

Christ in the Sacrifices 15-07-19b

We resume our study now in looking at Christ in the sacrifices. Somebody tap that space bar for me. We saw in the first session that by way of review how powerful sin is.

You wouldn't think that picking a piece of fruit and taking a bite would have such catastrophic effects. The human mind would never calculate, Eve didn't see it coming, the freight train that would pass through their idyllic life, ultimately being driven from the garden and spending the remainder of their years scratching out bread from the soil, scratching out life and that necessary for survival and sin with all of its consequences. There would never have been a cane, there would never have been a lamech, there would never have been an entire generation so rife and so infected and so corrupt that God had to wipe it out with a flood.

So once again, what do we learn from that first episode of sin and sacrifice? We learn sin first and foremost removes acceptability. We know this in our personal relationships. Somebody does us wrong, you know the old song Frankie and Johnny, younger people probably don't know that anymore, Frankie and Johnny were lovers and he was her man but he done her wrong and so she shot him.

Sin has consequences, sin disrupts acceptability, it breaks fellowship, it creates irreparable damage just by its definition and why is that? Because God is life, God is light and God is truth and anything that is not connected to God is the opposite. It is death, it is disruption and it is deceit and we can't contain it. It's like radioactivity, it is an unmanageable virus for us.

You know there are still diseases that they can't cure. I think there's only been one disease that they have pronounced eradicated from the earth and that's smallpox. I saw a couple of disease specialists talking the other day and there was a formal declaration, we have eradicated smallpox from off of the earth some few years back.

Well, nobody has it right now and nobody is catching it right now but you know they've still got that stuff in vials and samples and bottles. They can bring back smallpox anytime they want. Somebody pulls one of those things out to dust it and it breaks.

The sources from which it originally emerged, they haven't gotten rid of cowpox, they haven't gotten rid of chicken pox, they haven't gotten rid of a lot of other poxes and that disease came from somewhere and the same in my mind, demonic engineers that made the first one can make another one. And do we not have an infinitude of new and much less manageable diseases than that? We have an inoculation for smallpox. We don't have an inoculation for an innumerable host of other diseases.

This is what sin is like. You cure one and a hundred pop up in their place. Human therapies trying to solve various psychological and psychiatric and pathological mental issues.

We get somebody to where they're no longer a kleptomaniac and now they're a pyromaniac or

we cure their pyromania and now they're some other kind of a maniac. It just morphs, it changes because we have this corruption innate and inherent and we can't change it. And as with most problems, the first step in addressing it, in mediating it, in reconciling it and making it at least manageable in this life is to acknowledge it.

This is true even as believers. God is ready and able to forgive us. He has a basis for forgiveness in the work of Christ.

But what does it take for us to access that forgiveness? Acknowledgement. If we confess our sins, He is faithful and just. Why doesn't He just forgive us? Why do we have to go through this acknowledgement step? Because the whole point of our lives here is to recognize the nature of sin and the perfect mediator, the perfect sacrifice, the Lord Jesus Christ who is the fullness of deity in bodily form, the expression of God's love and God's grace.

God so loved the world that He gave His Son that everyone would be saved. Not what it says. Whosoever acknowledges, claims by faith, if you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, then you're delivered.

Recognize sin. It's inescapability. It's the inevitability of the death that accompanies it.

In Christ, O death, where is your sting? O grave, where is your victory? Thanks be to God who gives us that victory through Jesus Christ. So that was our first sacrifice. Sin disrupts fellowship and how does it do that? It removes acceptability.

We are no longer acceptable. It causes personal loss. It affects people and the world around us, spreading the curse.

And it is only God who can mediate those consequences, who can make a way, who can pull good out of evil. God works all things together for good, even sin, even the fallenness of the race, even the corruption. Why would God, if He's omnipotent and omniscient, why would He ever allow sin to enter in the first place? Why didn't He just, there would be some heavenly puff of smoke and Lucifer winked out of existence before He ever corrupted His way by the multitude of His merchandise.

Why did God ever let sin take and fall? God saw it coming. Why didn't He just, Michael and Gabriel come in and say, Lord, what happened to that Lucifer? Oh, he was about to sin, puffed him out of existence. Oh, Adam and Eve, they were about to sin, just puffed them out of existence, made a new Adam and Eve.

