

W458D_Abel_and_Seth_18.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour service. And we are still under the the beginning. Well, that's logic if you only understand it because you cannot think of a finish if you don't know the beginning. So we shall get, I hope, one day to the Book of Revelation with each new heaven and each new earth that there is some distance to be covered. All right. Now, we're looking still at the last verse of Genesis three, because we opened the subject when it needs a further consideration. Genesis three, verse 24. So he drove out the man. He is the expulsion. He is coming out into a different kind of world. But there was a leak established by God between what was lost. And what will yet come. And he placed and most of you though that that were placed as the Hebrew word shalom which is translated tabernacle. He placed a tabernacle. He is a place of worship. He is a place that can still link with what was lost. With what might be found. And we can readily understand that our parents wouldn't go as many miles away from that Garden of Eden as they could. They were there and there it was. And we found that, among other things, there were the cherubim there and the flaming sword, which turned every way to keep, not keep you away.

[00:01:29] They were kept away by being turned out. But this was to keep the way of the tree of life. And would you get to the last book in the Bible and the last page of the Bible? You find that certain ones have at last got the right to the tree of life. And so we've got to the end foreshadowed at the beginning. Well, now the subject before us raises many other points, which I think we ought at least to give an airing to. Although it's a vast subject to try to crowd in about 12 minutes. So if I don't always turn you to the scripture, if I say it's in the Scripture, I'm going to leave it with you to look it up at your what they call leisure. Because by turning to the scriptures and waiting to we found it, our time is gone. And I think you will understand. First of all, here we have at the very forefront of the battle, the conflict that's now going on, worship, worship. I will worship is incidental. But. But praise. When you think of all the agitation that goes on, you sit down in Trafalgar Square or you pass laws or you engineer wars. You're all dealing with something which is on the surface and the root cause is untouched. It's implicit in these words of our Savior. Seek ye first the kingdom of God and his righteousness.

[00:02:54] And all things will be added. All is implicit in the words that he said with regard to the law. Thou shalt love the Lord thy God with all thy heart. And then you

needn't bother about whether you love your neighbor as yourself or that will flow out. You see, if we put God in the second place, things will still be topsy turvy. And I must do. I'm sure that is recognized. Well, now these titles which which is given in the New Testament to this one who is called the Serpent are suggested. He's not only called the devil, which is an accuser. But he is called the prince of this world. Now, that enters politics and the things to do with kingdoms. And he is the god of this age. And that has to do with the temple and worship. We must never forget that Satan is at bottom essentially a religious person, and all the conflicts of the ages is revolving around who is God in this present world. He didn't hesitate When our Saviour commenced his public ministry. He didn't hesitate to take him and show him all the kingdoms of the world a moment of time. And he said, They are yours. They are mine to give and our saving ever contradicted. We may not be sure how he got that authority, but it's accepted. And he said, They're yours for one act of worship.

[00:04:21] One act of worship. And what he failed to do in Matthew four. He succeeds to do in Revelation 13, but he gives his authority to the Antichristian beast that is yet to come. And all the world worship the beast. And they worship the dragon. So, friends, we mustn't play lightly with this fact that worship is a rock bottom of all the conflict of the ages. Something took place before man was put upon this earth where there was a challenge. Now again, I'm not turning to the scriptures. I've mention them. It is equal. 28. The book of Ezekiel starts with Cherubim and it ends with Cherubim, and it has one in the middle. If you can recall, 28th chapter in the middle there, it says there was one who was perfect in beauty. He was an exemplar in wisdom. He was the anointed. That's the Christ, the Messiah cherub, until iniquity was founded him and he was cast out of the Holy mountain as profane. Now, if you understand that well and good, then it's written, isn't it, that something took place and this one is said to have in Eden, the Garden of God. He was there. Well, that's enough to guide us that there was at the beginning, there was this usurpation of the place that was destined for Christ. Some challenge took place. And don't forget, we got an indication in the Book of Job that Satan doesn't hesitate to challenge that Lord God Almighty, when the sons of God gathered before the Lord Satan was there among them.

