down to something I can see. If I have one chance in 100 of drawing it, and I draw it, now I have to put it back and shake it up again, and I have one...

[10 : 54] Now, what's my chance? Same chance. So, it never gets easier to develop that eye. So, that's a pretty good argument for a designer.

Isn't it interesting? Isn't it interesting that if I walk out, not too many people are moldboard plowing anymore, but those who did, if you walked across your field after you turned the sod, you saw this little glint of white.

You reached down, you dusted it off. And it's a piece of chert, or it's a piece of... If it's high quality, it's flint. And it's got some edges nicked out of it.

What do you... Do you think random chance, or what do you think? What? Why do you think that?

If I go... If an archaeologist is digging out, they're digging around, and they dig up this trench.

[12 : 05] And it's got some deteriorated bricks in it, but they're... It comes to a corner.

Do they think that was randomly placed? No, it was designed. Is it not fascinating? You compare a board with a nail in it to your eye.

Which one's more complicated? You know? Yet, what does it say in Romans?

Chapter 1. Well, turn there. Romans chapter 1.18. Someone else.

Someone else. Raise your hand. You'll turn to Revelation 4.11. Someone. Thank you, Shiloh. And then, Psalm 19.

[13 : 06] This is one of my favorites. This is one I always reiterated with the boys when we went camping. Psalm 119. 1 through 3. Or, Psalm 19.

I said 119, but it's 19. 1 through 3. Shiloh. Shiloh, you took Revelation, right? Shiloh first, please.

You are worthy, O Lord, to seek glory, honor, and power. You created all things, and by your will they begin to be created. So, what do I know?

This is Revelation. This is not natural Revelation. We looked briefly at natural Revelation. This is God in heaven and the elders speaking to him.

And what do they say? Oh, you didn't listen to her. God created, and therefore, what?

[14 : 13] Well, number one, God created. Why? It pleased him. He decided to. He decided to.

He decided to create. And it was his will.

So, he didn't have to create. God did not. God is not in and of himself. And we're going to get in a little more of this.

But God is not, by his nature, required to create. By the way, God is not, by his nature or of his nature, required to save me.

This gives me great, great joy. He chose to. He saves for the same reason that he created, for his glory.

- [15 : 17] That's one of the reformers. The Reformationists got this part right. The five solas are good. And for this reason.
- God created for his glory. And the elders say, because he created, because you, and they're speaking directly to God.
- Because you created, what? Go ahead, Shiloh, give it to us. You are worthy to receive glory and honor and power.
- Because, if for no other reason, he created. Okay. Marvis, please.
- Psalms 19, verses 1 through 3. The heavens are telling of the glory of God. The heavens are telling of the glory of God.
- [16 : 22] And their expanse is declaring the work of his hands. Day to day pours forth speech. And night to night reveals knowledge. There is no speech, nor are there words.
- Their voice is not heard. Just by looking outside, that declares the glory of God.
- Just by looking around, I can see it. Okay. And then, where does this bring me?
- This natural revelation, just by looking at creation, brings me to Romans chapter 1. Who, and I've forgotten who offered to, oh.
- Who took Romans chapter 1, verses 18 through 20? I didn't ask anyone. I'm sorry.
- [17 : 23] Romans chapter 1, verses 18 through 20. Someone, okay, Joe has it. The wrath of God is being revealed from heaven against all the godliness and wickedness of people.
- Hang on. Hang on. What's being revealed from heaven? God is love. But he says to me, make no mistake.
- My wrath will be revealed. And just as God is perfect in love, so he is perfect in wrath. It behooves me to pay attention. Go ahead, Joe.
- Thank you. Who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them.
- For since the creation of the world, God's invisible qualities, his eternal power and divine nature have been clearly seen.
- [18 : 27] Okay. Hang on. So, why is the wrath of God being revealed? Because mankind has suppressed what?
- The truth in unrighteousness. Or by their unrighteousness, they have suppressed the truth about God. Because he has revealed himself in nature.
- So, natural revelation. The most of what we know about God is what I would call special revelation.
- That is, his revealed word through his prophets. But, there is enough natural revelation, just by walking out my door, that holds me accountable to the wrath of God.
- Why? Because he, it's clearly seen that this can't happen by accident. There is a God. By the way, the first order of theology is, there is a God.
- [19 : 58] And the second order of theology is, I'm not him. Get over it, right? God is.
- Francis Schaeffer had a wonderful title to one of his books. The God who is there. And, he is there, and he is not silent.
- If you can get hold of them, by the way, they're worth reading. But, so natural revelation. Just in these first couple of verses, we see that God reveals himself.
- Joe. Yeah. It tells us that he created all of these things, and nature, such wonder. And so, that means God is powerful.

