

W483_The_Son_of_GOD_3.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title of The Sun. And number three of the series. It is our custom at this meeting to read a portion of scripture together. Those of you who are listening to this tape, if you care to join us, will you switch off for a moment or two and read together with us two Psalms, Psalm two and Psalm 72. We have looked at the testimony of scripture. Concerning the son. We have seen the beginnings. With a very title he possesses. He is the beginning of the creation of God. And Andy is the army. And so we have Christ beginning and Christ bringing the purpose of the ages through to the most glorious conservation. Then cometh the end when the son shall deliver up the kingdom to the Father that God by the all in all. It is the sun that dominates the Scriptures. We have various titles of God, but every now and again a type A prophecy in parable in some form or another. We have the Sun in Old Testament, and then the New Testament opens with his birth and the fulfillment of prophecy and his name Emmanuel. And he carries it on. We get it in our own epistle to the Ephesians that the very unity of the faith is the knowledge or the acknowledgment of the Son of God and goes right away or to the epistle, to the Hebrews, and contrasts the fact that in early days God spoke to the fathers by the prophets.

[00:01:59] But in those last days he had spoken unto them in son, in his son. And so we are prepared, aren't we? Not only by the fact of the Gospel that God so loved the world, or as you know, it might be translated for God loved the world like this, like this here in his love. As John puts the same words in his epistle. God loved the world like this that he gave his only begotten son. And. There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ, Jesus said, Paul hath made me free from the law of sin and death. For God sending his own son in the likeness of sinful flesh everywhere you go at the end of Romans eight. What are we going to say to these things? He that spared not his own son. You see, it fills our mouths and hearts with glorious argument. The Son of God. A day will come when we shall understand the mystery of godliness. How it was possible to be to right that God was manifest in the flesh. If you ask me how, I'd rather content to realize that it says Confessedly great is the mystery of godliness. And so far as God has told me, I can believe where He says You wait. I think it's wiser for us all to wait.

[00:03:35] But there's no doubt, is there? In Old Testament or new. In law or in gospel, that it's the Son of God that we have to keep well in front of our minds. Sometimes you hear exhortations to get right with God. But the Gospel of God. Romans is concerning his son. No man cometh unto the father, he said, but by me. To urge men to get right with God is to urge them to attempt the way of Cain. I think they better go back then to the beginning and see this evening. How? By lifting out from the Scriptures the story that is written around seven of these typical sons. We shall gather a bit here, a bit there, as God gives us light as to what this one son who fulfills all these types and eclipses them means to the purpose of God and us, those of us who believe. Now, it says in Genesis four that Adam New Eve, his wife. And she conceived and Bear Cain and said, I have gotten a man. Our version says from the Lord. There's a reason to put a little dash there, rather in English and say, I've gotten an N Jehovah. What did he give me? She said, He is the promised seed. God said I should have a themed and he has given me this one. Of course she was mistaken. But he here's the beginnings and she again bear his brother Abel. And the rabbinical commentaries on this are sharp to notice that it doesn't say.

[00:05:26] And Adam knew his wife a second time. They maintain that this indicates they were twins. And it leaves the door open for some interference on the part of the wicked one about which blessed be God. The less we know, the better. But, you know, there was something of the same character repeated when the Sons of God saw the daughters of men and they were monsters born in the earth. And the scripture says in the New Testament, time was of that wicked one. Well, I'll leave it to speak for itself. So here we have Abel. Now she again bear his son, his brother Abel. And Abel was a keeper of sheep. But Cain was a tiller of the ground. You notice all what we would like to know how these boys grew up, how they were trained. How they met each dude live, what they did about food. We know. Not a word. You see, this Bible is not an encyclopedia about everything. It's a book of redemption. It spends more time describing a tabernacle that wasn't very much bigger, you may say, than this chapel, than it does to describe the creation of heaven and earth during the six days when the earth was ready for man. And there are some people who say Moses couldn't have been inspired by God because he doesn't tell you all about nuclear fission and atomic. I don't know what. But you see.

