

W_73_Genesis.mp3

[00:00:01] This is a recording of a Bible study. Given that the chapel of the opened book under the covering title, the Pleroma and his number 11 of the present series, it is our custom at this meeting to read a portion of Scripture together. So those who are listening to this recording, if they care to join us, to switch off for a little while while we read to Associated Psalms, Psalm 32 and Psalm 51, Psalm 32 being the period when David, although he had sinned, was mute and did not acknowledge it. And Psalm 51, when he broke the silence and had that joy of salvation restored to him. Psalm 32 and Psalm 51. One of the meanings of this word that's been repeated, as you know, is. After saying this. Now, think of that. After saying what a miserable time I had when I acknowledged all. What a difference. It's a good thing to add these layers. We've got to look on one picture and then on another. And the key word, of course, in both the Psalms is I acknowledged. Somebody has made an objection. When David said, then will I teach transgressors thy ways? They said he's a fine one to teach transgressors, isn't he? So he is. That's the only man who can do it. It's not the man who doesn't know the depths of sin that can teach transgressors the ways of God. It's the man that's been delivered from it.

[00:01:43] Not that it justifies a sin or the fall, but it does mean to say that it's not merely an academic reading of a book. And sin means sin. Now, beloved friends, that means so and so. It means something deeper than any man like that can ever say. Well, we mustn't go on. Otherwise we shall be dealing with Psalm 32 and Psalm 51 for the rest of this evening. The subject we are considering this evening. I called just by way of a covering word. Follow the red lamp. I suppose you've been on the underground and at Euston or Waterloo or Victoria, and you've seen a person you know full well. They've just come up, you know, they're absolutely bewildered. There are escalators and there are. Platform one and platform two and platform three and platform four and different railways. And the Northern Railway is going south. Oh dear. They don't know where they are. And yet if you could only stop just for a minute and count ten, there's directions for every step you want to take. You see people on the back, they start going that way and they go, Oh, they're on their way to an underground passage of the monument. Then they come round and then they lose sight of the word way out. It's only because we get a little bit bewildered. But you say to man, Oh no, you want Piccadilly, You're at Waterloo. Piccadilly, follow the red line.

[00:03:10] And there it is. Then you go a bit further. There it is. And there it is. Well, you know what I'm going to take tonight, don't you? I feel this that it would be very, very remiss before we end this first series, which ends next week. Don't think this subject ends next week, but the first series in our recordings that makes 12 altogether. I felt it would be very, very wrong to be just saying fullness and replenish and all that without realizing that it begins and it sustains and it ends in one great being. Redeeming love. So it will be an old, old story this evening, friends. But that won't make it any the worse for it. Instead of something that perhaps is new, it's something so wonderfully old that it goes back before time. The redeeming love of God doesn't start at Calvary 1900 years ago. The redeeming love of God started before the foundation of the world. For. We are told two things that he chose a certain company in Christ before the foundation of the world, that they should be holy and without blemish. Knowing full well that not one of us who were thus chosen could ever become holy and without blemish in ourselves and at the self same time he foreordained the Lord Jesus Christ to be a lamb without blemish or without spot on our account. So before ever this world took a shape that it has now before ever, Adam was put in the garden and put on test.

[00:05:02] Redemption was planned. Redemption was undertook. Redemption was all ready to start the moment the occasion commanded. In any well-organized country. Today they have operation this and operation that and operation the other all worked out hours and hours of it spent in arranging for train service, for ships, for docks, for guarding this, for guarding that, for moving people here, moving people there. And the moment the occasion comes operation so and so is put into execution. Friends, we are living in a period when Operation Redemption has been started and it's going on and it hasn't finished yet and it will not finish until the purpose of God is attained. And the Redeemer, the mediator, delivers up a kingdom to the Father that sent him. And we are back where we were at the beginning. Not that the father might be all in all, not that the son might be all in all, but that God might be all in all, as it was in the beginning. So it's a majestic theme, isn't it, Just to look at it from that angle? So as we've had the Book of Genesis before us, I thought I would show you or not show you. Just refresh your memory of the way in which this red lamp, as it were, marks out the path from the moment we deal with Adam till we come to Joseph at the end of the story.