See how long these last. Anytime somebody sins, I'll just puff them out of existence. God didn't have to allow it.

Why did He? Because we are sentient. We are creatures of reason made in God's image and we choose and God is educating us as to the consequences of our choices. Second, sacrifice.

Genesis 4, verses 3-5. Cain and Abel. When we looked at this, what did we see? In the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord.

Good intentions. Worked hard. He can rationalize it.

Did not God say when He drove my folks from the garden that we must till the soil by the sweat of our brow? That's what I've done and I'm real proud of the results and that is what I'm going to bring before the Lord. Makes perfect sense to me. Why would God not accept my hard-earned fruit of the ground here by the sweat of my brow? That's what He said.

Abel also brought of the firstborn of his flock and their fat. The Lord respected Abel and respected his offering. He did not respect.

What's another word for respect? Accept. Accept. The issue here in sin first and foremost is we're not acceptable anymore.

God did not respect Cain and his offering. God did not accept Cain or his offering. It wasn't acceptable.

Why? Who defines whether something is acceptable or not? Do we? Lord, let me tell you, this thing that I've done here, this makes me acceptable. God says, oh, well if that's your definition, okay. As long as it makes sense to you because all truth is relative and if in your mind it's perfectly reasonable and acceptable, well far be it for me as the Lord God of creation to contradict you.

Sorry. The one who defines acceptability by His pure divine righteousness and holiness is God and only God. You don't get to tell God what is acceptable in His sight.

Has somebody ever tried to palm something off on you and tell you that it was acceptable and you knew it wasn't? Somebody ever try to bring you a thing or give you a thing or sell you a thing? Ever have a salesman call you up and try to give you aluminum siding or ever have somebody call you up and say, you know, here's a thing. You should buy it. You should get it.

You say, I can't use that. That's not for me. And they say, this is perfect for you.

And you say, no, it isn't. Who decides what is acceptable in your sight? Do you let other people tell you what's acceptable in your own sight? When you get in your late teens, early twenties or even worse, late twenties and early thirties and other people are telling you, oh, this girl is perfect for you. You should marry her.

This guy is perfect for you. You should marry him. Look, he's got a good job.

He's stable. He's got good genes. He's handsome.

He's talented. And you say, well, I just, I'm not interested. It doesn't suit me.

Look, this college, this job, this option, everybody's telling you, you should take this option. It's perfect for you. Look at how great this would be.

I in the wisdom of my extra 30 years of living him telling you, this is perfect for you. You say, look, it's that's acceptable to you. That's not acceptable to me.

I know in your mind, it just makes perfect sense. And you've got my whole life mapped out for me, but that's not acceptable in my sight. Well, try that on God.

You want to tell him that you are acceptable and your ideas of righteousness and what's what's right and wrong are acceptable in his sight. He's not going to buy it any more than you would. Far less.

He's perfect and Holy. Don't try to tell God what's acceptable in his sight. That's what Cain tried to do.

And God said, no, you are not acceptable and your offering is not acceptable. I have told you what is acceptable in my sight and this ain't it. And I don't care how much you talk or how much you try or how many more of baskets full of vegetables you bring me.

It's not going to be acceptable. You've got to do it my way or you're hitting the highway to the land of Nod. Second sacrifice.

God does not respect human notions of acceptability. Well, I'm a good person. I'm a lot better than most of the people I know.

Try that on God. Not going to work. Look at verse 7. The Lord God said to Cain, why are you angry that I'm not accepting you? If you do well, will you not be what? Say it out loud.

If you do well, will you not be accepted? The issue is acceptability. If you do well, what do you mean by do well? What God said, who defines well? Lord, look at the sweat. Look at the rain.

Look at the weeds I pulled. Look at the varmints I drove away. Look at the gophers I whacked.

Look at the, look at the work I put into bringing you this vegetable salad here for the offering. God says, look, you're, I don't care how much you knocked yourself out. That's acceptability in your eyes, in your mind, according to your standards.

If you do well, and I have told you what is well, will you not be accepted? But if not, if you do not do well, sin lies at the door. And what does sin do? Everything we saw in the first sacrifice, it eliminates acceptability. It causes personal loss.

