

W_71_Genesis.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title, the Pleroma and his number nine of the series. It is our custom at these meetings to read a portion of scripture together. If those of you who are using this recording care to join us, will you please switch off for a little while and read with us? Two Peter Chapter two. That is a very dreadful chapter. It doesn't minimize. Either the evil or the Lord's attitude to it. And I think you would be wise if you noticed the ending of this chapter where the apostle says now it is happened unto them. According to the true proverb, the dog is turned to his own vomit again, and the soul that was washed to her wallowing in the mire and turned to the first epistle. And in the second chapter. It says in verse 25 for ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls. Do you notice he looks upon all people as either sheep or souls, and they both return and the sheep return at last to the shepherd, and the soul returns at last to the mire. And as far as I could interpret the mind and will of God, there is not the slightest justification to say that the gospel is preached to turn souls into sheep. The gospel is preached to bring lost sheep back again.

[00:01:51] Now, that's a fundamental difference from the point of view of some. But I remember that the scripture all the way through is warning you that the devil has his seed in this earth. They are there in Peter. They're going to be before us in the Book of Genesis. And even though it's hard doctrine. If it's written and if it's true, none of our objections will ever alter it. But if we run against it, we may be found misrepresenting God and his purpose. Of course, that sounds I know for many one's speaking very unfeeling. Believe me, it isn't. If I could have my wishes, I would alter the Bible. Perhaps you would. But what a mess we'd make of it at the finish, wouldn't we? At long last, not one of us can challenge God. We have tested him enough to know that he is a God of love. It is a God of righteousness and holiness is of a human flame, and whoever comes into contact with it must perish unless they are protected. When are we going to turn back to the Book of Genesis to see another phase of the outworking of God's purpose? The counter moves that are made by the evil one and the way in which the Lord. Takes the purpose of God and at a stage. After Paradise Lost, which we more or less used as when we are summing up Genesis three. The story splits into two. Chapter one ends with the genealogy or pedigree of the descendants of Cain.

[00:03:35] The first child is called Enoch and the city is built. And then we get the names which are very reminiscent of the next group. We get Matthew Sale and we get Lamech. There was an Enoch and a Methuselah and Lamech in the other set. And we've already mentioned before that Satan is always seeking to parody and copy and forestall whatever God does. He does something as a counter move. So we've got to watch that. We're not really tripped up by like sounding terms. It's not everyone that says Lord, Lord is necessarily a believer. And we are told in two Corinthians that some preach another gospel and some preach another Jesus fancy. Even the word Jesus will be used and it won't refer to the one that we believe. So we've got this to warn us. And Lynette ends up by boasting that is Cain shall be Avenged Sevenfold truly Lamech 70 and seven. And then when you come to Lamech in chapter five, you read that he lived 777 years, verse 31. Even the number of his years makes you think of the man who said seven times and 70 times seven. It's all there. If you just take the hit armor of God, our sure defense against the devil's cunning snare is to put on that armor and realize that it's been provided for our protection. Well now in Genesis. One. Verse two, we have the word deep.

[00:05:19] Darkness was upon the face of the deep. There is a possibility that home. Find an echo in the Assyrian mythology. Because in the Assyrian mythology there is a witch which is called Tiamat. It's only an ending on the end. And the strange thing about it, in the creation tablets and the flood tablets that you'll find in the British Museum. It says that Merodach, who is the god of the Assyrian idolatry and worship Merodach, was in conflict with this witch and he split her in two like a flat fish. And with one half he made the heavens and the other half he made the earth. Where they get such an idea. A fantastic distortion of Genesis. There's the deep teal, and then there's God said, Let there be light. And then there's the waters above the firmament and the waters beneath. There are little bits like that that you discover. I was only reading a portion about a bit to do with ancient Egypt while I was away at Draycott and there it says there were four sons of one of these gods or four children, three sons and one daughter. And one of them GEB, is the lying flat on the ground. That's the earth. Then the two brothers, they sustain their sister above them. They are the atmosphere holding up the heavens. And then when twilight comes, the this one comes down to rest with her husband on the earth. The next morning, up she goes again.