[00:06:40] 1 or 2 friends have not been able to be with us all the time. And as we are getting near to the summing up, I would remind you that we looked at the Cherubim. Just in passing, I would say that they were a reminder of Adam when he was turned out of the garden, that God hadn't forgotten him. The four curious creatures, the man, the lion, the ox and the eagle. Represented to the outcast Adam himself and the creation that was put unto him that he lost but was yet to be regained. And then at that gate there was transacted that dreadful thing which brought vividly into mind the two ways that started the gate of the Garden of Eden and have been trodden ever since. And so on, right through. Well, now, shall we just make a commencement? We've already said that before. The overthrow of the world, the Lamb of God had been chosen and was due to come. We've already sketched out before you the reason why we have constructed this chart in the form of a tabernacle, because we learn that the very sockets of the tabernacle that were built out of redemption money is the very word the creator used when he challenged Jobe and said, Were you there when I laid the foundations or sockets of the earth? And then the heavens were stretched out, as we are told in Genesis one, a thinness, a firmament, as it's called.

[00:08:24] And in the prophets, he stretched out the heaven like a curtain and like a tent to dwell in. So we've now got redemption. Once more vividly impressed upon us that the whole construction of the present world of which we form a part is a tabernacle. And the tabernacle had to do with making it possible for access to be regained by his people. And when the work is completely done, the tabernacle is folded up and put away. And then a new heaven and a new earth wherein dwelleth righteousness will be the glorious sequel. So before the foundation of the world, the lamb chosen the very world of which we form a part and commence with the creation of Adam, is in the form of a tabernacle. And tonight, we're going to pick up the thread from that time onwards and see the way in which redemption from some one form or another is impressed upon us in the outworking of the story. So once more, we go back to the Book of Genesis, and this time we will have to commence at Chapter three. Man has been put into the garden. He has been warned that there was a certain amount of restriction. A very, very exceedingly limited amount of restriction. A garden that was overflowing with everything that was pleasant and good. But man was a moral creature and a moral creature must be tested.

[00:09:57] And then the insidious words of the tempter instead of saying to Eve. What a wonderful provision God has made for you in this garden. Only one tiny little reservation. And that's all. He put it the other way round, didn't he? Yay! Hath God said you shall not eat of every tree. And we met that person before. He says the same thing. But, oh, what a different emphasis. And then the yielding and the fall. I have at other times spoken about this. I just mention two things. So many times when we think of the tree, of the knowledge of good and evil, we say the word good without knowing we've said it and we magnify the word evil until it's the only thing that matters. It wasn't a tree of evil friends. It was a tree of the knowledge of both good and evil. And that is the character of God. For in the selfsame chapter he said, Well, a man's become like like one of us to know good and evil. You're not going to blame God, are you? And if you will find the passage, which I haven't got noted, it's somewhere in the book of Samuel, I think, where the woman comes and bows before the king. And she says to him. The elders know good and evil. Thou art like an angel of God. I mean, in the same chapter when she repeats it, she says, Thou dost know all things thou art like an angel of God.

[00:11:28] Anybody who knows good and evil knows all things, for that's the constitution of the present system. So don't say that God put the most diabolical temptations there. He didn't. There was good there as well as evil, and it was not possible. For those innocents, those babes and sucklings that are attracted to the character of Adam and Eve at the beginning to know the potentialities of good and evil straight off any more than it is right for a little child to be burdened with all the knowledge they must have if ever they were going to be full adults. And that was the temptation to step over the boundary. It was the intention of God that he should know good and evil. So when we come to the Epistle to the Hebrews, it's a mark of the perfect one. He says, All to babes who don't teach this. You feed them on milk. But those who are of full age, those who are grown up in the faith, they. Discern between good and evil. It's right that they should. So you see, it's dispensational truth again and acknowledge that right for an adult was wrong for an infant and Adam was an infant. And then there's one other thing. Man has got so much to bear that this man is the one that brought seed to the world.

[00:12:54] Adam Scripture says so that we will just give him a little look in and we won't misread what he said. So many people say, there you are. The first man blamed his wife and have been doing it ever since. But don't forget, God blamed the wife as well, will you? But he immediately turned and said, What is this that thou hast done? He

didn't turn to Adam and say, Now, now, don't put it onto the wrong person, did he? But what Adam did say was this. He didn't say the woman tempted me. That's why that's how it's quoted. But if you read it, the woman that thou gavest to be with me. That's the point. And Adam said. I could have saved myself. Oh, could we remained innocent and upright. But I lost her. I'm going wither now. That was wrong. But it's a different aspect, isn't it? There are two sides to that. So Adams got enough to bear friends without making him into a cad. He wasn't. But we mustn't go into Genesis three too long as we shan't be through the book tonight. But what a gripping book it is, isn't it? Why don't you pity those people who look you up and down and say, if you just say you're going to a Bible study tonight? Oh, dear. What do you do with yourself? Yes. We don't need any of their sympathy or pity, do we? Well, now, what was the first? The first reaction.