He's somebody to be loved, to respected, to gone to, to go to. Look what he did. Or, at least to fear. Seriously, now.

[21 : 04] But, actually, the fear of God is more often mentioned in God's word than is running to him. Right? So, I want to be fair with the scripture.

God is not my buddy. He is not my peer. He is God, and he never will not be God.

He can't. There are a few things God cannot do. He cannot lie. He cannot deny himself.

He can't sin because he is the standard. That was my word. Thank you, John.

He is the standard of righteousness. But, my fear of God is a fear like I feared my father when I was a child. I feared my father would do this or that if I did this or that.

[22 : 07] But, he loved me, and I still knew that. Yeah. But, I feared what he might do if I didn't obey him. Right. Exactly.

Exactly. And, okay, now, back to that Romans passage. If any of you have it open, there are a couple of things in there. What may I discern about God's nature from natural revelation?

Number one. Powerful. Okay, powerful. Powerful. That's really not God's nature.

That is his action. I'm talking about God's nature or his essence. There are two things about God's existence that are mentioned there specifically.

What are they? Okay. Well, that's a response to human unrighteousness. But, what's...

[23 : 08] Divine. Okay, divine. It means God, but his divine nature. There are two things mentioned. Eternity.

I'm going to give it to you. Eternity. Eternity. He is the first and the last, he says.

The beginning and the end. That means he's the all-encompassing. In fact, there are... And I don't know that I wrote it down.

I think I'm getting away from myself here. But, he must, by virtue of being able to create, he must exist apart from the time beginning.

Right? The word establishes it like this. He alone inhabits eternity.

[24 : 15] God alone inhabits eternity. He is not created. That's going to be an important thing. Because it also brings us to the second thing that is there.

He is outside his creation. That is, God created, but he is not in any way confined or restricted by that which he created.

He knows it's... He did create it to be real. And though this cosmos is real... That floor is real, isn't it, Ron?

You knew that when you fell on it. God created it, and it is real.

This is reality. No matter what some people are trying to tell you now, that you make up your own reality, but I'm going to try to steer clear from that part.

[25 : 23] It's real, and God acts within it, but he is not confined by it. That's why it's an absurd argument.

Well, can God create a stone he can't move? No, that's absurdity. He exists quite outside that creation. There is nothing he creates that restricts him.

He alone inhabits eternity. So, those two things can be seen just from creation. Those two things can be argued from a...

I want to be careful with the word, but from a secular viewpoint, right? That God can exist, and that he exists outside what he created.

He exists apart from it. He can't be... He is not contained by it. He acts really in it, but he is not restricted by the creation.

[26 : 33] That is, he is everywhere present, all at the same time. Now, my little mind doesn't get around that, but nevertheless.

I'm kind of restricted to thinking... Well, I'm restricted by more than just this, I admit. But I'm kind of restricted to thinking about things in terms of space and time.

I go... I'm from here, I go to there. And I'm restricted in an expanse of time.

God is not so restricted. So, those two things we can know about God quite apart from his special revelation.

So, and it puts me, by the way, that is enough, as you mentioned in James last week, the demons know there's one God.

[27 : 36] And what do they do? They tremble. Now, by the way, there is nothing in God's word that tells us that fallen angels or demons have any redemption.

God did not reveal that he provided a redemption. And there is nothing good in Satan. He is the father of lies.

So, we know only that part. We know that regardless of what happens in the spiritual world, we know that God remains God.

He is not threatened. Therefore, by the way, when that person shakes his fist and says, I'm not going to serve a God who didn't give me what I wanted for my birthday.