[00:06:58] What a fantastic idea. Genesis, again, the firmament. You'll find it scattered about. So while we don't get our theology from mythology and demon worship, we can see a great deal of broken fragments of truth scattered about in these. And, you know, the flood has permeated practically the religion of every nation on the earth. And they're very, very much that is parallel in the record of the Babylonian story. If you ever go to the British Museum and read the description of it, you'll be impressed. What are the first occurrence of the word *tehom* or deep is Genesis one, verse two. It doesn't occur again until you get a Chapter seven, verse 11. So shall we look at that? In the 600th year of Noah's life. In the second month, in the 17th day of the month, the same day were all the fountains of the great Deep. Broken up. That's exactly the same word. That's the next occurrence. I'm suggesting that that's not accidental. It's just come in its right place. Well, now, what about the passage which says in Genesis one, verses nine and ten, let the dry land appear? That word, *Yasha*. Why a double bass HRH *Yasha*. Is found in chapter eight, verse seven for the first time. That's the next occurrence. And he sent forth a raven which went forth to and fro until the waters were dried up from off the earth. And again in verse 14. And the second month on the seventh and 20th day of the month was the earth dried.

[00:08:53] So you see we've got behind Adam a deep. And then the drying of the land behind Noah. We have a deep the flood and a drying of the land. Now, let's suggest to you and the suggestion is this. Adam was only a picture of a shadow of him that was to come. And we know by one Corinthians 15 that Christ is also called Adam. We have a difference suggested between the first man and the last man? The first Adam and the last Adam. The second man and the last Adam is Christ. Well, now, it wasn't time yet. When we get to the days of Noah, it wasn't yet time for Christ to come. We are told that in the fullness of time, he was born and came into this world. Not a moment too early. Not a moment too late. It's one of the things that we do well to remember that God always keeps His timetable. He always keeps his program. And if all the world united to have all night prayer meetings to ask him to change his mind, he wouldn't do it. Thank God. Although you may be agonizing in prayer and he wants you to be like Habakkuk. Distressed because of all the iniquity around him, no answer to prayer and no intervention. Yet Habakkuk learned a lesson that's passed on to you and me. Instead of vexing his soul at last he said, I know what I'll do.

[00:10:30] I'll stand upon my watch tower and I'll wait to hear what he will say. How wise. And then the silence was broken and God said, The vision is yet for an appointed time, though it carry wait for it, for it will not tarry. That's two points of view from your point of view is never going to do it from God's point of view. I will when the moment comes. And meanwhile, he said, Meanwhile, the just shall live by his faith. That's what he expects you to do. If you're a believer, if you cannot see, you can still trust because you're No. Isn't that a worthwhile thought that comes to home, to us, to this very moment? We're in the same predicament so many, many times. Well, now to come back to this book of Genesis. Again, the easier one makes these move. It says in chapter six, and it came to pass when men began to multiply on the face of the earth and daughters were born unto them. That the sons of God saw the daughters of men, that they were fair and they took their wives of all that they chose. Now, some have interpreted this to mean that the Sons of God are the descendants of Seth, and the daughters of men are the other lot. But inasmuch as the word man all the way through this passage is the word. Adam the sons of Seth were the sons of Adam, just the same as the rest.

[00:12:10] Now you see, the argument is this, that the godly people, the sons of God, married some of the ungodly women and as a consequence, their children were giants. Would you say? Ah, but it can't be giants as we mean. Say no. Will you ask the children of Israel what they thought when they went the land of Canaan? They said, Oh, we saw the Giants, the Sons of Anak there and terrified us. Did they mean what they said as a whole? Yes, they were. They were n shoulders above us. We felt like grasshoppers in their presence. What asked the young David whether it was an illusion when he went out to see this great strutting Goliath? Who? You can't get away from me. The Scripture won't allow you to really spiritualize them. We we we might. We might say that if you have a mixed marriage, you may get rather peculiar temperaments among the family. But there's no idea that because godly men happen to marry ungodly women, that all the children are going to be giants and men of renown and so on, that doesn't follow, doesn't make it fit. Then again, if you go through the Old Testament and discover the references to the term Son of God, you'll not find it ever used of a man. In the states that we find it in the New Testament of the believer. Let Nebuchadnezzar give you a little hint.

[00:13:37] Although we don't take our theology from him. He said, look, the fire is alight. We put three men in there and I see four. And the fourth one is like unto a son of God. Then when he explained himself afterwards, he says, God has sent his angel. So if you ask Nebuchadnezzar what he meant by a son of God, he said, Well, anybody knows. That means an angel. Let's ask Job. God suddenly broke into all the talk that's been going on and challenged Job and said, Were you there when I laid the foundations of the earth? For Job, of course, he had to say no. Good thing if some scientists were brought face to face with that once now and again, wouldn't it? When they're putting forward all their ideas, if God should suddenly confront them and say, Were you there when I laid the foundations of the earth? But that's not my point. He goes on to say, When all the morning stars sang together and all the sons of God shouted for joy. Well, was there any children of men in. That doesn't seem humanly possible. Well, did we let antiquity speak? It may not be true, but nevertheless, it's just as much right for us to listen to what somebody said 2000 years ago as to listen to me, isn't it? Will the Septuagint translators who knew their own language and knew something of its meaning, They don't put the word Sons of God in Genesis six.