[00:07:02] If Moses had started to write a story of creation in all its wonders, it'd still be at it if he was alive. We should never have known the way of salvation. It had been too much in the way. God knew why. God knew what He was doing when he omitted so much. So what he does put in is a challenge to us to say thou. Evidently that bit that's put in is something we ought to ponder, not pass by quickly. So, shall we say. Right? We are in that mood. We do believe that this is more important than all the information we might get about the primitive earth and what it was like and so on. Adic in process of time. It is a suggestion in the word process of time that it was a repeated thing that was coming round in its turn. We're not told God told Adam and Eve to keep a Sabbath day holy or anything that's left. But it may be that there were times when this exiled little family outside the Garden of Eden went back to the gate where the cherubim were, and the flaming sword keeping the way of the tree of life. And there was their place of worship. Yeah, it wouldn't go very far, first of all. At the nature of things and in process of time, it came to pass that Cain brought of the fruit of the ground at offering unto the Lord. And Abel.

[00:08:34] He also brought of the firstlings of his flock and the fat thereof. It's most evident, isn't it? But something had been told to these men because it's not obvious, not a thing that anyone would immediately know by nature and without being told that you've got to bring the fat thereof. That's anticipating the Levitical law. So much left out. There's enough to make us see that they were not left without something to guide them. You cannot believe, Caleb, that Adam and Eve would never have told their sons that they made a mistake in the Garden of Eden. They covered themselves with the leaves of a tree. And God stripped those off and he gave them coats of skin. That meant a sacrifice was offered. Now, can you do that as well as able? They both knew it. Otherwise, I don't see how they could be held responsible. Then also, you want to put the word also, I think didn't I was going to say it twice over a it'll be different place to know exactly what the Lord said in Genesis four, verse four. And Abel, he brought also. You see, as it stands, Cain did something. Abel did something. But that isn't what it says. Abel did exactly the same as Cain. He brought in offering what it was, we don't know. But what he did do is the thing that Zest is stressed. He brought also the one offering that made any other offering and worship acceptable.

[00:10:12] And the way of Cain is to say something in my hand I bring. And the way of Abel is to sing the hymn as it was first written. Nothing in my hand I bring simply to thy

cross. I cling. Now, if you would turn for a moment to Hebrews Chapter 11, you'll see the way in which the Apostle has spoken of this. Abel figures there in in the list of those who are examples of those who had faith and acted in harmony with it, it says in verse four, By faith, Abel offered unto God a more excellent sacrifice than Cain. Now, once again, when the Apostle Paul wanted to say more excellent, he used entirely different language. You will find it in one Corinthians 12 of more excellent way. You've got it there. And if you look up, you grab a book or your lexicon or if you look at the various passages where the word occurs, you'll discover that it's true. What is said, that this particular expression means is numerical more numerically. Well, it said that different places. I think in the in the New Testament, when there was more that did this or more that doubt that its numerical. Abel brought it. It's an uncouth expression in English. He brought more of a sacrifice than Cain. More of a sacrifice. Well, you can't speak like that. So they said more. Excellent. Well, it was, but it disguises the fact that he brought something as a worshipper.

[00:12:02] Cain brought something as a worshipper, but he brought something more. And it was something more that mattered. Come back to Genesis four. Came as wrath when his sacrifice was was rejected. And so it says in verse seven, If thou do ist well, if thou do ist, well, shalt thou not be accepted? And God says that still to every man. If you're perfectly righteous, you have no need of my son. You'll get to heaven on your own. But it's a big if, isn't it, Friends? It's a big if. God will accept perfect righteousness if anybody can produce it. But you know full well nobody will. But that was the terms. Now, then, Cain, if you have to acknowledge as you must. That you cannot do well, that you need a savior. Oh, why? Why take this attitude, you see? And then it's very interesting to know that the Septuagint version, Greek version, uses the word rightly divide. If thou do waste, well, shalt thou not be accepted. And if thou do is not well and does not rightly divided, do you say, How does that come into it? How came you're showing what a tremendously important thing right division is. You haven't distinguished between your offering poor little offering as it is and the one that typifies the all covering offering. Do you see? And God put it to him. He wasn't condemning him for the moment. He was putting it to him. And it says a sin lies at the door.

[00:13:49] Now, this has been taken, of course, by novelists and others and the ordinary expression to lay it at somebody's door. But what could it mean in those days? Sin lies at the door. Whose door will you say? Cain's door. Well, what did he mean by sin lying

at Cain's door? The word rely is found in such a context as this. He maketh me to lie down in green pastures. The word does not mean a panther just in the act of springing on you as the general conception is. And the word sin and the word sin offering are the same word in the Old Testament over and over and over again. I could give you chapter and verse where it says, If you lift out the words from the original that a sin had hoofs and horns and skin and blood. Sin no sin offering. And if you look a bit further down, you'll see that this is borne out by verse 13. And Cain said unto the Lord, my punishment is greater than I can bear. Well, you can understand that, can't you? But look at the margin. You can read it another way. Mine iniquity is greater than may be forgiven. What are you going to do with a language like that? But don't you see The language is teaching doctrine all the time. The same word for sin. Is the word for its punishment. The same word for the where it says bearing is greater than I can bear.

