

W128_Abel_And_Seth.mp3

[00:00:02] This is a recording we made in the Chapel of the Open Book of a series of studies covered by the title. Shadows Cast before. This evening we shall be considering the relationship of not Cain and Abel, which we were looking at last time. But Abel and Seth. Those of you who are listening to this recording, if you care to join us in our reading together, we will switch off for a little while while we read together Genesis Chapter 44. We shall have to return to this reading Genesis 44, in the course of our study. But first of all, let us remind ourselves. For the little period. We're considering outstanding typical characters in the mainly in the Book of Genesis. We've looked at Adam and discovered that he stands as a likeness of the one who is the true image of the invisible God. Adam. The figure of him that was to come. Adam, who is called the first man. Over against Christ. Who is the second man and the last Adam. And then we looked at Cain. And we realized in some measure we were up against a mystery. But nevertheless, it's obvious that came who is said to be of that wicked one was the counter move of the devil in his endeavor to thwart the purposes of God that were resident in the man Adam. When you start the Bible, you start a book of redemption, not a book of astronomy or a book of geology.

[00:01:52] You're just taken a few thousand years ago when God created a man that had never been seen before in his image and likeness. And there had been a fall long before man, there had been a world ruled that had gone astray. And there was one who was particularly mentioned in the Scriptures as an enemy who, among other things, is described by our savior as sowing false wheat. Wrongly translated tares in the field which contain the true. And then the explanation was not evil. Doctrines were being sown by the enemy, that they were the children of the wicked one. Now it's utterly impossible and it would be unwise for us to speculate as to just all that this means. But we are conscious that when Eve gave birth to Cain, she looked upon him as the fulfillment of the promise that God had made, that the seed of the woman should be their deliverer. She said, I have gotten a man, even Jehovah, the one that is to come the promised one. How do you know how? Sadly that was disappointing to her? The next child is born is able. And we are going to consider him. But here we got to remember that sometimes you cannot get a true type unless you realize that there is another one in the offing that completes and makes the type true. For instance. In the

cleansing of a leper. There were two birds used. One was killed. The other was identified with it by being sprinkled with its blood and let fly away free.

[00:03:56] The reason is that God didn't intend to perform a miracle. Every time a person offered a sacrifice and raised a little bird from the dead. He simply had two birds to represent the one that died and then rose again. That's reasonable. All you get, for instance, is a great type of Joseph, I hope we shall get to Joseph before this series is over. But when we do, we shall discover that unless we unite Benjamin with Joseph, we haven't got the type completed. I won't go into that now because it's waiting for us. Or I remind you that David, of course, is a type of Christ as a king and of his kingdom. But David was a man of war and Solomon followed him as a prince of peace. And you need both David and Solomon to get a type of Christ. It has been objected that Solomon was a bit of a rake, and if the objection lies against Solomon, that he couldn't be a type of Christ. What about a man who was convicted of murder and adultery? You say? Who was he? David, I don't think there's much to choose between father and son if you begin to take that line. And so with regard to all those who were types of Christ, not one of them was perfect in themselves, but by certain things they did or certain things had happened to them, they foreshadowed him.

[00:05:21] That was to come. Now I'm going to read the first verse of the last book in the Hebrew Bible. Now, don't turn to Malachi Friends. I'm glad you haven't, because there are some people who think that is the last book. But the last book in the Hebrew Bible is the Book of Chronicles, which starts with Adam and ends with the Babylonian captivity. It's a survey of the whole Bible from Genesis to the end of Israel as a nation when Dominion was handed over to a Gentile power. And so it's a valuable commentary long after the other words were written that it was still endorsed by that people still given by God. Now, here's the first verse in that last record. Adam. Seth Enos. At all. But where's Cain and Abel? Oh, they're out of it. Kane goes out because he was never in. But he was of that wicked one. He was the fourth seed. And Abel goes out because he was identified with Seth, and Seth takes his place and carries the story on. So we, we say, Well, I'm glad that Cain's out of it. We don't want that evil seed at the very end. But I'm glad that Abel comes into it in the person of his, what shall I call him? Representative. The one with whom is identified. The one who stood in his stead? Yes. In other words, we are going to see tonight that God's countermove to Satan's attack for something perhaps he hadn't bargained for.