[00:15:04] They put angels. They straight away retranslated two angels. Well, now, here comes a difficulty. How is it possible for angels to marry and have children? Because can't you trip me up over this and say you can't be? Because you see those who attain the resurrection, they are like the angels of God who neither marry nor are given in marriage. Oh, good. I'm beaten, aren't I? But I also remember this, that Jude says, the angels. They left their first estate. Now that word first estate is the word octarian. And if you will turn to its occurrence in two Corinthians chapter five, you will find that that Octavian is the very resurrection body that God has prepared for his people. So they left the body that belonged to their own sphere and they took on another one. Have you never seen in the New Testament that men could be possessed of demons? Have you never read in the Old Testament that angels came and sat down with Abraham and had a meal that they looked exactly like men and could eat and drink exactly like men. If angels can take possession of a human body, there's your answer. There is no there is no idea to fabricate difficulties. God has assured us that this was a satanic move to bring into the earth the tares. It's put in parable form in the New Testament just as surely as God sowed his seed.

[00:16:46] So the devil showed his. And when the interpretation is given, Christ doesn't say the sowing of the seed is the spreading of the gospel. He said They are the children of the kingdom or the children of the wicked one. And later on, Cain is definitely said in the very context that we are reading in the epistle of Jude that Cain was of the. In the epistle of John, that Cain was of the wicked one. So you see, there's much to make us pause and realize that there is a marshalling of forces. He is the seed on this side and we've already drawn attention to the primitive prophets prophecy of Genesis three, out of which all prophecy springs and the whole of prophecy springs out of a statement that I will put enmity between thy seed and her seed. That's what God says. And you'll get it right through to the book of the revelation and the very seed of the woman is mentioned in the book of the Revelation and the serpent after them. End of Chapter 12. Well now. Here we have then a terrific proposition. What was the consequence of this invasion into human life? The consequence the consequence was corruption. It says in verse five of chapter six, and God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. Now, here's an extraordinary statement, friends. And it repented the Lord that he made man on the earth.

[00:18:27] And if he don't like the word repented, it says, and it grieved him at his heart. Now you say, Ah, but they're figures of speech. I see figures of speech then contradict what is true. Is that the idea? No. They emphasize what is true. A figure of speech never is used to belittle something. It's only to intensify it. So it uses human terms to tell you what effect this had upon God. You may say from a theoretical argument that God never repents and God cannot be grieved that he sits above and beyond it all. Oh, that may be so. But when I read that God spared not his only son, am I to say, But of course he had no feeling about it. Didn't make any difference to him, dare I say that? So we have a statement here that something had come into God's universe once more. Something had come into his creation so that, if I may use the word reverently, he wished he'd never done it. It grieved him at his heart, and he repented that he made man. Now, I haven't written those words. You may challenge my interpretation, but if I'm all at sea over it, you've still got to face the fact that that's written and is a part of holy writ. All right, we. Come on, then. What did the Lord say as a consequence? I will destroy them. Whom I have created.

[00:19:56] From the face of the earth. Both man and beast and creeping thing, the fowls of the air for it repeatedly that I have made. And if there hadn't been a bat following this. Actually ended a story. But the purpose of God very often hinges upon a very slender thread of all this great number that are visualized here. One man, one man was used by God to save the situation. But Noah found grace in the eyes of the Lord. Again, you'll get. The children of Israel in Egypt. And the word had gone out that every one of the men, man, child born should be destroyed. And the princess of the royal house of Egypt. Who knew all about that went down for the ablution in the river. And she saw a little basket and she said I l'd. And this is one of the Hebrew children. Now, whether she would ever have said, well, pitch it back again. My father says, So I don't know. But before whatever, she could say anything, the babe wept. And God used the tear of her little child to save Israel. For that little child was Moses. You see, God is doing this on purpose to show you that devil may do his best. He may practically win the whole world. With one little exception, and God says, That's my move. My, I'm still continuing this game of chess friends. Think of the advantage that the devil seemed to have got now in any way the board.