[00:15:38] That same word is the word to forgive. Because born sin is forgiven. Sin. So the Lord said to Cain. A sin offering is lying at the door. You were at the door of the Tabernacle pretty close to cherubim to tabernacle at the door. A gate is a Garden of Eden. There it was. Why did you break your pride cane and go the way of your brother Abel? And if you do, you'll be accepted. And you shall have The Excellency. You shall rule over him. You'll be the first boy. It's all right. But he didn't. And it is the tragedy. The man who would not approach God by the shedding of blood shed his brother's blood. Now, here we have them. The two seeds. In Genesis 315, God had said to the woman, His mother. And I will put enmity between thee and the woman as the serpent. And between thy seed and her seed. And here it starts. The two shots were two seeds. Well, there we have a solemn thought then. Right to the beginning. The conflict started. The conflict between the two scenes. When our savior was here upon the earth. And speaking about the problem as why the kingdom of heaven had not been set up. Why it was delayed. He said, an enemy has done this. And what they did was to sow the very field of God with his own seed. And they both had to grow together until the harvest because it wasn't everyone who could be trusted to distinguish between the one or the other at first.

[00:17:38] Here we are, two seeds in the earth, eventually one to be burned and the other to be put into a bar. But that's at the end, not there. Then, of course, you see. You get a problem came. It goes to the land of nod. And you've only got to say that to somebody. And that clever person says, Well, that's got you, because did he have a

map? And did he did he look up the map and see its name? No. The word nod means a fugitive. He took the name with him. Here is a fugitive and a vagabond in the earth. And when he got to that land, it was named after him. Any amount of incidents can be remembered like that all over the map. You'll find the names of people that discovered the place or whatnot. It wasn't called America until it was discovered. But of course, anything to reduce the Bible and put it as it would lower than it should be. How did God meet this? How did he meet this? The next sun. Is the one that stands for substitution. Verse 25. If Cain shall be Avenged Sevenfold Truly. Lamech 2070 and Sevenfold. And Adam knew his wife again, and she bear a son and called his name Seth. Now the word Seth means to set. Just as the word Cain means to gain it just by accident.

[00:19:24] I think that it happens to be so similar in the English language, but it's rather useful, isn't it? She called his name gain. For I've gained a man. She called his name Seth, because God hath said and she didn't say, God hath given me another son. She said, God hath given me another scene. And that word appointed is the word. Seth. God has appointed me another seat there. Here comes the critical word now instead of able. Who Cain slew. So we've got the other principle repeated. In Genesis three, the principle was there coats of skin. In the word. I have spoken to Cain and Abel. Abel accepted because he had something instead of himself, a trust in someone else. And Seth carries on the line of the true seed instead of Abel, whom Cain slew. Well, now we must move on a little bit. And we come to the next son that stands out prominently in the story. And that is the story of Isaac. And I think we must look at Chapter 15. Chapter 15. After these things, the Word of the Lord came unto Abraham in a vision saying, Fear not Abraham, I am thy shield and exceeding great reward. That follows the fact that Abraham had with the various kings that had raided and taken lot captive when it was all over and he was thinking about it afterwards. I suppose like the rest of us, he began to wonder whether he was going to be caught out by these kings at last.

[00:21:36] And then when he declined to take a thread from a shoe latchet, he may have said, I wonder if I was a bit of a fool not to take part of my reward. So the Lord comes. It's all right. I know I am thy shield and exceeding great reward. And then I put your question, which was a legitimate one. He had been told that in thee and in thy seed, shall all families of the earth be blessed. Andy was getting an old man, and so his wife was getting an old woman. And he wondered. What God could mean. He said, Am I to understand that if Eliezer of Damascus, my trusted servant, he's the one? No, said

God. You're not to think that. You'd also think that. So he told him to. Have a look at the sky. He says, Look now toward heaven, verse five, and tell the stars if they'll be able to number them. He said unto him, So shall thy seed be. And then the statement is made and he believed in the Lord. As it was counted unto him for righteousness. So here we have then, Isaac. And Isaac carries with him the emphasis upon resurrection. Will you turn to the comment made by the Apostle Paul in Romans chapter four and in Chapter nine of Romans? First of all, in Chapter four, where he speaks about this very passage.