[00:14:21] The moment sin entered into their make up conscience started. Until then, it hadn't been there. It was asleep. It was dormant and other immediately conscious. You see, I've said the same word almost. Conscience and consciousness go together. They were blissfully unconscious. And now they became terribly conscious. And so they hid themselves here in the garden was the one that they knew. They'd met him before walking in the cool of the day. And this time they hid themselves. That's what sin does. Puts up a barrier straight away. God didn't have to put a barrier. It was there. And I knew it. And then what was their immediate reaction? Cover themselves. And so the very first the very first industry that this world ever heard of was sewing. So they sewed fig leaves together just because of their consciousness of a need. It must have been deep in the makeup of the human species represented by those two that if sin did come into the world. Something got to be done with it. And I said, it must be covered. Now we can slip up here. One scripture says he that covereth his sins shall not prosper. And another scripture says, Blessed is the man whose transgression is forgiven, whose sin is covered. What are you going to do with that? Well, you're going to say yes If I cover it up, it's evil.

[00:16:12] But if God covers it, it will be a sacrifice of righteousness. And I'll lift up my head and I'll say, Deliver me from Bloodguiltiness. O God Thou God of my salvation and my tongue shall not merely sing about thy mercy, but my tongue shall sing about of thy righteousness, for I am justified as well as forgiven. I'm cleansed and accepted. And then you know what God did in this Genesis three when he spoke to them and when he met them, he took away the flimsy covering that they had made, but he didn't leave

them as they were. Oh, no. He only took away the one to give them the other. And so it said the Lord God made made them. The Lord God made coats of skin. So if you have some of your learned friends, what was one of the earliest activities recorded of the Lord God in the Scriptures? He was doing a bit of tailoring. Hillary. He made them cuts. A capital. But skins do not grow on trees. Skins must of necessity, mean that some life had been laid down. And so in the Garden of Eden, our parents in this symbolic way, were taught that their acceptance and their forgiveness and all their hope was now resting in the work of another. And that work a sacrificial one. Now we cannot believe. The A of his wife being treated by God like that would as soon as it was all over, forget all about it.

[00:18:04] It would be one of the things they talk over and ponder many a day. And when their children were born. Do you mean to tell me they never once told either Abel or Cain what had happened in the Garden of Eden, why they were now outside and what God had done? That's fantastic to think it, isn't it? And we know it couldn't be. So when we get to the Garden of Eden and we're outside, we discover these two sons. And of course, again, there's a wonderful story our version says. The eve called the first child to be born. She called his name Cain, saying, I have gotten a man. Our version says from the Lord. But the little particle is H, which stands in front of it would be better translated. I have gotten the man, the Lord. This is the one, the word Jehovah, the one that was promised to come. He is the seed of the woman. She said to Adam, Look. You remember when before we were driven out of the garden? He said, I will put enmity between thy seed and her seed. Here he is. Oh, how we make mistakes. The one that was the seed of the wicked one was the first. And that's one of the things we've got to watch out in this move and countermove right through the story.

[00:19:29] It's Cain first, not Abel. It's Saul first. Not David. It's Antichrist first, not Christ. Second time is the word that she expressly said concerning God's dealings. The second time, you wouldn't think God would take the second place, would you? But perhaps God knows that proverb before it was invented by man. He laughs best who laughs last. God can wait and he can allow the wicked one to do all that He will. And then he could take the wise in his own craftiness and restrain the rest. So now we've got these two and they grow up. In one verse, he tells you that they were born and that one was a keeper of sheep and the other was a tiller of the ground. Well, nobody in his senses believes that they were such prodigies that before they were a week old, they were doing their

job. That shows you we've got a very condensed history. Nothing is said there about the manner of life that we'd like to know because it's moving on. Now, these two are in the process of time or as the version in the margin puts it, at the end of days, which suggests that it was a returning days, as though the idea of worshipping God was acknowledged by his parents. And now the time had come when these two I don't know whether there was a limit to their age when they started. We don't know.