[00:21:47] One move. It's talk. No. Now, this man. No. It was the subject of consideration in chapter five. Will you look back? Enoch, who walked with God, had a son named Methuselah. And the meaning of the word Methuselah is at his death. It shall be. Now you say what? Well, you may not have known in those days because Methuselah, if 939 years afterwards or 900 and more than that. So nobody could have at first guessed what was coming, except perhaps Enoch had got an indication, but he named his child a peculiar name at his death. It shall be. At the very year that Methuselah died, the flood came. So you see, it was born out by God. And then again Lamech. Verse 28, he called his the son that he had. He called his name Noah. The same shall comfort us. The word Noah means rest or comfort. Both words. He gave him that name, and he gave it for a reason. Shall comfort us. As concerning our work and toil of our hands because of the ground which the Lord hath cursed. Now, you see, he's put that all out. This man, this child, this Noah, is going to be at least in type and picture, the one who delivers. Not nearly from disaster, not merely from flood, but from the curse that's there and all the wearisome toil that's coming. And on top of that, there's another reason, because in the other line of teaching, the other man named Enoch, who's who's the son of Cain, his descendants, instead of saying, Well, we'll wait for God to provide a means of escape, they started inventing them.

[00:23:57] They started doing all sorts of things to prevent their descendants from feeling the curse so badly. If you and I were living in more primitive times. Friends, we know more. Truly, there was a curse on the earth. But at the time we get our electric blankets and at the time we get it all done by the inventions that men have done all their very wonderful and their very fine. They take the edge off. I wonder how many of us who have never been out of this country, there's 1 or 2 here who have who've never been out of this country, could find your way home by the stars. Which one would you follow? Which one would you look at? How would you go about it? You see, we are robbed of all that because we live such a highly civilized life. So we have in the line of Cain civilization, development, the arts, music and all those various things which we pride so much that only laying veneers over to say, you needn't feel the curse so bad, you needn't feel so need, so need of Christ so much. But Lady said No, no, no, not for me, not the other avec I'm going to see that this son of mine in tight at least is going to show me the way in which this deliverance shall come.

[00:25:13] So shall we look a bit further? Verse nine of chapter six. These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God. So he was a very much like Enoch. He walked with God. You imagine. A man with practically the whole world around him going down into such an iniquity that God said he would destroy the lot. Aren't you, that man? Having sufficient grace to walk with God. I think we say, you know, a good many people are against me. Oh, dear, Oh, dear. We can't we can hardly think of it, can we? Will we compare ourselves now? It says he was perfect. Perfect. What does it mean by perfect? It means uncontaminated. He was not touched with this dreadful pollution that had come in. He doesn't say he was perfect in his morals and that he never committed a sin. He was perfect with regard to his generations. There's another man coming into the story in Genesis. He had a brother named Esau. And Esau is described in one way and Jacob is described as being a plain man. So that's nonsense. That's not true. That's robbing us. It's the identical word we have here. Now, You wouldn't think Jacob was a perfect man, would you? The of the way in which he distorted and twisted and schemed and planned.

[00:26:57] But it finally emerged as the Israel of God, the prince. He came through it and he was the perfect one. And he saw wasn't. Again, the line is divided. And will you come

to the Book of Job? Job was upright and perfect. Two things. And Job was one of the true seed. And Satan says, yes, let me have him and see what I'll do with him. There's your enmity of the two seeds. As I've told you, the word job is the very word enmity in Genesis 315, which here the battle is on. Now God is going to show us how he is going to deliver his people, at least in time. And Noah begat three sons, Shem Ham and Japheth. Now. We're not sure about these sons. We're not sure. We don't know. But we have this hint that presently ham is going to be the medium through which evil comes into the whole thing all over again. The ham was the father of Canaan, and the Canaanites were there waiting for Abraham and had to be expelled. They will be ultimately. So at the bottom of this chart, if you'll notice, I've just given you an indication of a little feature, which we must be very watchful. We do not use or abuse, but inasmuch as in the Bible, there are no figures. If you wanted to add up figures, you'd have to add up letters so that you would put down A for one and B for two, and you'd add them up and say A and B, make three.

[00:28:39] So that if you say, what's the numerical value of the Hebrew word ABBA father, would you say one and two and two and one six? Quite correct. The numerical value of ABBA father is six, so that every word in the Hebrew or Greek language has got a numerical value, whether it's a very important or not, it doesn't matter. It can't help itself. But there are some features which are a bit more than accident. Now if you put down the numerical value of Noah right at the very bottom, it's 58. And if you put down the numerical value of ham, it's 608 and that comes to the ominous figure of 666. Well, now you say, oh, well, that's accident. But then when you come to the other side and you put down Noah again, which is 58 and Shem, which is 340 and Japheth which is 490, we get 888. Well, that's obvious that one balance is the other 666 is a number that refers to the ultimate evil in the book of the revelation. And 888 is the numerical value of the name of Jesus in the New Testament. And eight is always the octave. The first day of the week, a fresh start. That's what Noah is supposed to be doing. He's a fresh start in a new world after the deluge. But we haven't got there yet.

