

Genesis 38

A True Savior for Terrible Sinners

Main idea: God's redemption is for great sinners, in order that it may display His even greater grace. For such terrible sinners as we are, there is a true Savior, the Lord Jesus Christ!

¹ It came to pass at that time that Judah departed from his brothers, and visited a certain Adullamite whose name was Hirah. ² And Judah saw there a daughter of a certain Canaanite whose name was Shua, and he married her and went in to her. ³ So she conceived and bore a son, and he called his name Er. ⁴ She conceived again and bore a son, and she called his name Onan. ⁵ And she conceived yet again and bore a son, and called his name Shelah. He was at Chezib when she bore him.

⁶ Then Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ But Er, Judah's firstborn, was wicked in the sight of the Lord, and the Lord killed him. ⁸ And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother." ⁹ But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother. ¹⁰ And the thing which he did displeased the Lord; therefore He killed him also.

¹¹ Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house.

¹² Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite. ¹³ And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep." ¹⁴ So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife. ¹⁵ When Judah saw her, he thought she was a harlot, because she had covered her face. ¹⁶ Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law.

So she said, "What will you give me, that you may come in to me?"

¹⁷ And he said, "I will send a young goat from the flock."

So she said, "Will you give me a pledge till you send it?"

¹⁸ Then he said, "What pledge shall I give you?"

So she said, "Your signet and cord, and your staff that is in your hand." Then he gave them to her, and went in to her, and she conceived by him. ¹⁹ So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

²⁰ And Judah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her. ²¹ Then he asked the men of that place, saying, "Where is the harlot who was openly by the roadside?"

And they said, "There was no harlot in this place."

²² So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this place."

²³ Then Judah said, "Let her take them for herself, lest we be shamed; for I sent this young goat and you have not found her."

²⁴ And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry."

So Judah said, "Bring her out and let her be burned!"

²⁵ When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am with child." And she said, "Please determine whose these are—the signet and cord, and staff."

²⁶ So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

²⁷ Now it came to pass, at the time for giving birth, that behold, twins were in her womb. ²⁸ And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first." ²⁹ Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez. ³⁰ Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah.

Introduction

The constant need of clinging to Christ and His grace. "Freedom is never more than one generation away from extinction" ... but the enjoyment and glorifying service of God is more quickly and easily lost than that.

1. Terrible Sinners

- Judah. Leaves covenant community (that has been harmed by grief of his father). Walks in some similar family sins (the lie of v11, the self-righteousness of v24, etc.), but not in the good; no mention of building altars or worshiping. Repeats intermarriage error of 6:1–7 with similarly dreadful effects.
- Er, Onan, Shua. The implication about Er is similar to v26, that he is worse than Tamar. Onan doesn't view children as ultimately belonging to God for the sake of the covenant, but as only his own, and God hates this attitude and action so much that He kills him too. Shua joins in his father's lie (cf. v14). Apart from grace, Gen 6:5 is the only possible truth about our children.
- Tamar. Actually deserves what Judah at first says in v24 (cf. Lev 21:9, Deu 22:21), but the reason she doesn't get it is because v26 is actually true, and Judah himself is even worse!

2. True Savior

- Who gives repentance. The response in v26 is a mercy.
- Who gives not just children (1Chr 2:5), but covenant seed. Zerah's name is tied to what God is doing here. Not an excuse for us to do such things through which God is gracious, but yet a sure hope for those who are repenting of such thing.
- Who gives freely, according to His choice. Not Reuben, Simeon, or Levi. Also not Joseph. But Judah. Not Er. Not Zerah. But Perez.
- Who gives grace (and means of that grace) to restrain our sin. One of the main reasons that this passage is here is to show that whereas our sin so easily gains the upper hand and gets expressed more and more hideously as in Genesis 38, yet as in Genesis 39 there is grace that can restrain it even under the greatest difficulty and under the greatest pressure.
- Who gives Jesus—not only for such sinners, but even by means of such sinners! The great reason that this passage is here is to show us for what kind of people Jesus died, and what kind of people the Spirit uses (Ruth 4:18–22; Matt 1:3, 16).

Conclusion

God's redemption is for great sinners, in order that it may display His even greater grace. For such terrible sinners as we are, there is a true Savior, the Lord Jesus Christ!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

We come now to worship. God in the hearing of his word preached.

And turned on our copies of that word to Genesis 38.

The scriptures open, let's pray.

Our Father how grateful we are. That you have loved sinners. Not only chosen them in your son, but given him. To redeem them. And give him to them. By your spirit who works faith. And now we come to hear him who speaks from heaven. Knowing that there are many who have heard his words before.

