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So we've been considering from Genesis first before the fall from the creation and then within the fall, how this world God created with full of goodness that in our experience of the good things in this world, we might know His goodness and then and our imaging him by doing good in this world with material things that might be one of the ways, in which we get to show his goodness.

So, we're not. Yeah. Platonic or a couple of other a Greek philosophical schools. That sometimes form the background of ways of thinking that we still have even if we don't learn about that and recognize that we don't say that material, things are bad or that material things are lesser.

They were god's idea. And particularly, since we have send against God and despise His glory and deserved his curse. But instead he has promised, and of course, this side of the lacrosse, we say fulfilled salvation in Christ. One of the ways that we know His goodness is by his blessing of a cursed ground that was cursed on a can of us and for our sakes.

And yet he blesses it and we saw when we got to the Noah Covenant and then God's amazing providence will be hitting them away at Covenant a little bit. This week and next week and in acts of all places As we saw him in a way at Covenant, he renews some of the blessings, some of the responsibilities that were pre-fall precursse with respect to even the created order.

Now, we are coming out of the Nue at Covenant, which the comes unraveled, at least from our side, a babble. It is similar to what will be thinking about a little bit in the midweek. Sermon this week, how the law weakened by the flesh by our sinfulness in the Mosaic.

Covenant did not produce that which the gospel actually produces. And in the midweek meeting this week, it'll be the exclusion of boasting. But you see the NOAC Covenant also weakened by the flesh. We can buy our sin, all mankind bands together to rebel against God and his glory to display.

Instead, man's glory over against God and that moves us to God forming. Now, beginning with Abraham a nation of grace, a nation, whose relationship with God is built upon The Covenant of grace. God's commitment to redeem for himself in Christ. The people from all nations. And and we see in Abraham's Old Testament faith, a growth in understanding God, not only as the one who is going to provide redemption for him and from his seed, for all nations.

But also God as His earthly provider of good things and that faith in God about the promise of Christ is tied to knowing. God is the one who does us good. And this is something in which we're happy to see Abraham grow. And one of the reasons we're happy to see him grow is because we need to grow too.

It's not that we take some kind of sinister delight and seeing the weakness of our of our brothers for our spiritual fathers but we do take comfort and seeing God who is patient with our weakness and grows us out of that weakness. And particularly in this area of how we respond to and and how we use.

And how we see material things earthly things we see growth in Father. Abraham, let me back up just a moment. I use a phrase that I don't want to use without qualifying, and that was Old Testament faith. We can say Old Testament faith. If you understand by that faith, that is prospective looking forward to Christ.

Not if you understand by that, a faith that is different in quality from New Testament faith. One of the things we'll be seeing soon. In the midweek, meetings will be having a couple weeks off. First two Wednesdays in November, I'll be out of town. So we won't have Romans at that time, but Mr.

Elder Mangum's gonna have a devotional on the second and Hmm, not sure about the 9th. The person I asked might be traveling but one of the things we'll be seeing after that when we get to especially Romans chapter 4 is that the examples of New Testament? Faith are Old Testament.

Believers Abraham's faith. David's faith. And of course, many of you have as one of your favorite chapters Hebrews chapter 11, which is the whole of faith and it ties Hebrews 10 which says you know, don't forsake what we're about to go and do the assembling of ourselves together where through Jesus, our anchor, in the Holy of Holies we actually enter where Christ is and worship there and that is how God stirs us up to love and good deeds and Hebrews 10 is tied to Hebrews 12 which says you don't come to Sinai, you come to Zion the angels and festival gathering.

And the and the the souls of the just made perfect and God our Father in Christ our mediator and since before us this amazing glory of what takes place on earth in much more simplicity than it did in the Old Testament and of course, to perceive that which God says as more real than that, which we see is the exercise of faith.

Faith is not a blind leap over against evidence. It is knowing that the Word of God is better evidence than anything that strikes. My eyes or that I can smell or touch or taste and so forth. And what is who are the examples of living by that faith Living by that confidence, in the Lord, for unseen things because his word says, so it's Old Testament believers.

So Old Testament faith is New Testament, faith. That's one of the reasons. Why when we think about our deaconal service and those whom the Lord sets over us to lead us in deaconal service, we don't skip from the fall to the New Testament. The Lord didn't skip that way either.

Well last week at the end of our time, we got into Genesis 12, the Lord has just set Abram apart. He's just brought him into the land and then there's a famine Now. God has made promises to Abrams is not going to let him start to death, but Abram is still young in faith as it were.