[00:20:59] We must acknowledge that. But at the process of time. At the end of days. They both brought an offering to the Lord. Cain brought of the fruit of the ground and offering unto the Lord. And as far as we can understand from verse four, so did Abel. They both brought a simple offering. The word offering in verse three is not necessarily an offering. That means the shedding of blood. It can refer to the offering of Leviticus chapter two, where it was flour and incense and so on. But there's a little word waiting for us in verse four that needs to be put into its place. And it's not in its place in our authorised version. Our version says and Abel. He also brought. Now that it must be put in its right place and able. He brought also. So Abel brought the same sort of offering as Cain, but he did something else. He brought the only thing that would make his offering acceptable. God wants your offering, friends. But if you come to God and seek to gain salvation and the forgiveness of sins for what you can offer, you'll go in the way of Cain. But if you come to God and say nothing that I do could ever make me acceptable. But this will this offering of my savior, then I can serve him. That's the way of Abel. And so at the very gate of the of the Garden of Eden, the two ways commenced how one went to the road that leads to destruction, the other that leads to glory.

[00:22:42] And as far as we can see, mankind have been treading one of those two roads ever since. How do you say had a hymn book in the days of Adam and Eve? One lot, at least I'm sure would have some nothing in my hand I bring simply to thy cross. I cling. But of course that would be anticipating. Well, now let's see what happens. Oh, in the Epistle to the Hebrews Chapter 11, a literal translation is that Abel brought more of a sacrifice. It emphasizes that he brought more than Cain did. And what he brought was the one thing that was necessary. He brought of the firstlings of his flock. There's your sacrifice again. You can bring a bunch of flowers. You can bring a bunch of fruit. But that doesn't involve the idea of a shedding of blood. But you cannot bring a thirsting of a flock and sacrifice it without. And so we are getting the insistence, the coats of skin in the garden. The offering of Abel outside. Now let's see what the Lord said. To. Verse

six. And the Lord said unto Cain, Why art thou? Why art thou wrath? And why is that countenance fallen? If they are, do it well, shalt thou not be accepted or shalt thou not have The Excellency.

[00:24:16] The word is because he was the first born. He ought to have had The Excellency. But he was forfeiting. He was losing. And Charlie said to Cain, If you do well, I'll accept you. God says that to every sinner that's living here, that they may not hear it. But he says to everyone, I don't condemn anybody without cause. If if you do well, you'll be accepted. Anybody in this meeting stand up and say, Well, that's me to a T, Are you the one that has consistently done well? Morning, noon and night, day after day, without or without fault? If you have your righteous and you don't need a savior. But there is nothing to do is good. No, not one. Well, then, you see, Cain ought to have said. Well, yes, of course I know that, Lord. I must acknowledge that I cannot take my stand in thy presence and say I have done well consistently. Well, he said, Cain, I'm not condemning you without giving you a reason. If they are doing is not well. Now our version says sin lies at the door. And there are two bits picked out of this chapter about Cain which have been misapplied. One is sin Was there like waiting to pounce on him like a wild beast? And the other is that God had branded Cain so that everybody looked at him and saw a mark on his forehead. The brand of Cain.

[00:25:59] And neither of them are true. God set a mark for Cain, the same as he set a mark, the very self-same word I do set my bow in the clouds. It was to protect Cain from anybody else, not to brand it for the time being, but for the moment, this verse. That word life. Is a word which is used of sheep. Crouching, lying down and it comes in Psalm 23. Thou makest me to lie down. Is he? That's not couching like a tiger. The spring. What was he saying? Look, she said look. Came at the very door. That's a very door. There is a sacrificial lamb just lying there. You can't say I haven't got one. I can't get one. There it is. You see, the antipathy was within. It wouldn't. It couldn't because of his makeup. He bypassed the only way whereby we can be brought back into the favour of God. You may point out, follow the red lad to anybody. But he may not follow it because he doesn't want to go. I wonder whether it's possible that in a spiritual sense, there are people who are colorblind? That even though you say follow the red line. I don't see. Well, that's another question. But here is kind. He's been told by God that there's the remedy. There are many of those who go the way of Cain who express an abomination for the Gospel of Christ.