But it did not profit them because it was not mixed with faith. In those who heard. And so we pray now for the powerful working of your spirit stirring up faith in our hearts as we hear. Grant to the servant who preaches. That it would be in accord with the words and the page so that we might know that it is Christ who addresses us from heaven.

And that we might receive those scriptures that are preached not as the words of men but as they really are the words of God. And by your spirit's power working in our hearts, we ask. That that which Ezekiel saw in a figure. In skeletons becoming a mighty living army.

We would know in reality. As you give life and strength and work in us both to will and to do according to your good pleasure. Oh Lord for any who come this morning and have never had this faith. Grant that today would be the day of resurrection unto life.

And for all of us, we pray who have this faith grant that today would be a day of your salvation. In which you work out more in us of what Christ has been worthy in his death and resurrection. That we might go from this place more enthralled with who he is and what he has done.

And more devoted and equipped and growing. In being like him. And having his life even worked out in our own. Do all this through the preaching we pray. Not just because by your mercy you have granted that it would be the desire of our hearts. Because we have done no more than ask that which you have promised and declared in your word.

And so hear us we pray. For your faithfulness to your own word. For your pleasure in glorifying your son. In His name we ask it. Amen. So we come now to read that word, which we are about to hear preach let us rise. For the hearing of God's word read Genesis 38, these are the words of God.

It came to pass at that time that Judah departed from his brothers. He visited a certain Dolomite whose name was Hira and Judah saw there a daughter of a certain Canaanite. His name was Shua and he married her and he went into her and says she conceived and bore a son.

And he called his name, Err. So she conceived again and bore a son and she called his name Onan. And she conceived yet again and bore a son and called his name Shayla. He was at Casey when she bore him. Then Judah took a wife for her the firstborn in her name was tomorrow.

But her Judah's firstborn was wicked in the sight of Yahweh. And Yahweh killed him. And Judah said to Onan go into your brother's wife and marry her and raise up an heir to your brother. But on a new that the air would not be his. And it came to pass when he went into his brother's wife that he omitted on the ground lest he should give an heir to his brother.

And the thing which he did displeased Yahweh, therefore, he killed him also. Then Judah said to Tamar his daughter-in-law remain a widow in your father's house till my son. Sheela is grown. For he said Lest ye also die like his brothers. And tomorrow went and dwelt in her father's house.

No in the process of time the daughter of Shuah Judah's wife died. And Judah was comforted and went up to his sheep shearers at Timnah. He and his friend Hera the adulterer. And I was told to Mars saying look, your father-in-law is going up to Timnah to share his sheep.

So she took off her widow's garments covered herself with a veil wrapped herself and sat in an open place which was on the way to Timnah for she saw that Shayla was grown and she was not given to him as a wife. When Judah saw her he thought she was a harlot because she had covered her face.

Then he turned to her by the way and said, please let me come in to you. For he did not know that she was his daughter-in-law. So she said, what will you give me that you make them into me? And he said, I will send a young goat from the flock.

So, she said, will you give me a pledge till you send it? Then he said what pledge shall I give you? So she said your signet and chord and your staff that is in your hand. Then he gave them to her and went into her and she conceived by him.

So she rose and went away late aside her veil and put on the garments of her widowhood. And Judah sent the young goat by the hand of his friend the Adulamite to receive his pledge from the woman's hand, but he did not find her. Then he asked the men of the place saying where is the harlot who was openly by the roadside?

And they said there was no harlot in this place. So he returned to Judah and said, I cannot find her. Also, the men of the place said, there was no wallet in this place. Then Judah said, let her take them for herself lest we be shamed. For I sent this young goat and you have not found her.

And it came to pass about three months after that. That Judah was told saying tomorrow your daughter-in-law has played the harlot. Furthermore, she is with child biology. So Judah said bring her out and let her be burned. When she was brought out she sent to her father-in-law saying. By the man to whom these belong.

I am with child. And she said, please. Determine who's these are. The signet and chord and staff. So Judah acknowledged them and said, she has been more righteous than I. Which is I did not give her to Sheila my son. And he never knew her. Again. Now, it came to pass at the time for giving birth that behold twins were in her room.

And so it was when she was giving birth. That the one put out his hand and the midwife took a scarlet thread and bounded on his hand saying this one came out first. Then it happened as he drew back his hand that his brother came out unexpectedly. And she said, how did you break through?

This breach me upon you. Therefore his name was called Parents. Afterward his brother came out to had the scarlet thread on his hand and his name was called Xera. As far the reading of God's inspired in an errant word, we were joist to know that he had those blessing upon the preaching of it.

Please be seated.

Sometimes when you're just telling someone about Christianity for the first time or they've been nearly converted or they're eager to start studying the Bible for the first time and they don't know where to begin. You'll hear someone suggest oh you should begin and for some reason it's just about always John is a good place to go.