[00:30:05] Now it says in verse 11, The Earth also was corrupt before God, and the earth was filled with violence and God looked upon the earth and behold it was corrupt for all. Flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them. And behold, I will destroy them with the earth or from the earth. Bike and are. Asgards onto

make an ark. Later on, when Moses comes down from the mountain with the tables of stone in his hand, and before he could even give them to Israel, they broken them. And Moses broke them to pieces. Then God said, Come up. I'll give you another tables of stone. Make an ark. Put them in the ark. Don't give them to Israel. And so God's answer again. Here, make an ark. And that ark is a representation of redemptive purpose. That's the only possible way in which this could be the purpose of God can be achieved and his people saved. Make me an ark. Now, there are two words for Ark in the Old Testament, but there's only one word for Ark in the New Testament. In the New Testament, Noah's Ark is exactly the same word as the ark that was put into the tabernacle. So we know that you could have used the same two words. Same word in the Old Testament. You could have had the word here for the ark, which Noah built, which is exactly the same as the word used.

[00:31:44] The exodus. But just now. Why was it ordered? Well, I made a guess, but my guess may be as good as yours. And that is this. I think we've got here just a little mother love creeping in. You say we could get that from. Well, wait a minute, Fred. Moses. Himself was saved because he was put in an ark made of bulrushes and covered with bitumen. Wasn't he? One little life was saved in one little ark. And when he came to write this story, he used the word that was used in Egypt, a word that may not have been in existence when Noah lived for the Egyptians at the moment to talk to him, they came later. They don't come here to get Genesis ten. But Moses called it the same name as his mother called it when she was in Egypt and put him in it. I think that's a very nice little feeling, don't you, that it comes in. Well, here we have the ark and it's made of gopher wood. And nobody quite knows what the gopher wood is except that we guess it was a wood that would stand against strain, stress and water. Room or nests. Shalt thou make in the ark. And thou shall pitch it within and without with pitch. Now this word pitch gives us the word cough. And it's the first occurrence of the word in the Old Testament, which is translated later on by the word atonement.

[00:33:37] So you say. What? Did Noah put the pitch on the ark for? Inside and out? Well, certainly not the beautified. It was done for a purpose, wasn't it? It was done just to keep out the element of destruction. And why the atonement? Why have an ark in the tabernacle of glorious, gleaming gold and then always have it stained for a whole year with sprinkled blood? Why? To make it beautiful. No, because that was to keep out the threatened death. So we have the first picture. Of redemption. And the way of salvation.

In this form, but it had a parallel in the Garden of Eden. You remember that when our parents were first challenged by God, they hid themselves. They had covered themselves as far as they could with sewing fig leaves together. God stripped them off. But he didn't leave them like it? He God himself provided them with coats made of skin. And the inference is you can't get skin off of trees. They were provided with a covering. And only at the cost of sacrifice at in the garden shall hear the very word chosen. This word. Changed its significance as time went on. What was just the ordinary common everyday word for pitch. After the Tower of Babel and a confusion of languages when Jacob uses it for the next time in the record, it is to placate his brother, Esau.

[00:35:31] Now, is anybody going to say, Oh, no, no, no. If the word means pitch in Genesis six, it must be in pitch where Jacob use it. So you translate literally that he saw his brother Esau was coming and he knew that he'd been acting very badly with Esau and feared what Esau might do. So he smothered his horse face with pitch. You got to put that, he said, I will placate. I will appease by my brother's face. So now we've got the next meaning of the word, and that's the consistent meaning of the word afterwards and the whole of the Old Testament. It is an appeasement. It is something which turns wrath away that's deserved. And that only could be done by the sacrifice of Christ. Well, now you know how the story continues. The various animals are brought into the ark. Then, of course, some people want to know how they began, how they housed all the great animals like the elephants and hippopotamus and rhinoceros. And of course, they all written Noah was fool enough to take the biggest elephants he could find into the ark. They never thought to themselves when he could just as well take baby ones, I suppose. But that is not for us. And then, of course, if you try to count up all the possible animals there are and all the various things you can make such a mountain out of it, it becomes impossible.