[00:27:50] Because of this barbaric emphasis upon the shedding of blood. They are refined people, they say Like that. Barely repayed. Makes me think of the words of the Bishop of Durham once when he said when he was having the young men for ordination into the priesthood, as they called it, of the Church of England. He said, I would sooner have someone who said praise him for his grace and favor. Then somebody said, praise him for his grease and feedback. Oh, my. It's going down here, isn't it? You see, we've got to watch this outer refinement that sets aside the very sacrifice of Christ. Because, forsooth, it seems a bit barbaric, seems a barbaric thing, and calls for a tremendous remedy. But what I've come to is this that this man who wouldn't shed the blood of a sacrifice because God told him. Didn't stay his hand from shedding the blood of his own brother. So actions speak louder than words sometimes, don't they? And that brings us to the next step in the story. At the end of the chapter. Verse 25, she had another son and called his name Seth. And if you want to know the meaning of the word in the Hebrew language, rub off the H and you've got it. It's translated set or it is here. Appointed for God said she hath set me another seed instead of evil. Is the is the operative word coming out instead of evil.

[00:29:34] We're going to have that word instead. Again, we'd anticipate a step. Genesis 22. We'll have to come back on our story. But as we've got this word, we'll pursue it. Genesis 22. And here we have a man who is not told to offer a sacrifice of a lamb or a goat, but is told something all a desperate thing to say to any man. And God said to him. Take now thy son. Thine only son. Isaac, whom thou lovest? I would have been enough to have said, take thy son. But he didn't. He said, Take now thy son. Thine only son, Isaac. Who now lavished. Wasnt it piling it on? Why? God was bringing Abraham into very close touch with himself. We may think this is cruel till we know why. But Abraham entered into the heart of God nearer than any man in the Old Testament, as far as I can read. If ever a man knew what there was behind the words, God so loved the world that he gave his only begotten Son. It was Abraham who knew it. His heart was wrung when he had those words said to him. But the marvel of it is. He learned enough of God at last to say, I don't understand why he should give me this son, Isaac, and say, In Isaac, all your hopes are vested and then want me to offer him. But I've come to see this.

[00:31:29] That is the best thing I can do, is to believe what he says and leave it with him. I need you to know on the mountain. Just when he was about ready to do the thing, his hand was stayed and said, Lay not thine hand upon the lad. Neither do thou any thing unto him. For now, I know that thou fearest God, seeing thou hast not withheld thy son thine only son from me. And that word withheld is picked up by Paul in the epistle to the Romans. The actual word is picked up by Paul when it says God spared not his only son. He's exact word that is used here. I'm, of course, going back through the Greek version. So what Abraham did was a little miniature. That man was called a friend of God. Abraham, who you could find fought with Abraham, of course. He told white lies and all sorts of things. But you see, if God waited till He found a perfect person, he wouldn't have even even used me, would he? And that's being very modest, isn't it? Or you, either. Or Abraham or David. So we've got now this. Now where does this word instead come when it comes? And Abraham lifted up his eyes and looked and behold behind him a ram caught in a thicket by his horns. And Abraham went and took the RAM and offered him up for a burnt offering in the state of.

[00:33:09] Every Israelite lives because of the word in the stead of. For if Isaac had actually died before Israel was born, his son Jacob, there could have been no Israelites. So there are people that are here because of the instead of. And so are you. And so am I. There's an instead of in the New Testament. And we'll get that when we think of the words of Judah. You remember later on when Joseph. It so arranged it that Benjamin was involved and came down into Egypt. And Judah said, Well, he said, I promised, I promised my father, but this is this is his favorite son. His other brother's gone. And I promised that I would be surety for him. Surely that's another word. I will be surety for him, he said. And my hand shalt thou claim him. He said. I said, I will be there instead of the land. Or is it? I'll stay behind. Put me in prison. Send Benjamin back instead of. 80 instead of six instead of eight. God carried his work on by the principle of substitution. Did I say to you, keep in your mind continually a gigantic game of chess. It is. That's God's next move. The principle of substitution. He blotted out Abel by the hand of his brother, Cain. The evil one thought that he'd done something, but he only gave God the opportunity of standing on the early pages of the Scripture that that was the way he was going to deal with it.