And you remember, he goes to Egypt and in Genesis 12 verse 16, even though Abram is at the end of this rebuked, by Pharaoh of all people for his sin, the Lord yet prospers Abram. It's not telling us, you know, don't worry about sin. It's no big deal. The Lord will prosper you anyway, but it is a lesson for Abram that The Lord is gracious and merciful and so, Pharaoh, and Genesis 12:16 treats Abram.

Well, for Sarah's sake, now, he has sheep oxen male donkeys male and female servants, female donkeys, and camels, this guy who was an immigrant from err and is right, is now a Sojourner that's supposed to be in Canaan, but presently at the end of 12 in, in Egypt and suddenly, by the time, he comes back chapter 13 verse 2.

Abram is very rich in livestock and silver and gold. But not too far from there. Abram has learned you remember there's this world war and the of winning armies of the world war. Take Lot captive and because Lot is Abram's nephew and he has a responsibility for him before.

God Abram and the trained men from his house. Go and defeat the winning armies from the World War and outcomes. The the king of Sodom, but he is too late to do Abram spiritual harm because Melchizedek the king of Salem got their first and we're summarizing a little bit here.

I hope that those of you who are here for to go through Genesis together. Can remember some of these things. Especially if you memorize your verse of the week. As we went along, happy to plug that unashamed but Melchizedek Melchizedek has set the Lord, most high as the possessor of heaven and earth before Abram and Abrams been reminded that it's not because of how wise, or how skillful or the level of initiative that he took.

Those things are things in that come in God's providence and God's mercy to him, but because God is gracious. And so when the king of Sodom says to Abram, give me the persons and take the goods of for yourself. Listen to how Abram responds who for us just a couple chapters ago.

It's longer than that for Abram, right? But for us, just a couple of chapters ago was enriched in Egypt by Pharaoh, but Abraham said to the king of Sodom, I have raised my hand to Yahweh. God, Most High possessor of heaven and earth that I will take nothing from a thread to a sandal strap.

That will not take anything. That is yours less. You should say. I have made Abram rich. He's, He's learning that all provision comes from God. That there are right ways of obtaining provision that there are wiser ways of of obtaining provision from God. And that we honor God by stewarding things.

Well, by refusing, the the wrong kind of gain. And by acknowledging that God is the one who provides for us. So this is one of the ways in which we see the growth of the faith of Abram. And it's one of the ways that we continue to see the growth of believers today as we grow in the grace and knowledge of Christ.

We trust him more and more for his provision. We are unwilling to Now, take things or obtain things that we might have been willing earlier in our walk with the Lord to do. That's the case in in our family. That's a that's the case with me. I think God that he's he's merciful to me.

Hopefully, He'll keep growing all of us. And we'll look back on things that we did or ways that we acted with even material possessions and say Thank God. He has grown me to wear. I trust him now and I acknowledge him. And I understand that all these things belong to him.

And, or for the purpose of serving him. So we know his goodness by enjoying that, which he gives us and we can be content with food and clothing and a roof over our heads. Because now, you don't have to accumulate, it's not wrong necessarily to accumulate, but you don't have to, to enjoy the goodness of God in it.

And that's the goodness of the thing. And then we show His goodness by how we use it. And we don't have to be tight fisted weather out of a love for money or out of a worry about future provision. But we're free to be generous and to show His goodness in how we use material things That incidentally was one of the things that led locked to end up in Sodom and Abraham.

Not he by Abraham by that time or Abram. By that time recognize that God's going to take care of him whether he's in the fertile Valley or the dry hills and so he let his nephew take the first pick. Although have in a, in a honor, hierarchical culture. That would be very backwards and upside down.

But growing faith was displayed in growth, and how we use material things that. Now, one of the things that that will happen if you're if your mouth is always full of the Lord's name. And of course, the Lord has it for playing himself to us. Even more as Christ as Jesus Christ, even then, Yahweh, right?

This is one of the amazing things in the providence of God and a mistake of the Jews out of a superstition where they started refusing to say Yahweh, even though that was the Lord's memorial name. They say Adonai and it gets translated with the Greek word for the title, Lord in the Greek copy of the Old Testament.

So that when the Lord Jesus comes and as especially most frequently in the New Testament known by his title, Lord, then when we read our are translations, we see that Jesus is Yahweh over and over and over again. And Exodus 34 where Moses asks to see y'all, see the Lord and the Lord declares His own name before Moses and he says Yahweh, yahweh God, merciful.

And then you read John 1 and it says, no one has seen God. At any time, the only begotten of the Sun is in the bosom of the Father, He has executed him. He is fully revealed. And And so if your name, if your name is full of the mouth, if your mouth is full of the name of the Lord, then when the Lord blesses you either with many material things or with generosity in material things, whether you have much or you have little, it will come to the associated with him, whose name is upon you in him whose name is in your mouth.