[00:36:56] But then science comes to your rescue and tells you that all the dogs that ever are in the Great Crufts show from the tiny little pug nose to the Great Danes and so on, that all come from the same stock originally by breeding and interbreeding. So if Noah had just put a couple in, he'd get the lot again. So let's magnify these problems. There it is. And friends, any one who has a dig at Noah's Ark touches Christ the same as those who laugh at Jonah. They touch Christ that he stood by Jonah and the three days. And he stood by Noah's Ark. As you know, in his own testimony in Matthew 24. And Peter has spoken about Noah. And do you remember in the chapter you read, it

speaks about eight souls and eight the eighth person in one epistle. It says there were eight souls saved and the other epistle, it says, Noah was the eighth person. I wonder if Peter had also seen that Noah added up like this with his sons to 888. Well, it doesn't matter whether he did or not. The Lord who inspired him did 80 stamped upon Noah. And I'm getting at this all this time that he is a second man. It's starting all over again with him. But we haven't got quite there where we shall see it. Well, now, there in the ark. Look at verse 16 of chapter seven. And they went in and I went in waiting, male and female, of all flesh, as God had commanded him.

[00:38:37] And the Lord shut him in two titles. We see God commanded and the animals were included and the Lord shut him in because He was the Lord the Redeemer. The Savior's name, you know, it's in chapter one of Genesis and God created. And God said, It's God all the way down till you get to Genesis two. Then the Lord God spoke to Adam. The Lord God spoke. The Lord God provided. So there's a reason to watch titles. And then the dreadful thing takes place. Then it says in chapter eight. And God remembered Noah. And every living thing. And all the cattle that was with him in the ark. And God made a wind to pass over the earth and the waters estranged. And the fountains also of the deep and the windows of heaven were stopped. And the rain from heaven was restrained. And the waters returned from off the earth continually after the end of 150 days. The waters were abated. And the Ark rested in the seventh month. On the 17th day of the month upon the mountains of Ararat. Now why should that be recorded? I mean, if it had said that all those years ago, the ark rested on the mountains of Ararat, you may say, Well, that's all we need to know. What does it matter to us whether it was a 17th day or the 16th day? Why should that be put in? Do you know? Let's see.

[00:40:15] This was on, what, the seventh month. Now, come with me to the the moment when Israel are going to come out of Egypt and the Passover is about to be offered. And Moses said unto them. This month is the beginning of months to you? It's the first of the year. What month was that? April. When did their year commence? October. October. November. December, January. February. March. April. Don't you see what he did? He shifted the year along. So the seventh month becomes the first month. Right. Right. The Passover is the 14th day of the month, isn't it? Yes. Three days. 40. 50. 60. 70. The 17th day of the month. When Christ Rose from the dead is the identical date when the flood ceased and the ark stopped. Is it accidental? Isn't that the

reason why Moses has gone out of his way to tell us a date that the first point of view leads us to say, Well, you can you can imagine some people saying, Well, so what? What's it matter what date it was as long as it happened? It does. There's purpose in this. It's written for our learning. Well, did you remember how they tested it? First of all, a raven was sent out. He never came back. You know why? Well, Raven is one of the unclean birds, and it found such a lot of carrion to live on.

[00:41:56] It didn't come back anymore. Got all it needed. But the dove. Was sent out. And at first it found no rest for the sole of its foot. He got the doesn't feed on dead carcasses floating in water. Came back again. And then he said, you doubt the second time and the next time it came back with an olive leaf plucked off. Find it lol. If it didn't, it came back again and brought an olive leaf. I wonder who told it to do that. I wonder who said to the dove. Do you know an olive leaf is a sort of a symbol. And Noah will be glad when you get it. Now, of course you don't. But the Lord sort of it, didn't he? So I've looked at some people to listen to them. And you can divide people up as sheep and goats and you can divide them up into wheat and tares and you can divide them up into ravens and doves. Friends give them the Bible, and one of them is gloating over some bit that he reads out to his chums, says, here, this is in the Bible. Would you believe it? He's a raven. He's founded it. He's gorging himself on a carcass. And then you and I go to the same book and we lift out of the same something, something that forecasts and foreshadows the resurrection of our saviour. Doves. And that's one of the ways in which we're going to be sorted out.