[00:07:01] That God was going to use the principle of substitution. So we're going to turn back now to the Book of Genesis and see these things a little bit more in detail. The name Abel. Means that which is transitory. Passing. I think it's unwise to adopt one rendering and say it means vanity because vanity has a double meaning. I don't think Abel went prancing about dressed up like Beau Brummel or something. Not that word vanity. The other meaning of the word vanity is that it's temporary passing and transient. And yet, you see, instead of that being a disgrace to have a name like that. He was named with that which belongs to our present era. Cain was called Gain. Acquisition. I've got something. The next one was passing and fading. One of these times, we shall have to make a study. I'll anticipate it. Rather make a study of the way in which the word tent is used in the Bible. It's used for the creation that we are dealing with for the heavenly stretched out like a curtain for God to dwell in and all the way through. God is when he wants a building for himself. It's a tent that moves through the wilderness until you get to the picture of the kingdom. And even the present day, you and I, the present bodies which we inhabit, the earthly house of this tent, which one day will be rolled up and packed away.

[00:08:46] We have a house not made with hands, A building of God. Eternal waiting for us, you see. And so Abel gives a very fine figure instead of deplored. And so all fancy giving a name to that child. There may have been a little bit of superintending wisdom to give the second one that meaning transitory. Now who comes into the New Testament four times. And I think it's wise before we do any further speculation ourselves just to see these. So you'll turn to the Epistle, to the Hebrews, and there we shall meet Abel twice. He is the first one to be picked out. By Paul writing to the Hebrews as an exhibition of faith. There are some folks who say that Adam is so far lost. That he will never come into the scheme of redemption at all. I can't prove one way or the other, but I have a feeling that God wouldn't act like that. I think poor old Adam will be there. He's had something to put up with and something to suffer for and something to be responsible for. But the first men to indicate the principle of faith is most certainly Abel. This is what is written in Hebrews 11. By faith, Abel offered unto God a more excellent sacrifice than Cain. Now, that's the first thing that said it hit both men. Cain and Abel brought a sacrifice.

[00:10:26] They both brought an offering. But you're told in the book of Genesis that Cain brought the offering of a ground that was cursed. And Abel not only brought his offering, whatever it was, but he covered it by taking one of the flock. That is to say, Abel recognized the need for the Propitiatory sacrifice. And Cain set it aside and God reprimanded Cain and said. The sin offering is lying. Couched at the door of Cain came not as sometimes we read it. Sin is waiting to spring on you from the door. That's a wrong translation. The Hebrew words won't stand it. And so there's the division between these two men and the past divides in Genesis four. And it's trod all by all men ever since. We can we can class all men today in the two categories. One comes to God and recognizes that without the shedding of blood, there can be no remission. And the other comes to God with all sorts of ways and means and schemes and plans. But the one thing he will not have is the redemption that is in Christ Jesus. That's a sad thing, isn't it? That many wonderful movements that on the surface seem so good should just be branded with that one thing. They have no room for the sacrifice of Christ. And I hope you haven't got any room for them either. For however good their intentions may be. God so loved the world that he gave his only begotten Son.

[00:12:08] And if you bypass that, surely you cannot hope to be accepted in the beloved. It doesn't seem even common sense. So we go on reading Hebrews 11. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. He was gorgeous. Now we've got to be watchful over this expression because there are two ways in which it can be used. First of all, we know full well from the testimony of scripture that from one point of view, there is none righteous. No, not one. But then, of course, if we take that in an absolute sense, neither you nor I, nor righteous. No, not one. And yet we are because we are accepted in the beloved. So watch your step. This doesn't say that Abel was any better than Cain in the sense that he merited salvation. But when he's put in the list of those who are examples of faith, it follows from the 10th chapter. Paul didn't draw a line across the end of Chapter ten and say, Now we start something separate toward the end of Chapter ten. He says in verse 38, Now the just shall live by faith. And that text has been taken by Paul and embedded in the epistle to the Romans and the Galatians, so that it's the key text of what you might call evangelical truth justification by faith. And you know as well as I do that the word just and the word righteous are just two ways of saying the same thing.