This is one of those third, commandment things children. Many of you have recently learned and can answer for us. What is the third commandment? And what is required in the third commandment? What is forbidden in the third commandment but the Lord's name is something that he puts upon us and in our mouths.

And that was something that had happened with Isaac Isaac. I Genesis 26:12 says, in the land and reefs in the same year, a hundredfold and and the Philistines eventually send him away. But then when he goes away and he digs these digs these wells, sorry, I'm in Genesis 26.

That was verse 12. We're gonna, we're going to get to verse the middle of the thing with the, with the wells earlier event that they sent him away. But when they come, and they realize that Isaac is a good neighbor to have. Look at what they say in verse 28.

But they said, we have certainly seen that. Yahweh is with you. Now what they mean by that, is We have seen that when you dig, well, when you dig holes, you find water and that you're a man who loves peace and that you are persistent, not only in maintaining peace with your neighbors, but in providing for your own considerable household and yet.

Because Isaac has been associated with his God, His diligence and material things. His peaceableness and material things. His generosity and material things all redounded to have the end result of the praise of the God, whose name is upon him. We want to do that too. We live in the midst of a culture.

That doesn't know the Lord Jesus Christ. They might hear his name, a fair amount, but just as Isaac lived in a culture that did not know Yahweh. The one true God yet they knew that. If Isaac was blessed, it was from him. And if Isaac was generous, it was from him and we want both of

those things, we want to be spiritually minded and have heavenly minded and have spiritual conversation to make reference to the the book that we plugged in the pastoral letter last night.

But we also want to be so heavenly minded that we are a great earthly. Use not that we are no earthly use. And that that happened. Notice the liberty that Isaac feels for generosity in the middle of a famine. He'd he who had been a livestock herder. I got a hundredfold crop in his first year as a crop farmer.

And he had learned that the Lord is the one who blesses him. So, Isaac sermons, take a well in verse 19, the heartsman of Garar oral with him. And they say the water is ours and he gives well a name That means quarreling. He you know, recognizes that he's he's been wronged and he memorializes that he's been wronged, but he moves on.

He lets them have that water in the midst of a famine and with all that he has, he digs another well, verse 21 and they quarrel over that one. Same thing happens, It moves on verse 22. He digs another well, and they do not quarrel over it and he calls its name Rehobeth and notice what he says for now, Yahweh has made Rehoboth.

The always made room for us and we shall be, We shall be fruitful in the land. And it's this trusting in the Lord, that allows himself allows him to be generous. It's not lack of diligence, right? Trusting in the Lord, doesn't say, you know, we're going to let go and let God stop digging.

All these wells. We're just gonna stand and pray with our faces, turn towards heaven. And let God reign the water into our mouths. No faith understands that God uses means, but it recognizes God. God as the one whose goodness is known in those means and faith is eager to show His goodness by what we do with those means.

And so there's this wonderful material component to God's blessing us in this world where he created us to know day by day. His goodness in the material things that are provided and to show day by day. His goodness in, what we do with those with those material things. So, you move on to chapter 27, and you have Jacob, who, sorry, Isaac?

Who in his in his old age he's become of you know, a little materialistic. We can backslide too. You remember how he wasn't able to blast with this art until his a mouth had the taste of his favorite food and his belly was full. So, we need to watch against that and not grow spiritually stagnant.

But notice the way he talks about the material things, when it comes, when it comes time to bless, He came near. This is chapter 27, verse 27. He came near and kissed his son and smelled the smell of his clothing and blessed him and said, surely the smell of my son is like the smell of a field which Yahweh has blessed.

You have to remember you read that theologically. It's not just this the smell of a field that is producing great crops. It's the smell of a field in which the curse is being reversed in which the Lord has granted not thorns and thistles, but those great crops and yet that goodness and not just general a goodness but grace goodness tied you the promise of the seed who would crush the serpent's head and overturn?

The curse of the fall that goodness has a very material component here, It has. And here's a good word for you. And for you homeschool kids, that has an old factory component, it has a component, you can sense inside your nostrils. He can smell the gospel on his son.

Now it's the wrong sun and the reason he can smell it is because He's wearing the other son's clothes and you know, there's sin in the background and get me wrong. But we see here something that we ought to enjoy, you know, when we come to a thanksgiving for us, it's not going to be about football.

It's not going to be, you know, these kind of medley nebulous non-specific declarations of faith. Which supposedly is? Yeah, yeah. Having your higher power. Like the AA people tell you, it could be a light bulb. No, it can't be a light bulb. There is only one higher power, the the true and living God, and you come and recognize, you're receiving the opposite of what you deserve.