Now, I know that's an exaggeration. But, you've never met anyone who said, I quit believing in God because I prayed for this. I prayed for Grandma and she died anyway.

[28 : 53] You know who I'm talking about. Because we all have those people, don't we? Some of us have walked through there. Perhaps. So, but in any case, the shaking of the fist does not move God.

He is not afraid that somebody, sometime, is going to find that one argument that disproves his existence. That won't matter.

So, I find that very comforting. that's why we can put our faith in the one who does not change and does not shake.

This, when I was, when I was looking at the, at the beginning of creation, I thought, okay, so what did God do? What did God create from?

Nothing. Ex nihilo, it's, I know I'm not pronouncing that correctly. I'm not, much for Latin, but, it means, from nothing, or of nothing.

[30 : 16] You know this, we're going to be singing Christmas carols before too long. From the first Noel, well, then let us all, with one accord, sing praises to our heavenly Lord, who hath made heaven, and earth, of naught, and with mankind, or with his blood, mankind hath bought.

The God, who created, from nothing, loves me.

That's amazing. That's amazing. Okay. So, what did God create on the first day?

Go back to Genesis. Okay. Okay. He created light. He created the earth.

Now, we're going to look at this here, but he created the earth. See, in the beginning, God created the heaven and the earth. Now, that does not mean, necessarily, that that is separate from what we're going to read in verses three and on.

[32 : 02] It simply means this is, this is kind of how God told Moses to start it. I'm assuming Moses wrote this. Wrote, Moses penned it.

How did Moses know? What? God told him. God, God, Moses knew because God told him.

It also, you got to, there's something here that created the heaven's world, the heaven's world and the earth's singular. There's something to that. World, heaven.

Yeah, and, and, heaven is used in several ways in scripture and it's going to be used in several ways in this passage or in a couple of ways in this passage.

So, he, he created the earth and he created light and he created or he separated the light from the dark.

[33 : 23] Now, I don't know what this light is because he creates the heavenly bodies later, doesn't he? I heard one pastor that the way the Hebrew is written I heard one pastor who said the way the Hebrew is written, he believes that God actually created the sun, the moon, the stars, all of that at this point and when it says later on where we, where it says he created the sun, the moon, and the stars actually is he placed those things where they needed to be for human beings to be able to exist.

Okay. I don't know if that's true or not but that's what I heard. God didn't give me the revelation so I can't tell you that one. What time are we supposed to close? I think okay, so at least I do know that he created light.

Now, our friends and answers in Genesis would say and by the way Ryrie would say this as well and I and others that the light source isn't isn't told so whether he created the sun at this time or light for existence we don't know and but I want to go back to how did Moses know?

God told him. So what? Well, how do you know anything that's in the word?

God told them to do it. I didn't intend for this so I don't have it on the tip of my tongue but you do. I think it's in 1 Peter maybe 2 Peter where he says that God at sundry times and in diverse man is that Hebrews?

[35 : 54] Yes, it is. Spoke through whom? His prophets. Now, prophets don't only prophesy things to come as in future events.

The way the word uses prophecy that is the Bible uses prophecy because the apostles were prophets. the way the scripture uses prophecy is they spoke things that could not be known other than God told them.

Okay? So when Paul received the revelation for instance of the grace of God which to wit Gentiles were going to get to participate and the wall of division was going to be brought down and God provided a way on the cross for all of us to be saved that was because God told him specifically.

So the word the word of Moses and the word of Paul and the word of John and the word of Peter are all really the word of God.

I may say Moses wrote but Moses was a scribe in this case. So he knew how this did because God told him.

[37 : 34] That's important for me to remember when I read all of the word of God. See the words of Jesus are not just in red.

No matter what the editors say. You know those aren't the word of Jesus. By the way my line notes in there are not the word of Jesus either.

So when it comes to doctrine I want to be fairly careful. Alright.

So is there any indication on the first day is there any indication this should be a 24 hour day? you are acquainted with those who say these are day age.

Evening and morning were the first day. That's the reason. And by the way every time in the Old Testament that a day is given with a number an ordered number it always refers to the 24 hour day.