[00:05:55] But he said, What about your servant job? There was a quite an argument went on between him and the living God that's written in our book. So never let us think lightly of this God of the age and this prince of the world. If we do, we'll be serving his

purposes. Whatever this thing is, this that this element of worship enters, as I say, right the way through, when you look at this, these cherubim which are given those four heads. The next next time you find them are in the tabernacle. Here they're associated with the tabernacle where when Moses built the tabernacle right in the very holiest of all made of a matter of the any mercy seat were the cherubim. And God said there will I be. And that was associated with the sprinkled blood of the New Covenant. When we come further onto this story of this battle we find in. Two separate albums. That although this is a godless time that that's coming and it's very evident that it will be so. Yet when the great anti-Christian monster is dominating the earth, he can't least worship alone. He will sit in the Temple of God showing himself that he is God. So you see wherever you up your fibers, this one great challenge going on all the time and we're in the midst of that conflict.

[00:07:23] So the challenge comes to you and to me. If God be God, serve him. If bio, bio, serve image cannot serve two masters and all our problems arise out of the fact that in so many things we sit on the fence or it's easy to speak like that, it's terribly difficult and needs all the grace of God that we just are wholehearted walking with him all the time, which I suppose no one would boast that they ever have done. Well, now looks like another sort. This outside the Garden of Eden in chapter four. This was only to introduce the thought. But of course our time is flying. Chapter four What happened outside the garden? There are two men, Cain and Abel. Those brothers. I always major in the New Testament, in the Epistle to the Hebrews as having offered unto God a more excellent than sacrifice than Cain. And he being dead now speaks for something important about what Abel did. Cain is mentioned in the New Testament. He is said to be the son of perdition, which is a dreadful title and is linked together with two others. We read in Jude of the Way of Cain. We read of the villain who was rather swayed by Manann and we read of Cora, who usurped the priesthood. And Cain is one of them.

[00:08:55] There's a trinity for you. So outside the Garden of Eden, there are two ways that start. Now, what's the difference between these two men? The only two brothers on the earth at the time. We are told in verse three of chapter four. And in process of time it came to pass that Cain brought of the fruit of the ground and offering unto the Lord. And, you know, there are still strange religions in this world where they bring flowers and they bring fruit. Isn't that lovely? Yes, it is. Until you begin to realize what they are denying is that without shedding of blood is no remission. And you need a sacrifice

before ever, you can be made acceptable in the presence of a holy God. You see, we just have a false worship which will please the evil one properly. The more religious we are, the better for him as long as Christ is not given his rightful place. Let's jump from this for a moment in my time to Exodus. Pharaoh said, Why be so peculiar? Why I'd want to go three days journey into the wilderness. And you know what Moses said? He said, if we perform our worship in Egypt as we should, we shall offer the abomination of the Egyptians. And you know what it is? It says that in Egypt at that time, a shepherd was an abomination. That was because of a conqueror.

[00:10:24] So to offer a lamb was to offer the abomination of the Egyptians. For how many churches have accepted that limitation? Don't be so peculiar. And as long as you have a public worship and singing your hymns and you can read the Bible, but don't put Christ in his essential place, Pharaoh will say, Alright, okay by me, but as long as you want three days journey in the wilderness to offer the abomination of the Egyptians, you are out of it. So again, we come back to chapter four. Cain brought the fruit of the ground. Now it says. And Abel. He also if you go from the the original your father were also is misplaced. It doesn't say able also did some no able. Also brought shabby boy. I will brought the youngest, but he covered it. Whatever he brought, he covered it by the one essential. He brought the first things of his flock. He followed the light of our Lord of the Lord. In Genesis three. Our first parents did what Cain did. They covered themselves. So far, their shame with fig leaves that God stripped them away and gave them coats that could only be offered to them by sacrifice. So outside the garden, this ought to have been remembered. But instead of that, it was put on one side by Cain. It was remembered by Abel and is the two at the very beginning.

[00:11:52] And the whole world of this present moment is either walking along Abel's Avenue or Cain's Road. Was it after this one vital question. And it may come under a multiplicity of titles. You may have ethical societies, you may have reforms for this. You may be called all manner of left hand or right hand politics, but it's all on the way run road, because the one thing that's left out that's vital is what the Apostle has introduced so strongly in his witness. There is one God and one mediator between God and men, the man, Christ Jesus, who gave himself a ransom for all. A testimony for its own peculiar seasons. And it now. So you see, elected at the very gate of the Garden of Eden with a cherubim there. And all that they knew from their parents had told them, as they must have done as they'd grown up to be men. There was this division, and here's

the next thing, which I think is important for us to remember. It was time. It was Abel who was slain. Who to slain in this present world. It's not the righteous one that dominates. It's nearly always the wicked one gets away with it. But if you get the long view, you see, you've got the long view. Whatever they do to you now, it's only a fleeting moment in comparison with the eternity which is pledged by God for you later on.