[00:43:17] The word which I have given you and spoken to you the same shall judge you in the last day your attitude to it. Well, now he sent it out again and the dove returned. No more. Now, would you notice another date, verse 13? And it came to pass in the 601st year, first month, first day of the month. It can't be much more insistent, can it? The moment the 600 was passed, the moment you get to the first day of the first month of the seventh thousand years. The 700 years without. You mean to tell me that God didn't know what he was doing when he made six days and seven day rest? And there's the 6000 years running to the end and the 7000 yet to come. Or it's all there, isn't it? Waiting for you to see it. And it came to pass in that very first day. The waters were dried up from off the earth, and Noah removed the covering of the ark and looked to behold The face of the ground was dry. And then they come out and God makes a covenant with them. When you look at Chapter nine, because our time is fast going.

And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish. That was said to Adam and Eve. They were put in here to start a filling, a filling, and it all went west. Now, as another man comes and he's told exactly the same thing, replenish.

[00:45:01] So it's going on. Here's the second filling. Against the evil attack. Now, instead of saying, and I will give you dominion over the cattle and the beast and so on, as Adam had. There's no idea that when Adam was given dominion, that they were fierce and antagonistic. But now a little change has come. It's the fear of you. And the dread of you shall be upon every beast of the of the earth and every fowl of the air. And upon all that moveth upon the earth and upon all the fishes of the sea into your hand. Are they delivered? Do you remember, Peter, as natural brute beasts made to be taken and destroyed? That's what's happened to God's creation. That's what man's doing. You know, when you see that man going out with his fishing rod over his shoulder or his gun on his shoulder, or you say he's a sportsman, isn't he? He's. He's giving a picture for angels and men. That man has lost his dominion. Adam didn't have to go out with a fishing rod or go out with a gun. And our savior. When he was here, he said to Peter, Take out the first fish that comes and open its mouth. There's your tax paid. He said, When you bring me something to write on in Jerusalem, bring me an animal that on which no man has ever set. And it won't be a bucking bronco with me.

[00:46:26] It'll be as gentle as a lamb. That's the last Adam showing his power. But you see, it's modified now. And then there's another thing that's modified every moving thing that lives shall be meat for you, even as the green herb. Have I given you all things? As a change. Food was changed because the nature of man was in some measure changed and the earth itself was changed. And you know that if this flood was brought about by a spiritual invasion. Do you know that if you were wishing to be an adept in spiritualism? You will be obliged to be a vegetarian. You could not be an addict in spiritualism and have a meat diet. So that although you would have to agree that meat diet makes you gross. God says, I'd rather have you gross than be always vulnerable to spiritual attack. There's wisdom in all this so that when the doctrine of demons come in the future, they're going to command to abstain from meats which God hath set apart and said, They're for you. So you make a beast of yourself and eat everything that's going sick because it says so. But you're under no obligation in the sense that some have to avoid things. Agree that it's a dreadful thought that every time a person sits

down and has a bacon and egg for breakfast, it means that some body has had to do an awful job of slitting the throat of another pig.

[00:48:05] I think it would be good for every one of us if we were compelled by law once to do it ourselves. We know that we live day by day by the shedding of blood. And yet there are these fantastic people who won't tolerate the gospel because that tells you that without the shedding of blood, there is no remission. So that's impressed here. And then it says something which I think is a word I've been waiting to hear by any member of Parliament or any leader writer in any newspaper. Now I only see one paper, so possibly I'm misjudging and I haven't read all the members of Parliament have said on this question of capital punishment. But up to the moment, I've never seen it in print. Here it is, Genesis nine five and surely your blood of your lives will I require at the hand of every beast, will I require it? And at the hand of man, at the hand of every man's brother, Will I require the life of man? Whoso sheddeth man's blood by man shall his blood be shed. And this is the reason for it. In the image of God made he man. That has never been rescinded. The covenant made with Noah started afresh for all mankind. There are no Jews here. They're not here yet. That's never been rescinded. And whatever feelings we may have about it. That's what God said was the new law that came in because of the violence that had already filled the earth.

[00:49:38] So if we're going to be wiser than God, we should only shift the balance over to another side and possibly wake up and discover that he knew best. Whatever. Would you look at this chart and see what I've tried to bring before you? Let's look at each one of these items before we close down. Adam is one column and Noah hedged the other. Now, we've already indicated that there was a flood back behind. Adam That Genesis, which looks like 12, should be Genesis one, verse two. And darkness was upon the face of the deep. And there's the flood in the days of Noah. And Christ has testified to it in Matthew 24. And then we have the emphasis upon the dry land in both places. And we have the olive leaf, which came back to show that the dry land was now appearing in both places. We have the living creatures. And as far as yes, our look right the way down this to the subject we were considering last time, the cherubim. Now. Noah painted his ark all over black pitch. He didn't decorate it with Cherubim. Do you know why? Stop for a minute. He got the lot, hadn't he? Who wants to pay? Cherubim on the ark when he's got them all. Man and lion and ox and eagle. Here's your cherubim all going in. In the Garden of Eden.