[00:13:48] We borrow either from the Latin, which is the just or we borrow from the Teutonic, which is the word. Right. Or writ. If you see, I'm going to say noon if you want me to, and then we get the word right. So the moment this man, Abel, the moment this man, Abel, put himself under the protection even of the typical sacrifice of Christ, he was righteous. He didn't have to do something and go on his knees in penance or promise God. All sorts of things. Now, neither did you. The moment you trusted the sacrificial work of the Son of God on your account, you were justified. It doesn't mean to say that that's all it means. Because the epistle of John puts this little word in. He that is righteous will do righteousness, but he doesn't do righteousness to make himself righteous. He accepts it as a gift in his acceptance in Christ. And from that he works so that you've got the word acceptance in the book of Genesis for her acceptance Shalt not thou be accepted. Full acceptance is not in your person or what you've done, but the acceptance is in the beloved and the acceptance is in his sacrificial work. Now it goes on to say by which he obtained witness that he was righteous God testifying of his gifts.

[00:15:17] Witness and testify are the same. So the gifts were balanced with the word righteous. So the testimony was able your gifts have shown that you have accepted the place that a sinner must take and find himself accepted, not in his own works like Cain was trying to do, but in the accepted sacrifice of him who was to come. And by it he being dead, yet speaking. There's a bit of a comfort in that, isn't there? A man's been dead, what, nearly 6000 years? And he still speaks. I've heard of some slang expression is dead, but he won't lie down. But this is. This is glorious. And there are others who have been dead for centuries and they're still speaking. And this man is speaking and, you know, it says about him. That is blood that was shed cried from the ground. We were speaking all the time. Let's look at the next reference. Chapter 12. He'll still be associated with speaking. It says, We have come unto Mount Zion. Verse 22, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels and the General Assembly and Church of the Firstborn, which are written in heaven and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant and to the blood of sprinkling that speaketh better things than that of Abel. There is a division of opinion among commentators whether the blood of sprinkling that speaketh better things than that of evil refers to the sacrifice that he brought or to the blood that he himself shed as a martyr.

[00:17:03] But I can't help but feeling that it's not referring to the blood that Abel shed as a martyr that speaks better things. It's the blood of sprinkling that once more is associated with Abel's approach to God. And in the case of Christ, it's the antitype the reality instead of light and shadow. But of course, there's no reason why you shouldn't take the two if you wish. You get in the book of the revelation, the voice of the martyrs. Blood was crying unto God for vengeance. And he said, No, you just wait a bit for the rest of your fellow martyrs are put to death. And then don't forget, God says, vengeance is mine. That's stamped on Genesis four. God protected Cain not because he was protecting a murderer. He protected Cain for he says, vengeance is mine, saith the Lord. And whoever usurps that has got to account for it with God. That's a serious matter, isn't it? Not to. Noah stepped out of the ark. Did a new regime come in where it was partly handed over to man? Whosoever sheddeth man's blood by man shall his blood be shed for in the image of God made he man. That's what Cain did. But that law wasn't in operation.

[00:18:17] But now it is. That's the next move. Well now. The two other passages in the New Testament that we must refer to, and one of them, I think will be of help to us in certain connections. Let's read them both. Matthew 23:35. Matthew 23:35 where our saviour is reprimanded very severely. The Pharisees. Now he is speaking about Jerusalem. Verse 34. Wherefore behold I say unto you prophets and wise men and scribes and some of some of them, you shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son Abercius, whom ye slew between the temple and the altar. So Abel is nominated by our Saviour as the first great outstanding martyr for the faith. Then the other parallel passage. I want to learn a return or return to because it throws light on another feature. Luke The 11th chapter verse 51. Again. It speaks about sending apostles and prophets. And verse 50 says that the blood of all the prophets which were shed from the foundation of the world may be required of this generation from the blood of Abel. Now, this is important. I've just listened to a tape recording sent to me from America where someone that I'm not going to mention by name, but you may know him, is proving to his own satisfaction that when we read Ephesians chapter one, chosen in him before the foundation of the world, he says, That means we are being chosen now before God sets up his order in the future.