[00:35:00] Substitution one instead of another. And that one already foreordained before the foundation of the world in fullness of time to come and die. The just instead of the

unjust that he might bring us to God. Now we go back on our story and pick up the threads again. There's so much waiting for us. But there are two men named Lamech. One was the descendant of Cain who boasted. And said that if KGB Avenged Sevenfold, then Lamech would be avenged 70 times Sevenfold. And we have the other Lamech at the end of Chapter five, who lived 777 years. So emphasizing that, balancing the thought. But he didn't belong to a line that invented all sorts of ways to obviate the curse. That's what happened in the line of Cain. They were the inventors. The pleasures and the various other things which came in came in through the line of Cain. The handling, the harp and the organ and the working in metals. All kinds of a line of cane. But that seemed to have said, I suspect, that there's something there that I don't quite agree with. So he said these words. Genesis five. Lamech lived in 180 and two years and begat a son, and he called his name Noah. Say this time show comfort us. See, the word Noah means rest and comfort.

[00:36:43] He gave him that name. But comfort us in a particular way concerning our work and toil of our hands because of the ground which the Lord hath cursed. So He gave a very long description of a reason why he called his son, Noah. He was distinctly saying, I will not allow what we call civilization to overload the curse of the Earth to such an extent that I'll come to the conclusion it doesn't exist. You see, that's what's happening. Men are becoming independent of God. They have. We've invented so many wonderful things. But the sharp edge of a curse upon the earth is not quite helpless as it might be. All if you live right out in the. In the open, if you live right out in the wilds, if you have to do with nature as it is or you'll find it there. But you see, we've got it so camouflaged and we've got so many ways of turning its edge that we begin to wonder whether there's anything in it, said Lamech. I see a danger there. So instead of adopting that line, I'm going to look forward to this. Now, what did he look forward to? He look forward to what Noah was going to do and what he was going to do. He said he was to make a refuge and that refuge was going to bear in its construction a word that has a very sacred meaning ever afterwards.

[00:38:11] So we're going to look straight away at Genesis six, verse 14. Make thee an ark of gopher wood. Nobody is quite sure of what gopher wood is except that it was a wood that was well fitted to make something that was going to be submerged in water. Might be an ark of gopher wood. Rooms or nests. This word is a loan word from the papyrus of Egypt. Moses is sprinkling his five books with Egyptian words and you don't

know it. And nobody knew it until about a hundred years ago. When? The Egyptian began to be read again. Now, the higher critics tell us that the five books of Moses are all written in Babylon about 600 years afterwards. What if they were? They'd be all sprinkled unconsciously with Babylonian words, and they're not. And the Babylonians didn't know the Egyptian words to sprinkle with them. At this word arc is not the word that we get in later on in the Old Testament. This is a this is a word which is allied to the Egyptian word. But of course, there were no Egyptians when the when Noah went into the ark. But it was Noah writing it. It was Moses writing it. And I have a feeling that. That there's a little bit of. His mother creeping into this? Because you remember when Moses was writing about an ark big enough to take Noah and his family and all these animals.

[00:39:52] He himself would never forget that he was put into an ark and that ark was dabbed with bitumen or stein to keep the water out. And that ark in Egypt was called a name that this ark is called here. So we got all these little bits of the human element creeping in. But we mustn't stop too long on that. And the room was all the nests is a loanword from the Egyptian because we find those very the very word is found in the inscriptions. But then he says, Thou shall pitch it within and without with pitch. That wasn't to make it look beautiful. It was just to keep the water out. And the water was a symbol of death and judgment. Now, what was this word? Pitch? It's the word for. It's modern. If you are in a Jewish quarter the Day of Atonement, you will see the words Yom Kippur. That's the word for the day of atonement. This word simply means peach. In Genesis six. But the next time it's used, we discover that it has changed its meaning. The next occurrence of this word pitch is Genesis 3220. Now, Jacob is on his way to meet his brother, Esau, and he was rather troubled in his conscience because of what he'd done to Esau. So he arranged his flocks to go over in 2 or 3 bands in order to impress his brother.

[00:41:30] And some of them were to be offered to him as an A present. Now, verse 20, and say Ye. Moreover, behold thy servant Jacob is behind us, for he said, I will appease him with the present that goes before me. And the word includes the word. His face will appease his face, not him. I will appease his face with the present that goes before me. And the word appease is just the word pitch. So one of our sticklers for literal translation say no first occurrence of the word is pitch. So the second occurrence in Genesis must be pitch. Now what are you going to do? You're going to make Jacob say, I'm going to rub pitch all over his face? Oh, no. It's now changed its meaning and never again does it

pick up the other meaning. Now it's to appease someone who is righteously angry with us. There's the element of the sacrifice of Christ satisfying and smoothing out and covering and atoning. And this is the word. This word pitch is the word that comes over and over again afterwards in the Law of Moses. The word atonement. So now we've come to another part of the stress upon the redemptive element that is in Christ. Now, shall we move up to the story with which the Book of Genesis ends? And that is the story of Joseph. I don't think we'll attempt to give the whole story of Joseph this evening because we've got one more meeting that is next Thursday, God willing, in which I hope to have before us the whole of the Book of Genesis in one view.