It affects people and the world around you. It spreads like a malignant cancer, like an inevitable separating corruption. It has consequences.

God knows this. God says, do well, and everything that has been divinely provided to mitigate

and to mediate and to control and manage the presence of sin until that promised future day when it is fully eradicated. What about all the days when we had an eradicated smallpox? What did we do? We managed it.

We suppressed it. We kept it confined. We went country by country and provided vaccines and worked to mitigate it and to help people get over it.

It wasn't eliminated, but it was managed. And then ultimately there came a day when it was eliminated. The only disease we've managed to do that for.

But it's a wonderful example of what God is doing. God is managing. God is mitigating.

God is showing His power over. He understands it. He knows how it works.

He knows how to rectify it and solve it. He knows how to restore much of what is lost in sin. He can make us acceptable.

He can give us things that supplant and replace what we have lost. And He offers us that future promise. And this is the nature of faith.

And faith is where righteousness comes from. Faith and righteousness are where inheritance and future opportunity and future capability come from. God takes what is evil and what is corrupt and what is fallen and what is sinful and works it together for good.

We would not know the depth of the love of God if the Lord Jesus Christ had not come as the perfect sacrifice for sin. How could we possibly know? God could tell us how loving He is. He could tell us the lengths to which He would go.

Somebody can say, Oh, I love you so much. I would die for you. I would take a bullet for you.

How much more do you realize that and see the reality of it if someone does die for you, if someone does take a bullet for you, if someone does cover their grenade and spare your life, if someone does go and die on a foreign battlefield? I think of that every time I run or ride by the Veterans Memorial here in Plano. And they've got statues that are a reminder of the soldiers and the Marines and the sailors and the airmen and those families who have suffered loss, sometimes up to and including their lives and the lives of their loved ones. And because of that, we enjoy tremendous freedoms and tremendous opportunities here.

They didn't fully understand. It wasn't like, Well, if I don't die, the nation is going to disappear. They did their duty.

They couldn't see a wider picture. But what they understood is, I have committed to this and I am fulfilling my commitment. And each in his own way, each in his own area of service has made a contribution that I enjoy, that I appreciate, that I reap the benefits of because I'm alive.

They might be alive now, but they're not. They had their lives cut short on behalf of others. To

appreciate that and to recognize that that itself is also an example and a paradigm for what the Lord Jesus Christ has done for us in bearing our sins in His own body on the tree.

He made a way. But you will notice that because of our sins, there are certain things that are unalterably changed. The Lord Jesus will never be perfect, unchanged deity for the rest of eternity.

He is always and evermore the God man. It's something He willingly did. But the Lord Jesus can never return to being Godless on the second person of the Trinity without any incarnation.

He is always now incarnate. He made a permanent sacrifice for us. They like to say He's undiminished deity in true humanity.

No, I'm sorry. If He becomes true humanity, that is a change. And there is a change to His deity.

He's not the same as God the Holy Spirit. He's not the same as God the Father and He never will be again. The Lord Jesus made a permanent sacrifice and suffered a permanent loss on our behalf.

People say, well what's the big deal? He died on the cross and came back three days later so He's pretty much, you know, He just kind of went through a little interruption there and now it's all fine. No, it is a permanent change. Sin creates irreparable loss and it affects things around us.

Well, in Genesis 4, 3 through 5, you look at this sacrifice of Cain versus the sacrifice of Abel, it very centrally points to the issue of acceptability. God has made a way for us to be acceptable, but we've got to choose it. And if we don't choose it, we remain unacceptable.

And that sin, unremediated and unsuppressed, is going to spread, it is going to magnify, it is going to amplify, it is going to become more and more an influence. Unaddressed sin grows. It's like an unaddressed, metastasizing cancer.

Left to itself, it is going to get worse. Cain starts by bringing an unacceptable sacrifice. What does he end up doing? Well, if the Lord wants blood, I guess I can arrange that, and he slays his brother.

Well, Lord, is that acceptable enough for you? His anger isn't resolved. Why are you angry, the Lord says? All you have to do is do what I've explained and you'll be acceptable. I want to be accepted on my terms, not yours.