It's all about who Jesus is I I don't think it's particularly easy to understand but God the Holy Spirit helping someone to understand what the gospel of John is saying about Jesus. And her eyes may be opened or perhaps new Christian you might have them start with Philipians which feels very personal about your walk of Christ or Ephesians, if you've got a little better Ecclesiology because you want them to learn about how they fit into the church and what the church is to be like and how it's used in the growth of Christians.

Rarely however, and I don't know why this is because it's actually wonderfully effective. Do you have someone say well? I recommend you just start in Genesis.

If you've been a missionary and I know some of you have Genesis is a wonderful place to start. Because we know what we are like. But we don't exactly know what we are or how we got to be so bad or if there's actually any hope. For people who are as bad as we are.

But Genesis tells us where everything came from and what we are and how we got to be like this and that there is a God who is determined to save such sinners as we are and how he began to go

about doing that and where he had promised that that work of saving sinners would end up with his son who crushes the serpent's head seed of the woman who has the power of God, and ultimately you come to the conclusion as.

Eve quickly came to that it would have to be a God, man. God himself. And so Genesis is very useful in many ways and even a chapter like this. I know some of you I had told pray for me. I've got Genesis 38, it's like children, although not nearly as funny as the child who once got hold out of a worship service and I knew this child when he was older.

And he was about to get disciplined and instructed which will hear about next Lord's day evening and Ephesians 6:4 and he cried pray for me church because he knew I was about to happen to him and there are things in this passage that are difficult to talk about. Things that you should probably not say any more than the text itself says about and thankfully the passage isn't particularly about those things.

But why is Genesis 38 here well, it's here in parked to show the kind of people that God saves. And the kind of people that God uses the kind of people from whom Jesus ended up coming. The kind of people for whom Jesus ended up coming. And to warn people who are trusting in Jesus and hoping that the Lord will use them in his work in this world in sending the salvation of Jesus Christ through faith out into the world to warn us of the kinds of things that people just like we are who hope in Christ alone for salvation and are saved by grace can end up doing.

And the kinds of results that those kinds of things can end up happening. You see we are in constant need of clinging to Christ and His grace. Judah doesn't cling. For a moment at first but a moment becomes longer. And it issues it results in behavior and the behavior has consequences and those consequences are dreadful.

And yet by the end of the passage. God is merciful. Could have gone much worse with Judah even than it did. When I trust that you and I who are here this morning under this portion of the word of God would be horrified if it went as badly with us and our children.

As it did with Judah. One of our former presidents is quoted as saying that freedom is a fragile thing. That it has never more than one generation away from extinction. But one of the things that Genesis 38 shows us is that the enjoyment of God and that glorifying God by serving.

Him is actually a great deal more fragile. Than political freedom. Because it can be lost more quickly and more easily and it has far more devastating consequences. And so there's a great warning here that even those who are from the church and in the church have begun as terrible sinners and there is still terrible sin with terrible consequences that can come from our lives.

There is a wonderful promise here. That even for such terrible sinners as we are there is a true savior. Who not only redeems such as we are but grants repentance. And as pleased even to use repenting sinners. From such sins as this. So well, just see the teaching of the text this morning under those two headings terrible sinners.

And the true savior. The key terrible sinner there are many in Genesis 38, but it's Judah. Judah is interrupting Joseph's story here. The end of chapter 37. We have now the meridianites and sold him that as Joseph in Egypt a potifer an officer of Pharaoh and Captain of the garden beginning in chapter 39 have now Joseph had been taken down to Egypt.

And Paula and officer of Pharaoh captain of the garden Egyptian bought him from the Ishmaelites and so forth but we don't hear a thing about Joseph in all of chapter 38 the the history of Genesis and the history of God's redemption through the family of Jacob didn't need to take this detour it's an interruption.

It's like when you're trying to tell your child about something they're very excited and and they interrupt and they tell you all about something else and then you know, if you haven't corrected them for interrupting which is a proper thing to do it's dishonoring your parents, but if you wait until they're done you remind them, it's an it's an interruption by repeating that last sentence that you said and then beginning with the next one.

This is Judah as a foil if you like literary terms and some of you do because you're learning literary things want you to be encouraged to well. I want your homeschooling mom to be

encouraged that you know the word foil it's Judah as a foil contrast to Joseph. So Judah is the first terrible Center and.

It starts out badly for those you have ears to hear it it came to pass at that time what time the time at which the covenant family was not doing very well the the get rid of Joseph and figure out a way to comfort dad and and things will be happy and of course happier because Joseph's gone now that plan had not gone well because Jacob had really held on to that grief and he would not be comforted.