[00:51:10] The one man, the one lion. The one ox. The eagle said to Adam, There's your dominion. It will come back to you in God's good time. And when they all went into the ark. Noah didn't say, Let's spend all our time dabbing a stencil or they will be scared of him. He said, Don't worry, we've got them all. Man Lion, ox, Eagle. So there, there. We come back again. Both are said to bring forth and to multiply. In this case, food is specified in the Garden of Eden. Every herb or wood. Some clever person said yea, every herb. Supposing they had a bit of deadly nightshade. So were you in the Garden of Eden friends? No. Well, there wouldn't be any deadly nightshade in the Garden of Eden that's waiting outside. All right, carry on. Every herb that grew in the Garden of Eden was there. But now you see, every moving thing is included. A flesh die. And then we get the emphasis on the seventh day rest and all the dates except one in in Genesis. Record of a flood all turn out to be Sabbath days all impinging on that Sabbath day rest. And Noah's name means rest. As in Adam had three sons or he had more sons than that and daughters. But the ones that matter that carry the story on is all we can go on. Three sons and one of them, Cain, came under a curse, and Noah had three sons and one of them Cainan.

[00:52:38] Came under a curse. Is that accidental? Looks as though it's entirely implied, isn't it? In the days at the beginning, vengeance was not allowed. Anyone touching Cain contradicted the Word of God. God said, I will deal with him at the beginning of the race. These things had to be dealt with one way, but for the time the race had gone so far and all these people had been so violent and wicked. God brought in the new law and men had to take some measure with regard to this question of punishment. So execution is commanded. And we often read, especially if you read a novel of the brand of Cain. And the implication is that Cain was walking about with a brand on his forehead, telling everybody he was a branded man. But God said, I will set a mark for Cain so that nobody will destroy him. It wasn't a brand him as a murderer. It was to protect him that nobody should take Cain's life. God says, I see to that I set a mark for Cain and the same word the Hebrew word off is used. I will put a mark. I will put a sign. I will put a plague in the heavens. The bow. I will. Now look at that. I will remember my covenant that never again will the earth be destroyed with a flood. Some of you may think you're getting near it when you're looking at your burst pipes, but although it's a bit of a nuisance at the time, God still remembers it won't happen.

[00:54:14] And then we have God planted a garden. And when Noah comes out, he plants a vineyard, right? You going to say he was wrong to do that? And if you plant a vineyard, I suppose it would be reasonable to drink the wine, wouldn't it? And now over 600 years old, don't forget. And Noah was a righteous man. So I should imagine that he drank the wine in the vineyards before, and rightly so. Well, what was wrong this time? The Earth had been saturated with water. The temperature had changed, things have happened. And for the first time in human knowledge, wine fermented. And the devil said, Good. Here's something I can use. And he does, and has ever since then in both places. Notice the repetition of a strange thing. In the Garden of Eden. They were naked. And then they were ashamed. It's all repeated over again that Noah was naked. And it's a very old story. Those who accused the Bible of being a book that ought not to be read should remember the way in which it veils things on the surface. All that you read is that the son of Noah had was a little bit disrespectful because his father was lying there drunk. But when Noah waked up. He cursed a child that was not yet born. He said, cursed be Canaan.

[00:55:47] And Ham was the father of Canaan. It leaves you to guess who was the mother. And that took place when they were drunk. You see, that's the way Satan can sow his seed in the earth again. And he's used it ever since any amount of times. Well, then we get in the garden, the fruit tree and the fig leaf being used. We get the wine and the vine. In the days of Noah, we get the cherubim. But man and beast in the ark, we get the serpent. Regarding Eve and the Sons of God and the daughters of men. And then it sums up all the days of Adam were 930 and all the days of Noah were 950. Don't you feel there's enough there in those two columns to justify the teaching that Noah is set before us as a specific type of the second Adam who comes out into a new, fresh world and starts again only, alas. Noah was like Adam. He was a poor, frail type and he failed. Although the tape may fail, the purpose is there and the reality will eventually be achieved. Now, would you believe it? I've got all those notes and I've never looked at them yet, and there's stuff there that we haven't been able to introduce. I think we'll give it best, shall we? Realize we've got a book here that'll beat us all the time. May the Lord bless the testimony to his wondrous work.