And that anger festers and breaks out of Cain and he slays his brother. Notice what it says. Remember in the garden there was so much focus on what they eat, lest he reach out his hand and take of the fruit and eat? So God drove them out of the garden to till the ground and get his food that way.

Here, look at verse 10 of chapter 4. God says to Cain, what have you done? The voice of your

brother's blood cries out to me from the ground. Blood speaks to God. Blood is a very noticeable, memorable thing.

That's why it's the central element in sacrifice. How many times does the New Testament say, not the death of Jesus Christ, his son, cleanses us from all sin, but what? The blood. The issue is the blood.

The blood of your brother cries out to me from the ground. So now you are cursed from the earth. Notice how many times you see ground, earth, ground, earth, ground, earth.

The earth was cursed. The ground is cursed for Adam's sake because he and Eve sinned. And so when Abel's righteous blood hits the cursed earth, that blood cries out.

God hears it. This is obviously metaphorical. So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.

When you till the ground, it shall no longer yield its strength to you. You would think that God would concentrate on the violence of the act. Do you realize what you've done? Do you realize that you've taken away everything that Abel has, all of his future, all of his offspring, all of his opportunities, all of his joys and experiences? Look at the personal insult that you have done to Abel.

Look at how much you have taken from Abel. Do you realize what you've done? The magnitude of what you've done. We look at the you know, you've taken away who somebody is and all that they would ever have.

And we think that's the significance of a murder, is what you take from someone. God says, look at the relationship to the earth, what you've done to the earth and what the earth is now going to be to you. Why does God not concentrate more on the insult done to Abel for the believer? Death ain't no big deal, as JKS used to sing it.

It's not a big deal. Abel's coming back. For Abel, he's taking a nap.

Abel has lost nothing. God is able to restore to Abel life, health, breath, opportunity, potential, so many things. It's just a nap for Abel.

He's going to open his eyes when the Lord Jesus Christ comes back and say, wow, did I miss something? Abel, here you go. Here's your inheritance. You're going to get to review everything that happened while you were asleep and look at the example that you have been, your faithfulness.

You didn't realize when you brought this simple sacrifice how significant it was going to be to the entire human race, how it was going to foreshadow the Son of God Himself, how you were going to be a type of that Son. And Abel's going to wake up and just think, look at the blessing and look at the honor that the Lord God has done me and I just was doing well. I just did what

God said.

I had no idea that by such a simple decision in the same way that the simple decision to sin, we don't foresee its heinous consequences. Oftentimes your faithfulness, your simple obedience, your consistency, your diligence, your commitment in small daily things. He who is faithful in that which is least will be faithful in that which is much.

You never know what a small act is going to do, what God is going to do in it and through it. That's God's province. Abel hasn't got the first clue.

He just brought the sacrifice like he had seen Adam and Eve do. He didn't know there was going to be a Bible and 66 books and Genesis and the law and Moses writing it all down and being preserved on tablets. Didn't see the flood coming, didn't know any of that.

He just took the fatlings and the first fruits of his flock and brought them. No concept of how significant it would be. But when he wakes up, he's going to have a hundredfold.

Lord Jesus said, those of you that wind up giving something up in this life, it's going to be restored to you in manifold ways you could never even understand if I tried to explain them to you. So the tragedy of the murder of Abel in terms of Abel's loss isn't even mentioned. God says, look at the ground that is persisting here.

Look at your future life and the loss that you are going to have. You think sin causes loss? Look at what happens to Cain. Now you are cursed from the earth.

It was bad enough that you had to leave the garden and till the ground. Well now when you till the ground, it's not going to work. You're going to till it and plant it and the things are going to spring up and wither and die.

You're not going to be able to sustain yourself by tilling the ground like you've seen your father do. When you till the ground, it will no longer yield its strength to you, a fugitive and a vagabond you shall be on the earth. Cain says, my punishment greater than I can bear.

You've driven me out this day from the face of the ground. Notice over and over again. You've driven me out from the ground.

The ground will not yield its fruit. The blood cries out from the ground. You are cursed from the earth.

Your relationship to the earth is now changed. The more you try to preserve it and cooperate with it and be harmonious with it, the more distant and separate and cursed it's going to be. We see this in the ongoing progress of the human race.