[00:20:31] He doesn't tell his hearers that before the foundation of the world occurs three times, which he should do so that they can have them before them. Our Saviour in John 17, certainly didn't say thou lovest me before you set up the world order in the future. And Peter certainly hadn't got it in mind when he said that Christ was verily foreordained before God sets up his world order in the future to be a lamb without blemish and without spot, but is revealed now you've got it all topsy turvy. If before. Or if rather, since the foundation of the world goes back as far as Abel. When you needn't be a mathematician. You need never need great powers of scheming out chronologies. If Abel is since the foundation of the world, then at least before the foundation of the world must be before him, mustn't it? Well, that disposes of that idea. And I hope. God's not going to permit his people from being cheated out of that most wonderful statement that he is a company chosen in him before the overthrow of the world. Genesis one, verse two. Just to bolster up a teaching of a pre-millennial kingdom, that's what it's doing. God is setting up his future world order.

[00:21:50] And then instead of this being something new, remember, this was the answer given me about 35 years ago by a christadelphian. He said the same thing. So these things have been canvassed and they died their death and they've been dug up again. And I trust that that's enough. Now, we will leave those controversial pieces, come back to the basic teaching. Let us leave Ibo for a moment and turn to the next son. Genesis four, verse 25. And Adam knew his wife again and she bear a son and called his name Seth for God. Also, God said she hath appointed me another seed instead of Abel, whom Cain slew. Now the word appointed is the word Seth. You see, it's just a play on the names each time. God hath set me or appointed me another son. Now Abel died and Seth is appointed. But there's a very wonderful word used here. He hath set me another seed instead of first of all. You might like to know that in Genesis 315, this word Seth comes and I will set enmity between thee and the woman. I will put it. I will place it there. And there are many other passages, if you wish to find them, to appoint to a position. Now let's look at this word instead of. You cannot believe that a man and his wife could go through the experience that Adam and Eve did in the Garden of Eden and never say a single word about it afterwards.

[00:23:50] For one thing, they wouldn't have so much to talk about as people have today. I would have to remember the incidents of their life and it would be the great story they would tell again and again. So that you get in the book a feeling of passing

down information that's growing all the time. And they would they would most surely tell these two sons of theirs what God did when they themselves sinned and come short of the glory of God. What did he do? Well, you see, they might have said what we did is what Cain did. We covered ourselves with aprons made of fig leaves. But that is not a picture of a sacrifice acceptable to God. And God stripped that off and he covered them with coats of skin. Now, there's no sense in saying you covered with coats of skin if it doesn't indicate that an innocent animal was sacrificed to provide that coverage. And there the whole thing was enacted in the garden and it should have been enacted again outside by these two sons. And apparently Abel appreciated it, believed it and entered into it, and Cain rejected it. And there's the two. Now let's look at this word instead of. First of all, will you come to Genesis 22? Do you get that wonderful story of the test of Abraham's faith? The demand apparently of God that this child that was born so miraculously in whom all his hopes were vested, should be offered as a sacrifice.

[00:25:44] It must have been a stunning blow. And someone remarked that in verse three, Abraham rose up early, saddled his ass and went off, apparently without his breakfast. I think if he'd spoken to Sarah, the whole thing would have collapsed. She wouldn't have allowed it. And he was in a plight. Because at last when they got near to the place. Isaac said to his father. He said, Behold the fire and the wood. But where is the lamb? How his heart must have been torn. And God lifts out the word that's used in Genesis 22 and puts it in Romans the eighth chapter. Did you know that the very self-same word God who spared not his only son, but gave him up for us all? That's the word used when heaven opened over Abraham's head and said, Now I know thou Fearest God, seeing thou hast not withheld thine, only son spared. Well, you know the answer. Well, you apparently done it in his heart. His hand was stayed. Verse 12. Lay not thine hand upon the lad. Neither do thou anything unto him. For now, I know that thou fearest God, seeing thou hast not withheld thy son thine only son from me. And Abraham lifted up his eyes and looked and behold behind him a ram caught in a thicket by the horns. And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son.