Because although the the righteous judgment was in the day that you should eat of it, you shall surely die before he even talked to the woman and the man he had told the serpent that there would be enmity between his seed and the woman's seed and that from her seed would come one who had crush, not the heads of the seed of the serpent, but the serpent's own head, the Lord Jesus Christ.

And so there's this, there's this material component to enjoying even the covenant of grace itself and the promise of Christ and Note. You know what he goes on to say doesn't just recognize the smell in verse 27. Therefore may God give you of the dew of heaven of the fatness of the earth, and the plenty of grain and wine, Let people serve you and that nations go down to you.

That's we're The dew of heaven and the fadness of earth or plenty of green, plenty of wine, get in the habit, children of learning and remembring and getting the habit parents of teaching your children. They're not going to be able to do it very well without your help. But how both of us are helped when when we are remembering that we need to and instruct our kids to get in the habit of making theological, use of all the good that the Lord puts around you.

Some of the most beautiful things that you ever see in your life. Our sun rises and sunsets, right? And that reminds you of the way the Lord frames in your day with morning and evening and that everything you do between that sunrise and the that sunset is an interaction with this God who designed our days that way.

But it's also a reminder that sunrises and sunsets are a limited time offer because in the new heavens and the new earth, God is the light God himself is the light of the place. And that's going to be infinitely, more glorious. And there isn't rising and setting. But right, you know, the mind boggles to try to think about and understand those things.

And we just accept that it's gonna be as much more glorious. As a resurrection body is than our current bodies and as Christ is then the Tabernacle and, you know, all of those things. But when you see things in the creation, when you enjoy a bread that has been multiplied by use of, you know, the harvesting of seeds and and rain and sun.

And then the, the labor of the farmer and the gathering in of the harvest. And as all those things, it's still the same one. Who multiplied? The lobes in the fish by the side of the sea to show that he, who is the creator who gives us the Sun in and the rain in its season.

And all those things is the one who came to die for us to be the bread of life, who comes down out of heaven, They didn't come down out of heaven, to give them a buffet, right? That's what the people were getting wrong. In John 6, but he came down from heaven in part to teach them that whenever they enjoy the goodness of bread in their mouth or fish in their mouth and a nice happy full.

Belly that they're enjoying goodness that they have forfeited by their sin, that you are whenever you enjoy goodness. You're enjoying goodness, you have forfeited by your sin but he who created it. All came to suffer his own wrath. In our place that we that we might enjoy unimaginal blessing in the new heavens and the new earth forever.

Will, you know very briefly. There's there are a couple references there to Jacob and Laban and that's establishing this fact that believers make good neighbors and good employees. The Philistines decided that believers make good neighbors both because, you know, they work hard and they're blessed of God, on the one hand and they're peaceable and generous on the other hand.

And so Abimelech, and the people of Garar decided they wanted to have Isaac as a neighbor after all, after they had sent him away because they hate him. And Isaac says, you know weird that you want to be my neighbor. Now, Jacob made a good employee for Laban, even though the Lord kept increasing Laban or Jacobs own own flocks.

But everything prospered under Jacob's hand, That doesn't mean that your neighbors will always be prospered. Materially. But it does, it should mean that whether or not your neighbors offended by your faith, They do know that they can count on you for self-sacrificial, love, and help because you love your neighbor as yourself.

You are as the Samaritan who lays himself out even for his enemy, who is before him and God's providence, that generosity and material things that, that believers develop. If it doesn't end up being away by which the Lord brings into faith, that will be, it will end up being a way that the Lord vindicates the name of Christ in the last day.

Remember, Remember the instruction to suffer as those those who do good. And so, this believers being beneficial to others and that that pattern is established well established. By the time we get to Joseph with whom Lord willing will begin next week. But remember again, as we now into the covenant of grace and the Lord is forming for himself, a covenant people who are set apart from the world, one of the ways that he displays both of those things is by how we understand where material things come from so that we know His goodness in them.

And how we receive our duty in the use of material things that we desire to use them in a way that shows his goodness. Even to others. Let's pray. We thank you. Father. That you have given Christ. The indescribable gift. And we do pray that you would give us along with enjoying him and trusting.

In him, the desire to show forth his goodness and His glory with our own generosity. Thank you for the way that you gave Israel willing hearts at times and the way you gave your church in Corinth and in Macedonia willing hearts in response to the indescribable gift of the Lord Jesus Christ, help us to receive all of your good gifts as coming from the same love, and the same goodness that gave us Him.

So that we will use even material things in such a way. As to aim at bringing him honor for, we ask it in his name, Amen.