Look at the blight that we are on the planet. You've driven me out from the face of the ground. I shall be hidden from your face.

I'm not acceptable to the ground. I'm not acceptable to you and I'm not acceptable to people. What is a fugitive and a vagabond? Unacceptable to everybody, right? The unacceptability magnifies it, multiplies it, grows exponentially.

Things get worse and worse. And it will happen that anyone who finds me will kill me. The Lord said, therefore whoever kills Cain, vengeance shall be taken on him sevenfold.

Why? God adjudicates, God dictates sentence. And man does not take that into his own hands. The only time we adjudicate and perpetrate capital punishment and so on is by divine delegation.

And that happens after the flood. You shed man's blood, by man shall your blood be shed. That did not pertain ahead of time.

You also get the idea that there might have been an element of manslaughter where the anger that Cain experienced overcame him. He may not have premeditated slaying Abel. He may have just had a fit of rage and slew him.

Whatever it is, God judged that he was not to die at that point. And what's really interesting, you talk about God working things together for good. Something I have not shared with you before is here just as we close.

Look at verse 16 and following. Cain went out from the presence of the Lord. But by the way, before I do this, let me just summarize what do we learn about Christ in the sacrifices from this episode, from the sacrifice of Cain and the sacrifice of Abel.

Because that's what we're looking for, Christ in the sacrifices. Acceptability is never more central than it is here. If you do well, will you not be accepted? God accepted Abel and his offering, the fruit of his life.

This speaks forward to the judgment seat of Christ for us and to the judgment bar of God for everyone that's ever lived. You and the fruit of your life can be acceptable in God's sight when it is, on God's terms, acceptable. If you do well, you'll be accepted.

And all of the concomitant blessings and the peace of God that passes understanding, the investment in the future, parlaying the ephemeral, temporal minutes and seconds of this life into eternal weight of glory, all of that is possible. God works these things together for good. Even our failures work together for good because God strengthens us and heals us and the place where the bone is broken is stronger.

So, faith and obedience are required for acceptance. Abel trusted that if he did it according to God's instruction, he would be accepted and his offering would be accepted and it was absolutely true. And he was obedient.

He said, if this is what God requires, this is what I will do. It's very simple. There's no hardship.

It's not any easier to, you know, I have to swallow hard when I slay these animals. You can imagine that at the beginning, death was a very shocking thing. It was kind of an innovation for these people that had lived or heard stories of the garden with its perfections.

Refusing God's grace amplifies and multiplies sin. It begins with a faulty sacrifice. Anger multiplies and grows.

And the next thing you know, your world is cursed. As far as you're concerned, the ground is unyielding and unfruitful and your brother is dead. And it's your fault because you're Cain.

And you're separated from the rest of your brethren. You're a fugitive and a vagabond. Cain says, well, it's greater than I can bear because in addition to all these other things, somebody is going to kill me.

Well, he wasn't too worried about what happens when somebody is killed when he slew his brother, but he certainly doesn't want to be killed himself. And God says, I give you your life. I will put out the word.

Nobody is going to want to pay a sevenfold price for slaying you. And he sets his own mark on Cain. Is Cain an unbeliever or a believer? Does he believe in God? Why would he bring Him an offering if he didn't believe in Him? Why would he have a conversation with Him if he didn't believe in Him? Does God make a covenant with Cain? Does God give promises to Cain? Does God protect and provide for Cain? God set His own mark on Cain and did not take his life.

My contention is, Cain is the picture of someone who has a relationship with God but through unfaithfulness and disobedience is at the extreme edge of God's grace. It's minimal. And you suffer and you experience for the rest of your life the loss and the effects of that sin.

Now I want you to look real quickly. Cain went out in verse 16 of chapter 4 of Genesis. Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden.

Cain knew his wife. She consigned and bore Enoch. He built a city, called the name of the city after the name of his son Enoch.

It's the city of Enoch. Nobody knows where it is. Nobody has ever seen it because it got wiped out in the flood.

To Enoch was born Erad. Erad begat Mahujahel. Mahujahel begat Methushael.

And Methushael begat Lamech. You will notice the L component in those names. Acknowledgement and recognition of God and the presence of God.