[00:27:24] Here's the second reference. They are said born and raised up in the state of Abel, whom Cain slew. Identifying the one with the other in tight, of course. Here you have God and Abraham and Isaac in that dreadful transaction. And then the RAM instead of Isaac. In a sense, you could say that every true Israelite that's ever been born

is born because a substitute was accepted on that mountain. But if Isaac had actually died and never been raised from the dead again, that's the end of all the promises to Abraham Isaac. And there would have been no Jacob to have succeeded. Well, now we come to Genesis 44. The passage we read and the book of Genesis, like the true book it is. It doesn't give colored pictures. Judah is put in a very bad light in the book of Genesis in another chapter. But he put in a very lovely light here. It's good to know we're dealing with God. Who knows both sides of our character. And you can't read these words in Genesis 44 without being moved. Of course, it was a subterfuge on the part of Joseph. His one idea was to get the whole lot of them back under his care, and he had a feeling that his old father would never budge from Palestine. And he knew full well that Benjamin would never be allowed to come unless he forced their hand.

[00:29:13] So he got up to all these manoeuvres. To get them all there. And that made this wonderful story come to life. You see all these brothers who had hated Josephs because of his dreams, that he was kind of dominion over them. They are bowing down in his presence and calling him Lord. They don't know him. Joseph knew what they were saying, but they didn't know. And it's always a wonderful little touch that one place it says Joseph went out and washed his face and came back again. As a human touch about it isn't there. When they're all beginning to say, Oh, you know what's happening to us? You know what's happening to us. We were very guilty about our brother. They didn't know their brother was listening to them. One day they're going to look upon him, whom they pierced, and they're going to mourn for him and repent. It's all being done, you see? That we mustn't get too far afield with our type as the orange light will go up. And then we're finished. So we have this man, Judah, and this is what he says at the finish. Verse 30 now. Wherefore therefore, when I come to thy servant, my father and the lad be not with us. That's Benjamin seeing that his life is bound up in the lad's life. It shall come to pass when he see that the lad is not with us, that he will die.

[00:30:42] And thy servants shall bring down the gray hairs. Have thy servant, our Father, with sorrow to the grave. Now, this is what I did. He said to Joseph. This is what I did for thy servant became surety. Surety. It's a word that is used elsewhere. And I want to stop for a minute. Strangely enough, the word surety is the word Arab. Arab. What you say. What connection is there between an Arab and a surety? Well, what's the meaning of the word Arab? The word Adam is translated, mingled people. The Mingo people or the Arabic people? Mingo People. Mingo People. Arabs. The word

Arab means to mix. In Exodus 12. It says a mixed multitude went out with Israel. That's the word Arab. In Leviticus it speaks about the warp and the woof in weaving. And the woof is the word Arab because itmingles with a whole lot and goes right through one into the other. And this is the word which is actually lifted out of the Old Testament and put straight into the New Testament without being translated. In Ephesians, chapter one, when we read. That he is the earnest of our inheritance, the pledge, the one who Christ has so mingled himself with our affairs. That when he died, God says I'll written you died. And when he was raised. Are written. You were raised. Have you got it? This is what substitution means. This is what Seth stands for.

[00:32:30] This great principle. Christ the surety who so mingles with his people that it is written of him. He was wounded for our transgressions. He was bruised for our iniquities. He was numbered with the transgressors. Oh, look at it. This is for our sakes. You might not do 1 or 2 other translations of this word atom. As I've started it in Nehemiah chapter five, it speaks about mortgaging their lands mortgage. Pretty. And it speaks about debts and it speaks about giving pledges in Isaiah. So we have this word album. So I turn back Genesis 38, verse 17, just to show you where this word occurs elsewhere. And it's Judah all over again. Judah, this time is in disgrace and trouble. Is dealing with apparently a harlot, as you remember. It wasn't so. Verse 17, and he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge till thou send it. And he said, What pledge shall I give thee? And she said, Well, give me thy signet. And so on. That word pledge is the very word surety. That's the Arab on a pledge. So Judah has given us two examples. The first one, he got into dreadful trouble by his pledge, a dishonorable one. The second time he was a picture of Christ, an honorable one. So we're back again in Genesis 44 for Thy servant became so mixed up with the destiny of this lad.