Judas is out well. I'm out of here it came to pass at that time that Judah departed from his brothers. Doesn't sound so bad yet but in the context of Genesis, it's pretty bad. He's left the covenant community he's left that family that God has set aside and has decided to bring the savior from and through whom all the families of the earth would be blessed and he's going out now into that land of families that are under God's curse and you remember God had actually given Abraham the number of years that he would allow them to fill up their sin before he destroyed them.

It's a terrible idea. It would have been bad enough if we had just seen Abraham leave and go to Egypt and how that turned out and Abraham's warnings about don't take Isaac out of the land and so forth. It came to pass at that time that Judah departed from whom from his brothers from the covenant community from the fellowship of the church.

It's kind of like when you read about David it was the time of the year when kings went out to war. And David was laying on his couch in the middle of the afternoon. He got up from his nap and he walked out to the balcony. Sounds like a small detail.

But it's a small detail with a background a background of what he had been called to where his place was what his duty was and as you go on in the rest of the narrative you find that sin snowballs. Many of you can probably look back at something that you ended up doing.

For which there was great and grieving repentance before God later. And you could probably identify something that seemed like a small decision small choice. Maybe you were even excited to do it. I bet Judah was excited to move away from daddy. Lots of young fools want to move away from mom and dad just to be away from mom and dad and for no other better reason than that.

So he leaves the covenant community and he starts walking in some familiar sins. I'm just being familiar since because we've seen them before. I mean familiar sins because they're from his family. He tells lies to try to accomplish what he wants he thinks he's saving. He's saving Sheila's life in verse 11, Judah said to tomorrow his daughter law remain a widow in your father's house on my son.

Sheila has grown. He thinks it's tomorrow's fault ahead and according to him that it's her and onion that we're wicked that God killed. I mean, they're my boys, it's got to be this. Canaanite girl, she's bad news everyone she marries dies. I don't want Sheila to be number three, but he has no intention of keeping it as tomorrow finds out.

Because once. Once Sheila has grown he doesn't actually give her away so we lies. Abraham had lied and Isaac had lied so we see him walking in familiar sins, we remember Jacob's self-righteous. Challenging of Laban and and we see you know, the family resemblance in verse 24, he finds out that he's got a possible solution to the Tamar problem, she's three months pregnant, she's showing it's got that baby bump, he doesn't say let's have a baby shower he says, let's have a mother burning.

Comes to pass about three months after Judah told tomorrow, your daughter-in-law has played the harlot furthermore, she is with child by harlotry now. Judah what he commands to do is actually not in and of itself unjust. And yet he has this this very self-righteous definitely is not a man who's particularly concerned about harlotry in the land, is he?

He says bring her out and let her be burned. So we see some familiar sins, it's got the self-righteousness of Jacob he's got the lying of grandpa. Isaac and great grandpa. Abraham. But he's not walking in some of the more familiar righteousness of his father's either. He goes and he joins himself with this adulterer and we've seen Abraham kind of do that before be a good neighbor good neighbor to the point that when Abraham Marshall's those trained men who are in his own house to go after a lot his neighbors are willing to go with him.

It's a big deal they're hunting down a coalition that has just won a world war. So we've seen neighbors before but what Abraham had done where he had gone and what we have seen Isaac doing in worship and we've seen Jacob a couple of times now is they had they had erected altars that worship their God we read none of the worship of Yahweh here, in fact the only time you always mentioned in the passages when he's killing people.

He's always there. Even if he's not mentioned, he's always seeing. He's always judging. He's always responding even if you don't see the response or see it yet. But we don't see Judah worshiping him as was specifically mentioned of his fathers. But perhaps the, Worst of all. Was what leads him into.

This life of. Being willing. To join himself to a prostitute. Judah saw there. A daughter of a certain canonite. His name. And he married her.

You see this is sounding a lot like. Genesis chapter six. And you've just had this wonderful account of the line of Seth the seed of the woman the sons of God over against the daughters of men. And came to pass when men began to multiply on the face of the earth.

And daughters were born to them that the sons of God saw the daughters of men that they were beautiful. And they took wives for themselves of all him they chose.

The covenant line. As a fragile thing.

It's never more than a generation away. From great disaster. Jesus Christ will build his church and the gates of hell will not prevail against it. But that does not guarantee. That your family is going to be in that church. It doesn't even guarantee that your congregation. Is going to be in that church.

We've mentioned before seven of the most thriving churches in the first century receive a warning from Jesus from heaven by the apostle John. And one of those seven still standing.

And so Judah repeats the error of Genesis 6 1 through 7 with similarly dreadful effects because when we look at her and Onan and Shua we can hear in the back of our minds and God saw that every intention of the thoughts of their hearts was only evil and that continually.