[00:13:14] And then you see you're beginning to take the line which our savior took. He was treated by Abel, by the key of this world. Just the same way. Without regard to himself. Let's see what the Lord says to him here. It says in verse six of the Lord's Enough to Cain, Why art thou wrath? And why is thy countenance fallen? If thou do as well, shalt thou not be accepted? And that's universal truth. If anybody in this region can offer to God 100% righteousness, you are the one person in the whole creation who can do without Christ. But you know full well the best of us, the best of us would have to meekly acknowledge, well, we may be only 99% righteous, you see. Well, if you're only 99, you're just like the Pharisee who said, I thank God that I mean, all I do this, I do that, I do the other. And the poor old sinner said nothing at all about comparison. He said, God be merciful to me, a sinner. And our savior said that man went down to his house. Justified. So Kate is here, being spoken to by God. If you do well, Kate, you'll be accepted. But suppose if you are not and he says that to each one of us, suppose you do not. Well, if thou do is not well, sin lies at the door.

[00:14:38] Now, this has been lifted out, especially by novelists laying something at your door. And we've lost the meaning of it. This is the word that's used in Psalm 23. He maketh me to lie down in green pastures. It's not someone waiting to spring on you, but someone at peace. He says they're lying at the door. What door? The door of the tabernacle of the gate. In the Garden of Eden. There lies the. Now our version says sin. Now, you could look this up for yourselves. You discover that the word sin and the word sin offering are one of the same in the Scriptures. In the eyes of God, sin and sin often go together like that one, the antidote or the other. So now we assess the Cain if you haven't done well, is the is the only way out of it. Cain A sin offering lies at the door and you will have the Excellency. You will have a first position. But that's what he wouldn't do. That's what he would. Cain would go and worship God in his own way. But he would not go the way that was, the way that Christ indicated and which we we realize in the New Testament is the only way. Well, in the last word in verse 13 is about as far as we

can get with our time. And Cain said unto the Lord, my punishment is greater than I can bear.

[00:15:56] I'm coming to this because I said just now that in the Old Testament, the word sin and the word sin offering are one and the same word. Now look at this. Cain said unto the Lord, My punishment is greater than I can bear. In the margin, it's put the other way around. My iniquity is greater than my be forgiven. Well, you say, what sort of language is this that can have it both ways? That and I'm telling you that there is something about the Hebrew tongue, which is very wonderful. I don't know whether I think you want to be watchful over this, but the same Hebrew word for lend. Is the word for borrow. Now, don't you start on me over that. Because, you see, I've got somebody behind. Up my sleeve over there. Because the meaning is this, that it's impossible. It's impossible to anyone to lend money if nobody to borrow it. It's impossible for anyone to sell. Nobody will buy. Goodness me. In the Hebrew language is a secret of all business world. You see, people put up prices and do all sorts of things. They think they're going to make a do of it. But the Hebrew says, No, no, no. You won't make her do it or make a do of you unless you can find a buyer. You won't find a seller.

[00:17:12] So the lending and the borrowing are only two sides of the same transaction. Are not mixed. So in the eyes of God, punishment is the reverse of the word sin. Iniquity. Punishment one side. Seemed that all was in order. Then when he says, My punishment is greater than I can bear. See which is born is sin, which is forgiven. You see. So watch out for that sort of thing and you'll discover that in the very language that the Bible uses in the Old Testament is enshrined wonderful doctrinal truth. I remember once, I'll leave you now with this, and some of our friends in Aberdeen will be hearing on speaking about them now and they listen to this later on. But once when I was up there demonstrating something like this, I took out of my pocket. I don't know. I've got one now, friends. But I'm not going to ask you to lend me one. Yes, I've got a half a crown. I said, I'm in Aberdeen. Don't forget I'm in Aberdeen and I'll say, anyone in this meeting to come and take that half a crown. Wait a minute, friends. As a condition, if you can take one side only my Arthur ground was quite safe and so was the Scriptures. There is something about the Word of God that's written in these all things. That is a wealth of teaching. If only we are simple enough to let God speak and we to hear.