[00:43:25] And then we shall say, well, we've done as far as is humanly possible in our limited time and we'll move on. So Joseph will have to be touched upon this evening. He'll come into the story again. Tomorrow. But there's one word which we find in Genesis 37:31, which finds its echo in the book of the Revelation. Joseph is taken. You remember, first of all. He's put in a pit and left to die. Then they see the opportunity of doing it another way and it is very wonderful. In the tight verse 26, Judah said, What profit is it if we slay our brother and conceal his blood? So they sold it. For 20 pieces of silver. Now, Judah in the New Testament is written with an S on the end. Judas. And Judas sold the true Joseph for 30 pieces of silver. Judah. Silver. Silver. Judah. Sally for silver. That's one of the little nicks. Well in order to cheat their father, the brother having gone. They took Joseph's coat, verse 31, and killed a kid of the goats and dipped the coat in the blood. And they said the coat of many colors. And they brought they brought it to their father. And say this Have we found know now whether it be thy sons coat or no? And he knew it and said, it is my son's coat.

[00:45:09] And evil beast hath devoured him. Joseph is, without doubt rent in pieces. Well, now that word and dipped the coat in blood wiped us in Revelation 19. You might as well look at it, Although I dare say you have anticipated it by now. When our savior is reported ultimately as coming from heaven. Riding a white horse and the armies of heaven following him. Among other things, it says this. 19:13. And he was clothed with a vesture dipped in blood. Isn't that strange? Joseph at the beginning to cheat his father, his vesture, his coat was dipped in blood. And ultimately when this one comes forth from another reason. But nevertheless, using similar words, he was clothed with a vesture dipped in blood and his name is called the Word of God. Well, there we have. A few outstanding points. In the book of Genesis only. To the fact. That redemption was

envisaged by God was intended by God, and it cannot be bypassed by any of us. If you take the testimony of scripture. You will find that not one section of the Bible from beginning to end it. You may find a book that doesn't speak about it. You might find a chapter or a psalm or whatnot, but the book as a whole. You cannot possibly.

[00:47:07] Take the element of sacrifice out of the books of Moses. They are loaded with it. And when you come to the prophets. Starting with Joshua going right through Isaiah, Jeremiah, Ezekiel, and so on. Well, they're. They're just the same. If we only had to refer to 1 or 2 passages in Isaiah would be enough to say the prophets carried this story on. And then the Psalms. Well, we read Psalm 51 and we know how definitely the Psalms also speak of this redeeming element in sacrifice. And we come into the New Testament. And the four gospels. Every one of them end with Christ, our Passover being sacrificed for us. The literal fact. And then the apostles pick it up or the acts of the apostles to take another separate book. Take one passage only the Church of God, which he hath purchased with his own blood. And then you get. The epistle to the Romans, where we are justified by his blood. But you may say, ah, but you wait till you get to the epistle, to the Ephesians and those they are so highly spiritual, so heavenly that that will be dropped. So we look at the Ephesians chapter one and we only go six verses before we read in whom we have redemption through his blood, the forgiveness of sins. And we go on to Peter who does the same thing, and we come to the book of the Revelation and we only get as far as verse five and we hear that multitude saying unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests.

[00:48:54] Friends, if you don't like the blood of Christ, I shouldn't try to read the Bible. If you do, are you act like one man in the Old Testament who took a penknife and began to cut the bits out he didn't like. You'll make the Bible into a veritable rag bag. You cannot believe this book, Old Testament or new and go the way of Cain. You must shut your eyes. You must shut your ears. You must shut the book before you can do that. But none of us, by his mercy are on that road. Will you be thankful that if there are only two roads Cain's Road and Abel's Road, will you not be thankful that God in his mercy kept you, held you, ultimately opened your eyes, spoke you that word, and you believed him? It might have been otherwise Might be. Well, that's as far as we go this evening. What are the words? You think we've gone far enough? I think we've touched upon something which is so very, very common to us, which is so very, very wonderful that

it's good for us to fall sometimes. And had the old old story in some form or another.
Brought back to our memory.