Same. Action same result. Oh the necessity dear covenant children. Oh the necessity you who are parents and you who are the brothers and sisters in the congregation with the covenant children of not being an equally yoked. Of loving the Lord your God with all your heart soul mind and strength and having His law in your heart and bound to your hand controlling everything you do and has frontlets between your eyes controlling how you see everything and refusing to even consider for a moment anyone as a possible husband or possible wife young men.

Whose hearts are not saturated with the word of God where love of Jesus does not control every thought in every action.

Judah terrible sinner number one or own and ensuing and Shua. We see the dreadful effects of Judah in what results for them. Next Lord's Day evening will steal a little bit from it. Some of you won't be there. Although maybe I'm a little faith, maybe the Lord will bring you all next Lord's day evening.

And will be referencing of course. Deuteronomy 6 and we talk about bringing children up and the discipline and instruction of the Lord. And you'll notice that before his word is on your lips. And talking with your children when you rise up and when you lay down and when you go out and when you come in.

And controlling like we said everything you extend your hand to do has attached your hand and how you see everything as a frontlet between your eyes and established on the door posts of your house as if that's the family name God's word knowers and followers. Before all of those things, it needs to be in your heart.

That's where it begins. Neuteronomy six well God's word was not in Judah's heart and controlling his choices and you can see the result and what came of his children.

Is so wicked. That God kills him. And he say well, we're all wicked we all deserve to die. And yet her as a were here is worse than tomorrow. It's actually one of the questions that the passage has us asking we know a little bit of course because God has given us his own common but there

is that issue why do the boys keep dying it's a problem that Judah has to solve and his solution, of course is send tomorrow away she must be the problem.

But God didn't kill her because she was wicked. So even before we get to verse 26 and Judah saying she is more righteous than I it's a pretty amazing thing to say about a harlot who entrapped her father-in-law. We have she is more righteous than he. In the statement of God in the comparison between her and tomorrow.

Because he killed her he killed her and he left tomorrow. What about and, Onan has a wrong view of children, he doesn't view children as ultimately belonging to God. For the sake of having the image of God be fruitful and to having the image of God multiplied and having the image of God fill the earth.

And now that God is working through families and saying I am God to you and to your children after you and I'm going to put my covenant sign even in the process in the in the body so that you would know that covenant seed belonged to God. Far more in an ultimate way over against belonging to their parents owning is thinking well if I have the kid he won't belong to me or belong to my brother, so I'm gonna I'm going to.

Be thinking about the word the word about. I'm gonna interrupt her. I'm gonna cut off the the process so that the kid won't belong to my brother because I don't want to give my brother or a kid who's he forgetting children. He's forgetting God. It's God for whom we have children it's God who gives us the children that we have it's God who cares that an air be raised up for his brother at least Judah had some covenant acknowledgement right he knew that the children mattered for the extension of the line that God was building in each family, he said your brother didn't have his line extended you extend it for him and and then you work on your own.

And didn't recognize the children belong to God and we have even in the churches today those who intentionally try not to have children. Because. Their view of children is that they belong to me. That they are for me. That I'm the one who has them or doesn't have them.

Not that children belong to God and that they are for God and that God is the one who gives them or doesn't give them. And so there is an error like Onan's here that forgets that God that children belong to God or is wicked own and is wicked sure is wicked.

Jew is grown in verse 14. Surely he knows the suggested of arrangement. And yet he has not come to Jacob and saying, I'm grown now. Shouldn't I be given to tomorrow as a husband? No she has to hear. She has to see that tomorrow has grown and her sorry that she was grown and not yet given to her so Judah is a terrible sinner and no surprise.

And not following God's design for marriage and not following God's design for believers and not following God's design for his church. He sees the daughter of a Canaanite and he chooses to take her as a wife and it has the dreadful effect producing these three wicked children. Tomorrow, of course.

Is also a great center we've already mentioned that she actually deserves what Judah at first says not only in an eternal sense in which we all deserve hell right children some of you will have had that shortest catechism we've got the children's catechism in the shorter catechism and the shortest catechism.

God's law says this and what did you do and you say what you did and what does that deserve and you might incorrectly say slots or spans or whatever it is, it's not what it deserves is it? What does it deserve? Hell. Do you have to go to hell no?

Why because Jesus took my hell on the cross. And what does Jesus who took your hell? Say you need. Then you can do the slots the instruction and all the wonderful stuff that the Bible says.

But what we deserve is hell. And hell is figured in scripture by burning. And one who? Commits this sin with her father-in-law is actually commanded to receive that as justice in a civil sense in a criminal punishment. Leviticus 21 verse 9. The woman who plays the harlot is to be executed.

Deuteronomy 22 verse 21. And so we don't want to belittle to Mars sin here because tomorrow's sin is great playing the harlot is great dehumanizing herself in order that she might be able to sin as a harlot she covered her face.