[39 : 06] So there's no reason to not refer to it that way. We have no other substantial evidence. So I personally believe these are 24 hour days and it's interesting my only question is why did God decide to break it up into six days?

I'm not asking a question because could God have created everything at once momentarily.

Actually the word of God tells me that they actually exist today whether they be thrones or dominions that is the spiritual realm as in angels or things on earth things in heaven all of them exist now because of Christ and God's choosing to have them exist if it were not for God choosing to have them exist now it wouldn't exist would it?

They are held together well I'm not going to go further afield than that but so the evening and the morning were the first day what did God create on the second day?

land and water land and water and this is part of Joe's heavens the expanse the firmament going back to this water thing if you go back to actually verses 1 and 2 there it almost looked like the water was already here when he started creating on the first day so is water eternal?

[41 : 39] that's the question because he just talks about separating the water here from what's in the sky and what's under like it was already here and he infers that in verses 1 and 2 when he says the spirit God was hovering over the waters actually that word waters is the deep we don't know if it was actual water the word is the deep sometimes it's rendered the abyss sometimes it's rendered the deep sometimes it's rendered seas and here it's rendered water that comes with an English translation and since I'm no Hebrew scholar I can't answer that one but I can't answer this God alone is eternal so water did not exist outside God does not come from water and he doesn't exist in water he can inhabit the water but the water is made up of molecules actually many molecules of the same type and they are they're made up of a couple of atoms of hydrogen and an atom of oxygen so God had to create the water right right right it doesn't talk about him creating the water here though no it doesn't it doesn't it doesn't talk about him creating an ant but we know he did that is the individual details aren't always there but we know it but it's inferred from the generality so the waters did not exist in eternity we know that and they exist within the heaven and the earth so

God did what on the second day the firmament now what did he use the firmament for those are the dry land he called land and the waters on the surface of the earth he called seas but he did separate waters with the firmament the waters which were above from those which were below that's going to become important to Noah isn't it that's when and I'm going to jump way ahead here but just give you a clue describe to me because most of you here know it describe to me what

God did at the deluge at the great flood he did three things what John water came down and water came up and not the same thing as what Jesus used parabolically no it it says he broke open the fountains of the deep so water came out of the earth somehow and it rained for 40 days straight and he opened it says he opened the windows of heaven the word is flood gate or a sluice when you built when you built your mill and you built that run you put a dam up here to back the water of the stream up and you back the water up but when it was time to turn the mill you opened that sluice gate what happened to the water this is pretty hot oh that's my fault sorry about that see this isn't built for wonders is it

I'm sorry okay so what it says that he opened the sluice gates of heaven so the water a phenomenal amount of water things are different now than they were then by the way methane is not your main greenhouse gas what's your main greenhouse gas nope the number okay okay you you noticed this last week when you walked out before the sun was up if the if it was cloudy it was about 60 65 degrees fahrenheit but on that morning that you walked out and the sky was clear your temperature was about 45 degrees it's going to become more apparent here in a bit isn't it now why is it clear on the why do the clear skies mean it mean it it's colder in the morning before the sun rises because the main greenhouse gas is water vapor water vapor that's the that's the number one there are those who think by the way that because of this canopy the separation the firmament the waters above from the waters beneath that that water vapor there was possibly a water vapor canopy that surrounded the earth which is why when you dig into the permafrost above the

Arctic circle what do you find you find fauna that only grows in tropical climes what oh fauna that's right the fauna would be would be the animals that ate it right which by the way they have found in permafrost mastodons or woolly mammoths I don't remember which that whose stomach contents still are discernible and they're eating ferns and things that cannot grow above the Arctic circle anymore but they did at one time didn't they now that's just speculation we don't really know that all we know is that God separated the waters with the firmament the firmament would be what we call the same reason

[49 : 19] I walk out and I look isn't the sky blue this morning it's the sky it's the atmosphere God created that okay what do you do on the third day he gathered the the sea okay okay he made the plants he gathered the the seas together and caused the dry land separated it from the dry land separated it from the dry land okay Pete so I he I he died he he he he he he he done