[00:34:17] That's the word surety. I became so identified with him. That I practically took his place. This is the New Testament teaching. He died the just. For the unjust. That he might bring us to God. There are some people who object to the doctrine of substitution, but as they object to so much in connection with the sacrifice of Christ, for it doesn't matter much. They might as well have their way. We'll see to it if we can align ourselves up with God's way. Thy servant became surety for the lad unto my father, saying, This is what Suretyship means. I will bring him if I bring him, not unto thee, then I shall bear the blame to my father forever. Now, it does seem a pity that we're not all Hebrew scholars.

Isn't it? Because if you're reading the Hebrew in some of the English, that word blame is just the ordinary word for sin. So should we put it again? If I do not accomplish the work of a surety, if I don't bring him back again, then I'll be bearing sin. Forever. There we say that of Christ. I think we can that if Christ did not accomplish the will of God in our redemption, take our place and set us free when our sin was laid upon him, he'll have to bear it forever. But blessed be God who has put away these strong words are good for us. And Judah apparently knew what Suretyship meant.

[00:35:56] Of course, you were warned in the Old Testament about likely taking on shore as the ship. These are the surety for a stranger so smart for it, says the Book of Proverbs. And I always remember that text because I was at a mission in Ilford. And a very generous hearted man had pledged himself for the expenses of building this particular place. And then a rascal had cheated him. And he was up to his neck in trouble because the bank had claimed it. And then all without knowing it, somebody came that very Sunday evening and his text was he That is surety for a stranger shall smart for it, rubbed it into it without knowing it. And Christ smarted for its friends in a sense that we can never divine. So here we have Judah and he says, I shall bear the sin or the blame forever. Now, therefore, I pray thee. As a surety. I have to take this line. Let thy servant abide instead of the lad. A bondman to my Lord. See, Benjamin had forfeited. Benjamin must now become a bond servant of Joseph. But is it all now? That can't be. I'll take his place. And if the punishment is being a bondman all and are at a suffering. Although I'm innocent. Can't you see? However vaguely and roughly it is, it's only telling you in some human way what we owe to our saviour. He stooped to the shame and the ignominy and the death of the cross that we might never know it, that we might go free.

[00:37:44] I think we have. And let the lad go up with his brethren. For how should I go up to my father? Now, of course you would guess, wouldn't you, that the word go up could be and is translated as send. So why not put it there for once, then for how should I ascend up to my father? Good God. I could almost hear my savior saying those words. How should I ascend if the work's not done that I came to do? Surely the ascension of Christ is God's seal that the whole transaction was done. He died. He was buried. He was raised. He ascended and he sat there. Yes, indeed, Christ is an essential part of his work. And Judah said, How should I ascend up to my father? And the lad be not with me. Is more wonderful still. Because being a surety, he so identified himself with me

that if he goes to glory, I go to. He said. So I'm with him in his death. I'm with him in his crucifixion. I'm with him in his resurrection. I'm seated with him potentially now and I hope to be manifested with him in glory. How should I ascend to my father? And the lad be not with me. So shall we now turn just once more to Ephesians chapter one and see for ourselves this word surety, which comes into our epistle and is translated by the word earnest.

[00:39:27] Chapter one, verse 13, in whom we ye also after ye heard the Word of truth, the Gospel of your salvation. In whom? Also after they believed ye were sealed. Sealed. That's the first thing that's happened with that Holy Spirit of Promise, which is the earnest, that's the Audubon, that's the surety, that's the thing that makes it secure, which is the earnest of our inheritance. We've got the pledge until the redemption of the purchased possession unto the praise of his glory. What I do. Trust that once again this evening. It's been worth your while to sit for a little time and consider this early primitive teaching of the fourth chapter of the Book of Genesis. I hope that Cain and Abel and Seth may mean a little more to you than perhaps they did when we started. They just remember that from the beginning of the Bible, we have the suggestion that there are two seeds and the Redeemer in the Bible is a kinsman redeemer. I put the question to you, can the evil seed. For the kinsman in the Son of God. It's a problem and it's got vast issues attached to it. So shall we leave it there? And not without a sense of thankfulness that our savior. In a sense that Judah could never have realized stayed in the presence of his father. I will be surety for him. And allied or the ones for whom he were surety. He has pledged shall be with him. And we keep it going.