And some of you have noticed that in addition to that those forms of face covering that that may have some medical usefulness there is a strong push for the blanket covering of all of the faces of all of the people wherever they might accidentally go out and be seen by others.

And it is a dehumanization. There's all I'm going to say about that, but that's the point of what Tamar did with the veil it's when she covered her face she said I am not now someone's daughter. Someone's widow which she was those things wasn't she wasn't she Judah's daughter.

Wasn't she earned ownings widow and there are many ways dear girls that this culture puts pressure on you to say I am not now someone's daughter and someone's future wife and the the image of the living God, but I am an object for your enjoyment and I will enjoy if you think that I would be enjoyable and maybe even I will let you enjoy me.

And that is a dehumanizing that takes someone who has made in the image of God for the glory of God and turns them into someone who's created for the pleasure of a man. And it was wicked of tomorrow to do that to herself. And do not make yourself or find in your heart this desire to be enjoyed by a man.

And forget that you are someone's daughter and you are someone's future wife and you're created for the to image and glorify God.

But for as bad as what Tomard. Would Jacob sorry what Judah did with her was even worse, isn't it? Because those who apply that pressure and those who take that advantage. Commit the greater sin.

So that when she sent out the Cigna and the cord and the staff. Judah was right. When she said she is more righteous than I. And don't you boys, don't you men even practice it in your minds. And I'm not talking about when you're I'm not talking only about when you're in front of the computer screen God have mercy.

Because even the thought of going in front of the computer screen says there's going to be someone who is a daughter and a potential wife or a sister and made in the image of God, but I and my mind in my heart will decide that she is for my physical and even just mental pleasure and I will dehumanize her and I will commit the sin of murder and blasphemy and idolatry in taking that which is created for the glorification.

Yielding of God. And make it a servant of my inner lusts.

And you listen to Judah here in verse 26. Who says she is more righteous than I because I took the advantage. Some of you who. Have been accustomed. To making use of images and film.

Listen to verse 26. Because if you knew that your daughter-in-law had become a prostitute can't believe she has fallen into that. The Holy Spirit comes to you in the lips of Judah and says, she is more righteous than you. You are the one who has taken the advantage. Whose cord whose signet whose staff.

Whose cleared internet cash is this.

Terrible. Centers. Terrible centers. Can there be hope for people so wicked? And of course, the whole reason this is in the Bible whole reason there is a Bible is because there is that hope. For sinners, so wicked assess. God is a God, who gives repentance? Verse 26 is really are you are the man moment, right?

We we can we can hear the the parallel Nathan telling David about the poor guy who had just the one lamb and the rich guy who had a who had a guest over and and we didn't want to slaughter his own as he took the the lamb from the poor guy and he slaughtered that lamb for his guest.

And of course Nathan, we know the whole time he's talking about. Beshteba the deer cherished wife of Uriah Uriah the faithful servant and, And David as his righteous indignation moment the self-righteous moment, he says, there's Yahweh lives at man shall die. We can hear that can't we in Judah saying bring let her be burned.

And then we can hear Nathan telling David you are the man. As tomorrow sends and says, By the man to whom these belong. I'm a child. Please determine who is these are the signet and the court and the staff. You are the man. Now, what's the difference between David and Saul?

Difference between David and Saul is not Saul committed, great sins and David did not visit. That saw committed great sins. And when he was confronted he said they weren't so bad. David committed great sins. And when he was confronted when he heard you are the man he's penned Psalms.

God be merciful to me on thy grace. I rest my plea. Against you and you alone. I have sinned cleanse me wash me make me clean you give me a right spirit because I don't have one of my own.

Do you see the grace of God in verse 26, so Judah acknowledged them and said there's another option there. Not everybody knows what those things are and men who are in powerful positions often take advantage of their powerful position to say well actually I didn't do that there's all these other explanations for how you could have gotten those things or perhaps he says, oh those kind of look like ones that I knew once but you're a little bit different.

Burner anyway. God grants Judah repentance and I don't want you to miss the grace in verse 26. All those who have been suffering under hidden sin, there is so much freedom. God if he's being merciful to you is going to do the Psalm 32 thing to you where his hand is heavy upon you and he dries up he squeezes the life out of your soul so long as you refuse to acknowledge and keep your sin hidden in the dark, but that I to you confess my sin and you forgave me.

And that's why the psalm starts with the blessed man, which is the blessing man the one who's never sinned no the one who's seen is forgiven the one who's iniquity is covered the one who's who's transgression is covered the one who's iniquity is not counted against him you notice in that that the calculus of that blessing it's man who is produced sin and God who is produced forgiveness plus of this doesn't come.