[00:23:28] It says in verse 17. As it is written. I have made their father of many nations before him, whom he believed even God, who quickeneth the dead. It's an extra title. Emphasize there. It doesn't say the Lord God. Or the God of Israel or the God of thy fathers or anything. But it's the God that quickeneth the dead. So what we didn't know in reading Genesis, we know in reading Romans that Abraham could believe. And he goes on to explain that it was a facer for him. Who against hope that would be all legitimate. You would hope believed in hope that it might become that he might become the father of many nations. According to that which was spoken. So shall thy seed be. And being not weak in faith, he considered not his own body now dead. The revised version, having a different manuscript and perhaps a more reliable one leaves out the word not and being not weak in faith. He did consider his own body now dead. So take which way you like friends. He looked himself up and down. And he could find no evidence in himself that it could ever be, whichever way you look at it. But he staggered not at the promise of God through unbelief, but was fully persuaded that what God had promised he was able to perform. So Isaac emphasizes the resurrection. And there's also another. Another one. I haven't put them all down on this little chart, but there was another son and his name was Ishmael.

[00:25:23] So now we've got Cain over against Abel, and then we've got Ishmael the flesh over against Isaac the spirit. So will you turn to Romans the ninth chapter for another comment on this question of Isaac and his place? Romans nine. Verse six. Not as though the word of God had been taken. No effect. None effect. For they are not all Israel, which are of Israel. That's a word for most of us when we read about all and say that all means all, that's good enough for me. Well, the apostle Paul says all Israel shall be saved, but he corrects any mistake you may make and say they're not all Israel, which are of Israel. Neither because they are the seed of Abraham. Are they all children? Ishmael was the seed of Abraham. He is not here, though. But in Isaac. Shall

thy seed be called. And in case you haven't quite got it, he says it again. That is they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for a seed. The seed is still in the mind of God. With all the antagonism or the substitution of Ishmael. No, Isaac, the one Ishmael cast out. Not possible to inherit with Isaac in Isaac. Shall thy seed be called? So there are three sons then that are worth pondering in their story.

[00:27:04] But as we haven't got unlimited time, we'll go on. And there's another one in the Book of Genesis. And this is Joseph. You know his title, The Preserver. The peculiar words that we get when he was in Egypt. Zaphenath Paneah after he had been set free from prison and had saved Egypt from famine. And in the days when the authorized version was translated, the Egyptian hieroglyphics were unknown. They didn't know what they meant. They only knew they stood for something. So they translated the word as best they could, and they've given it to you in the margin. But now the hieroglyphics can be read the same as Greek or Hebrew. I did have, but I had to get rid of a lot of books. I did have a complete grammar of the Egyptian hieroglyphics. Not that I ever got very far with it, but I could see that it was all there. And zaphenath paneah. Is the bread of life. As an anticipation of our savior, isn't it, Joseph? He was literally the bread of life to that people and to his own people. And what a picture Joseph is of Christ, isn't he? Reuben, the firstborn, had forfeited that position. I write down the list comes Joseph right near the end, and he's given the coat of many colors and he was given the promises. He was the first born son so far as dignity was concerned, and the first born always had a double portion.

[00:28:55] So if you try to discover which is the tribe of Joseph, you'll have a job because you'll find he's got two instead of one. Ephraim and Manasseh double. Jose hated of his brethren. Sold into Egypt. By whom? Judah. Judas. If it was Greek for 20 pieces of silver. In the days of Joseph. For 30 pieces of silver. In the days of Christ. Who's going to quibble over that? Lost to his brethren. And while his brethren were suffering famine, Joseph was blessing the Gentiles. And then I came back to it. And he said, it's all right. You didn't know what you were doing. But God sent me in front of you to preserve seed. Preserve life. And so we had Joseph as a type of Christ. And I'm going to ask you to consider that If you stop with Joseph, you stop too soon. When you look back at. Services. Oh, look, I'm sorry. I was thinking that. Genesis 30. 24. This records the birth. Of Joseph. It is in verse 22. And God remembered Rachel. And God

hearkened to her and opened her womb and she conceived and bear a son and said, God hath taken away my reproach. And she called his name Joseph. And say, the Lord shall add to me another son. Other words, you've entered into the family relationships of Jacob Pretty at our proper time of it. On what occasion said, am I God? He said to them. Harry. He took one of the Handmaids because Leah had so many children, and it's a pathetic story to read.