They didn't just make up names based on nearby trees and animals. Then Lamech. Now notice there is first generation Enoch, second generation Erad, third generation Mahujahel, fourth generation Methushael, and the fifth generation Lamech.

Five generations, you get Lamech. Lamech took for himself two wives, Ada and Zillah. Ada bore Jabal.

He is number six, right? Sixth generation from Cain. He is the father of those who dwell in tents and have livestock. We'll come back to that.

His brother's name was Jubal, also number six. In the sixth generation you have this split. You have these brothers.

Two brothers. You have Jabal and Jubal. Jubal is the father of those who play the harp and flute.

Jubilee. Jubilee. We're Jubaling.

We are celebrating. We are experiencing in song and instrumental accompaniment. Now remember, Lamech has two wives.

First wife has two sons. The second wife also has two offspring. As for Zillah, she bore Tubal-Cain.

Jabal, Jubal, Tubal, right? But he's not just Tubal, he's Tubal-Cain. Going back six generations, right? Tubal-Cain. An instructor of every craftsman in bronze and iron.

And the sister of Tubal-Cain, meaning Zillah's other primary offspring, is Naama, a girl. Three boys and a girl. Like my family.

Although there's only one woman involved in our progenitation. Then Lamech says to his wives, Ada and Zillah, hear my voice, wives, and Lamech, listen to my speech. I killed a man for wounding me and a young man for hurting me.

If Cain is avenged sevenfold, Lamech seventy-sevenfold. Wonderful human rationalization. Cain killed one man and God said he would be avenged sevenfold.

I have killed two men, so I will be avenged seventy-sevenfold. This is the shaking of the high hand in God's face. This is the Richard Dawkins, Christopher Hitchens, Sam Harris sort of attitude.

You know, I dare God, if there's a God in heaven, I dare Him to strike me dead. Look, I'm still talking, there is no God type of attitude. But what I want you to notice here, in verse 25, Adam knew his wife again, and she bore a son and named him Seth.

For God has appointed another seed for me instead of Abel, whom Cain killed. And as for Seth, to him a son was born, and his name was Enosh. And they began to call on the name of the Lord.

There's no word for men, and then is just your wow. And they began to call on the name of the Lord. There is a future echo from three of Lamech's sons, and then there is a fourth from

Seth.

What did you see back in verse 20? Adam bore Jabal, he's the father of those who dwell in tents and have livestock. Here's my question, if from him came all of this vast civilization of herdsmen and livestock managers and all that, and then his brother Jubal is the father of all those who play the harp and the flute, and then his other wife Zillah has Tubal-Cain, and he's the instructor of every craftsman in bronze and iron, well that's all fine, but these people are proliferated. And it seems to me that not too long after that you had the flood, and all of that stuff got wiped out, so why would we care that you got somebody who initiated and created bronze and metal working, particularly iron, when they say the Iron Age didn't even begin until the days of Moses.

And they say this is a big anachronism, how could they have run iron way back that far, because men did everything in bronze until the late bronze and early iron, which is circa 1000 B.C. It's actually a little before that, because Moses knows all about iron. He's a scientist as well as a scholar and a politician, and as a prince of Egypt he knows about these things, and the fact that they haven't dug it up out of the rocks just means that it didn't get, there's not enough of it left to recognize until that time, but it's earlier. Moses knows about it, and Moses uses the word for iron here as he writes the account, he says metal workers began with Tubal-Cain, musicians and musicianship began with Jubal, and the whole concept of what Abel had started and then got snuffed was taken up by Jubal.

Well my question is, why would you even need to know this if it all pretty much got eradicated by the flood? Well I would offer you a complete speculation on my part, complete total speculation, there could be totally nothing to it. But what occurs to me is, if the wife of Shem for example was a descendant of Jabal, if the wife of Ham for example was a descendant of Jubal, and if the wife of Japheth was a descendant perhaps of Tubal-Cain, this tradition, this inherited cultural knowledge would have come across. Why is it we have exactly three professions here, and then a fourth, what is the fourth down in verse 20? From the descendants of Seth, those who focused on the worship of the Lord.