From not having been saw not having been David not having been Judah not having been her not having been tomorrow blessedness comes by being granted to confess your sin and turn from it and receive the forgiveness of God. And when Judah realizes. That he has been worse than Tamar and God has not killed him because there's hope for sinners.

He both. Acknowledges his sin. And forgives tomorrow. Every one of you prayed for similar. Forgive us our debts as we forgive our debtors because there is grace for sinners such as I am. And that means that in our inner personal. Sin. There's grace for sinners such as I am.

There's grace for someone who is sinned such as you have. The true savior who gives repentance true savior who gifts children and as we know and own and didn't acknowledge children aren't just babies they're not just genetic material that has matured into a human. Children or covenant seed. And all the Hebrew students said amen.

Because that's their rose name. His named seed. As a good thing he's there. Because first chronicles too verse five tells us that Judah only ever had five sons. In catamal right out of this chapter. Onan Shayla grand total of descendants from those three zero. This becomes one of the great tribes of Israel, right?

From where do all of the members of that great tribe have to come? The twins in this chapter. Xero seed God is the one who produces for himself a holy seed from wicked people. So one of the things that we rejoice over every time we we have one of these covenant children whom God has set apart to himself.

He calls them a holy seed and the Old Testament he tells us in first Corinthians 7 that the children of believers are wholly in the New Testament of that and changed it all has it. One of the glories of the Gospel is not just that I can be forgiven, but that when God gives me children, they're a holy seed.

God gives children. Even to sinners such as these. You see the threat in Genesis chapter 2 sounded like the be fruitful and multiply thing with all. In the day that you eat of it you shall surely die. But when God starts talking about the seed of the woman and the seed of this he hadn't even gotten to Eve yet as he didn't even get into the woman yet.

But he's talking about the seed of the woman. They're not all gonna be seed of the serpent. As a raw seed is a wonderful name here. Just pay attention those of you who are of or not yet to childbearing age. Zora seed. Is a wonderful name.

God is a true Savior who gives her pens. He graciously gives covenant seed. He gives the ability to forgive and he gives freely. It's totally according to his choice. He keeps making all of these decisions that are differently than we would have. We're on boy four now and it's not turning out so well, are we?

You know Ruben looked like he'd be okay for a while Simian and Levi very early on right murderers plungers and slavers and and entrapped the whole rest of the family into that then Ruben goes up to his father's couch with the concubine and everything, okay? Maybe Judah Judah, you turns to be turns out to be murderer and chief, you know, when they're trying to decide what to do with Joseph and then this whole mess and as you read the Joseph narrative, you're probably thinking, oh, Well Jesus is going to come through Joseph for sure.

Certainly isn't coming from simian or Levi's certainly in coming from Reuben you get to the end of Genesis 38 and certainly. But he is isn't he? He's the lion of the tribe of Judah all redeemer. The everlasting ever blessed God who dwells in an approach of a light when he adds humanity to himself he's gonna come from this line.

He gives freely into courting to his choice. Even parrots looking like Zero was gonna come first and midwife ties the string on 'cause she knows who the firstborn is. And God says that. This one's the firstborn and his name means burst through. Maybe a moral appropriate name for some of our boys.

Seems like every large family has one of those accident prone never saw something he couldn't hit his head on kid. You might call him parrots the burst through boy. Names have meaning names are important. But that's the one. Through whom God chooses to bring the redeemer. He gives freely according to his choice and he is he has not hindered or hampered by how bad you have been and how dull your mind is and how sluggish your soul is.

His grace has been in the business of overcoming all of those things in a multitude of people that he has saved and forgiven and used in the bringing of the gospel of Jesus Christ and the saving of sinners. And it will overcome yours too. Rest upon him for that grace.

He even gives grace to restrain sin we already mentioned one of the reasons that this passages here is not only to show that our sins so easily gains the upper hand and can so easily come to be expressed in worse and worse actions. But it's also here as a as a contrast to 39 Chapter 39, Joseph.

Joseph is going to be. In Egypt as a slave being lied about being pressured. The the lady of the house the mistress of the house. Insisting that he joined himself to her commit that terrible sin. And Joseph is going to resist and resist and resist and resist. He's going to give us a window into how and why I couldn't do such a thing and sin against my God.

What's the difference between Judah and Joseph? Was it was it? Joseph's upbringing Judah had the same upbringing. Was it his family line? Judah had the same line. Was it advantages of circumstances must certainly not Judah had many more advantages of circumstance? Well, we're going to find in chapter 39 as over and over Yahweh was with him.

God can give grace even to restrain from sin. And that's important because I hear passages like this breached and sometimes it's preached your style we're all sinners this is going to happen all of us. No, there's grace to repenting sinners but there's also. Thin. And God by His grace can carry you through to resist and say no like Joseph.