[00:31:16] She said, Reuben, behold a son. Leah The one that was not the one he wanted. She gave him a son. She called him Reuben. I get at last. She said, Levi, or now I shall be joined unto my husband. No, he still loved Rachel and he had to take Leah. Of course. Couldn't help himself. So she had one more son and called his name Judah. She said, I'll praise the Lord and left off. That was poor Leah. But every name significant you see of the tragic history of Jacob. And now, at last, Rachel. The one that was the one he intended to marry if he could, without all the other attached to it. And she at last. So you could understand when she said, and God should add another one to me. You see, that's all she meant, I suppose. But now if you turn. To Genesis 35, you'll see that this had to be overruled a little bit. Genesis 35, verse 17 and 18. And it came to pass when she was in hard labor that the midwife said unto her, fear not. Thou shalt have this son also. And it came to pass as her soul was in departing for she died that she called his name Benoni. Son of my sorrow. Now. Jacob loved Rachel. And it would be a hard man with a dying wife like that if he quibbled over what name you were going to call it.

[00:33:18] But Jacob had to. He said that? It must be called Benoni. It must be called Benjamin. The son of my right hand friends as a type. You can have all the history of Christ in the story of Joseph and you can stop too soon. For unless he who died and rose again and ascended and is seated at the right hand is a part of your gospel. You haven't got a complete Christ and you haven't got a complete message. Yeah. Hey, who was it then that put all these things and scattered them through the Book of Genesis? It was God who knew the end from the beginning. Well, now I have two more and the light has gone up telling me time is running out. So I'll ask you to consider two together. David, who's history would fill an evening? More than enough. The Shepherd King. And he was concerned. He said he had God's living in a tabernacle. And I'm living in a temple. I'm living in a palace. And God said, It's all right, David. It was right to be in your heart. But you've been a man of blood. Your son, Solomon. You do it. So David is

complemented by Solomon, and Solomon is a picture of the son that he had in view in Psalm 72. David's first thought may have been about his son Solomon when he wrote Psalm 72, but we know as well as anything.

[00:35:03] But when it said in this sun, the prayers of David, the son of Jesse, are consummated or ended, it takes you on to Great David's greater son, Solomon. So if you'll turn just by way of a added word to the first Book of Kings and the fourth chapter, we shall see how he excelled so far as David was concerned, and was an anticipation of the millennial reign of Christ, which of course could only be fulfilled, could only fulfill Psalm two and Psalm 72 in their fullness. One Kings. Chapter four. Verse 20. And Judah and Israel were many as the sand which is by the sea. That was one of the promises made here is fulfilled. Then again, in verse 21 and Solomon reigned over all kingdoms from the river unto the land of the Philistines and unto the border of Egypt. In Solomon's Day. The land that God promised to. Abraham was not a little strip down by the sea side. It went very much further and very much deeper. Now, of course, you've got a barbed wire running through the streets of Jerusalem and so on, but that's only for a time. And then they brought presents. These are the kings brought presents. This is what it says. And again, in verse 25, No. Verse 24, for he had dominion. He had dominion over all the region on this side of the river. He shall have dominion from sea to sea and from the river to the ends of the earth.

[00:37:06] And then finally, verse 25. And Judah and Israel dwelt safely every man under his vine and under his dead tree from Dan, even the Bel Sheba all the days of Solomon. He was the prince of peace in time. He was a failure like the rest. David failed. Solomon failed. All of them failed. A type must necessarily only set forth in shadow and not the very image of a thing. But aren't we glad that this Son of God has been anticipated in this wonderful way? So you can go on with a book? Types of Christ will meet you at every turn. And you needn't be fantastic about it. You need not invent them. They're there. And so I ask you once again. To give Christ the place that the Bible gives to him. I, thou Lord in the beginning at laid the foundations of the earth. Who did he say that to? Unto the sun, he said. And Thou Lord, in the beginning, has laid the foundations of the earth. They shall perish, but remain as the sun. Moses was a servant in the house, but the son over his own house. And you created all things is God. It says in the context. So we have a son of God who was a son of man. The Prince of Peace,

the one mediator between God and man, the man. Christ Jesus. Look at his titles. We call it explored. I think it's wiser to bend the knee and thank God for them.