When Seth had a son named Enosh, they began to call on the name of the Lord. You've got these earthly professions in these broad categories of bringing things out of the ground and making stuff out of them, managing livestock and the whole agricultural type of thing, and the world of the mind, the world of music, the world of art, including poetry for your lyrics and the rest of it. You've got these broad areas that were initiated before the flood, perhaps carried across in the daughters-in-law of Noah.

But that fourth element, just like the fourth, what about Naama? Why is she even mentioned? She's kind of a mystery, it seems to round out the symmetry. Ada has two sons, and Zillah has two offspring, Tubal-Cain and this sister. And so you have the two and two and say, well, okay, he's the man of twos.

He's got exponentially squared the recompense for killing two men, and he's all the man of twos. We saw that when we went through Genesis. But here's my thought.

As we look at Christ in the sacrifices, they began to call on the name of the Lord. There's three and then a fourth, three things and then a fourth, three sons and then a daughter. You have three broad areas of human endeavor that are conceived as the human race begins.

And then there is this fourth, and it is the fourth thing in which there is this looking to the future. Men began to call, it doesn't even say men, it just says they. Seth and Enosh, the immediate context says Seth and Enosh began to call on the name of the Lord.

And this is the ongoing and persistent remnant element in creation. And it is through Seth and Enosh that Noah traces his ancestry. And when we get to the next sacrifice we're going to look at, which is in Genesis 8.20, after the flood, after the deliverance, after the purging and cleansing of the earth.

Because as I said, God mediates and manages the cumulative, multiplying, metastasizing effects of sin. And when it gets too bad, God will wipe it out. On the earth, God wiped it out with the flood.

In the land of Canaan, the land promised to Abraham, God wiped it out with the Israelites, sent them in to wipe out the Amorites. Their sin had been multiplying for 400 years, God cleansed it, God purged it. It's not a complete solution, but it is manageable and there is a way to be acceptable in God's sight.

And this is going to continue all the way through until the final purging. God's going to purge the earth right before the Millennial Kingdom. There will be a final purge at God Magog and the Great White Throne.

And then we're going to be back in that beautiful symmetry, that beautiful chiasm where the perfection that prevailed before Lucifer fell and before man fell is going to be restored in a new heaven and a new earth. In the new heaven, there is no more Lucifer and fallen angels coming in for conferences and debating with God about Job and so on. And in the new earth, there is no more remaining prevailing effect of sin.

They are cleansed. It is a beautiful symmetry and it is a beautiful reflection of the grace and the power of God and the requirement for us to be found acceptable in His sight. You can't do it by tilling the ground.

You can't do it by matching your own ideas of what is acceptable. Scripture teaches us from Genesis to Revelation, as the old children's song says, one way God said to get to heaven, Jesus is the only way. He's anticipated proleptically in the sacrifices in the Old Testament.

He is looked at in retrospect as we look from the New Testament and in our day. He will be remembered again in the Millennial sacrifices in the Millennial Kingdom. It is all about God in Christ reconciling the world to Himself.

There is one mediator between God and man, the man Christ Jesus. He that has the Son has

life. He that hath not the Son of God hath not life, but the wrath of God remains on him.

Acceptability, that's the issue. Acceptable in the Beloved. Well, we'll pick this up by way of review and then moving forward.

All of this has come just from the first half of Genesis. How much more will we see when we come to the full-orbed revelation of the work of Jesus Christ in the Levitical offerings coming up here in the near future? But we'll close at this point in a word of prayer. Father, thank You for Your grace expressed to us in love, in mercy, in compassion, in patience, fully expressed in bodily form in the Lord Jesus Christ Himself.

We thank You for Him. We thank You for His faithfulness and His obedience, which serve as such a wonderful example for us. We thank You for these Old Testament saints who saw Him but not near, who, as we saw last time in Hebrews, dwelt as strangers and sojourners, pilgrims on this earth, waiting for that city founded and built by You Yourself.

We similarly wait for the fulfillment of that ultimate hope, and we know that this is a time of preparation, a time of opportunity for us, and we pray that Your Holy Spirit will take these things from Your Word and illuminate our path, motivate us and encourage us to live the lives to which we have been called in the footsteps of our Savior, the Lord Jesus Christ. We pray these things in His name. Amen.