And you who are under the pressure know that same God of grace. And you don't have the no in you but Christ has the no in Him. And you cling to Christ and you say that no. Because you have a true Savior of terrible sinners. The fact that the committing of the sin is in your heart does not mean that you are fated to go ahead and do it.

Don't let the devil twist theology that way in your head by which so many even believers with good doctrine fall into these sins. And they say well, I'm a sinner and there'll be forgiveness and so many others have fallen and you kind of talk yourself down into doing it.

But there's grace to.

That's part of why 38 is here next to 39. Because God who gives most of all Jesus. Not only for such sinners, but by means of such sinners. Isn't it one of the great stories of the New Testament? That the one who can rightly call himself the chief of sinners who has hated and

resisted Christ into his gospel at a higher level than anyone else and that is the worst possible sin.

That is worse than anything in this passage and Jesus is gonna say so in our passage in Luke next week because he's gonna take tire and siden and sodom have nothing on cortin that say to and Capernaum why? Because courts in the Seda and Capernaian were confronted with Jesus and rejected him and that is worse than greed and oppression and slave trade and sodomy and forced sexual immorality, which is what tire siding and sodom are famous for.

And so he takes a man who had resisted Christ more than anyone else on earth the apostle Paul and is that chief of sinners language it's not just kind of romanticized words that all Christians use about themselves, yes, you do know your own sin far worse than you know, anybody else's sin but Paul was really the chief.

And he used him to be one through whom humanly speaking more people have come to Christ than anybody else. Just like he used Judah and parrots to be the ones through whom humanly speaking the Christ came into the world.

He gives Jesus for such sinners as this for such sinners as you and even to others by means of such sinners as this and humanly speaking to others by means of such sinners as you are. The great reason this passage is here. Is to show us for what kind of people Jesus has died and what kind of people the spirit uses you ever noticed who's genealogy.

Ruth ends with.

It's always hard to flip when you have to you should put it in your outline.

Ruth chapter 4 and verse 18 is going to end it. David that's the point we're getting to David and why because David is the type of Christ Jesus is great. David's greater, son, we'll see that in Matthew 1 in a minute, this is the genealogy with which Ruth ends.

Ruth chapter 4 verse 18 and part of the reason is the blessing that they gave to Joe at to Boaz when he entered into the transaction. Ruth chapter 4 verse 12 mayor house be like the house of parrots. What? I don't come out of Genesis 38 and and wanting thinking parrots as a hero and then chapter 4 verse 18, this is how Ruth ends now this is the genealogy of parrots parrots, but God has run, etc.

Jesse begotten David.

Matthew 1 verse 3.

Well just start in verse 1, let's get down from 3 to 16 the book of the genealogy of Jesus Christ the Son of David the son of Abraham Abraham, the God Isaac Isaac begotten Jacob Jacob got Judah and his brothers. It's going oh so smoothly so far. Then verse 3.

Judah begot parrots and Zara by Tamar. Why is there I even in there? Kind of like why instead of saying bashiva later he says the wife of Uriah the hit height.

They're just the wife of Uriah sorry in verse 6 is because by saying Judah but got parrots and Xerra by Tamar the Holy Spirit imports all of Genesis 38 into Matthew chapter 1 in the genealogy of your Savior.

Which ends and Jacob begot Joseph the husband of Mary of whom was born Jesus who is called the Christ. That it's exactly because we are this way in Genesis 38 that Jesus had to come and it's precisely for people who are this way in their hearts and would be this way unless or strain by grace.

That Jesus has come God's redemption is for great sinners. In order that it may display is even greater grace. Because for such terrible sinners as we are there is a true savior. The Lord Jesus Christ. Oh man, let's pray.

Father we thank you for this passage. That it is that is full of horrible unmentionable things. Because we are a people who from our flesh our soul to slaves understand and there is nothing good in us and are full of horrible unmentionable things and even after in our spirits you have granted us to delight in your law and our inner being.

And to call your commandments holy and righteous and good that seems like there's still that other law in our members and we often cry out who will deliver us from the body of this death and we thank you for this passage that trains our hearts and tons to answer thanks be to you, oh God through our Lord Jesus Christ because there is therefore now no condemnation.

For us whom you by your spirit have brought to faith in Christ. Jesus in whom the law of your spirit who gives us life in Jesus. Has set us free from the law of sin and death. And made us to walk not according to the flesh, but according to your spirit who teaches us that where your children and by whom we put to death the deeds of the body knowing that your grace can do.

What we could never do. And so we pray that the effect of our having heard the sermon would be that that spirit would use your words come holy spirit apply to us what we have heard that we would no longer live but Christ would live up within us and that the life that we live we would live by faith in Jesus Christ to loved us and gave himself for us.

And in his name we pray. Amen.