

The Family of Abraham - Part 41—The Continuing Adventures

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[0 : 00] Welcome back to this, the 41st in my series on the story of the family of Abraham. We finished looking through the book of Genesis, finished chapter 50 yesterday, and I wanted to take some time to look through some of the ways in which the themes and the motifs that we've explored to this point play out in other books of the Old and New Testament.

I want us to think about the way in which this story that we've studied, the story of the family of Abraham, is not merely one that's contained within the book of Genesis, but that the shadow of this story plays out in the rest of the scripture.

So, let's get into some examples. As we read the book of Exodus that immediately follows, we see a number of things that explicitly point back to the story of Genesis.

The mention of a pharaoh who did not know Joseph. Later on, we have the reference to Joseph's bones being brought out of Egypt. But there are other things that are more subtle.

For instance, have you considered the way that the experience of Moses is very similar to that of Jacob? Moses is someone whose life is sought in the land of Egypt.

[1 : 16] They're trying to kill him. So, he flees to a foreign country where he meets women at a well. And having met women at a well, he ends up marrying one of them.

He works for his father-in-law, looking after his flocks. He's met by God at that point. And then he's told to go back to the land of Egypt at a later point.

And on the way, he's met by God who tries to kill him. Now, we've heard that story before. It's the story of Jacob in the house of Laban. This is a familiar story, but it's being replayed by a different character.

In the book of Genesis, we saw a playing out of the Exodus narrative on a couple of occasions. We saw it in chapters 12 to 14, as Abraham goes down to Egypt during the famine.

And after the famine, there's plagues and other things as Sarah has taken the house of Pharaoh. And eventually, she is let free. And they return to the land of Canaan with great wealth and many gifts.

[2 : 18] And within the land of Canaan, they walk throughout the land. And then they win a great battle in the land. This is playing out the story of the Exodus and the conquest of the land.

Abraham experiences the later history of his people beforehand. We have another such story in the story of Jacob. Jacob goes into the house of Laban and stays in his house for a while, working for his father-in-law, but being reduced to a state of servitude.

And then God brings him out eventually with judgment upon the one that was oppressing him, dispossessing the one that was oppressing him in various ways. And it happens in very similar ways.

They cross over the river and go towards the mountain. There's a covenant formed at the mountain. And then crossing over the brook to the ford of the Jabbok to enter the promised land.

These are very similar stories. And we can read them alongside each other. And it serves to illumine both. Another example we might think of is Joseph being like Moses.

[3 : 23] Joseph is someone who's part of the rule of Pharaoh. He rules as second in command to him. Joseph becomes part of the royal house in some ways.

He's taken in by the princess, the daughter of Pharaoh. Now, he ends up choosing to stay with his people, to serve his people, to lead his people out of slavery, rather than to enjoy the riches of the Egyptians.

In the story of Joseph, we see a similar choice that he faces between his two fathers. Is he going to be loyal to his father Jacob and go to the promised land and see that as his destiny?

Or is he going to be loyal to Pharaoh and end up being in a position where his people end up being trapped in Egypt and not actually leaving the place?

Another example we might think of is the story of Lot and Sodom. In the story of Lot and Sodom, there is an exercise of hospitality, an evening meal of unleavened bread, a threat at the doorway and the people within the house being protected and the people outside being judged by the darkness of blindness, and then being led by angels out of the city as the city is judged and then led to the mountain.

[4 : 45] Now, this is a very similar pattern to the story of the Passover. Now, there are significant key differences that help us to understand that they aren't quite the same story.

There are contrasts and those contrasts and juxtapositions are illuminating too. Now, let's think of some other examples. As we get to the book of Numbers, we've already mentioned that in chapter 34 of the book of Genesis, with the seduction and the abduction of Dinah, there are similarities to the story of Numbers chapter 25 and Numbers 31, where again, Levi and Simeon are the key actors.

And in this case, it's Zimri, the Simeonite, who is attacked by Phineas, the Levite.

And then there's this raid upon the city, the cities and the rulers that sent the Midianite women.

Now, this is a very similar story, playing out the same themes, but yet there's key reversals that take place.

Elsewhere, we get to the book of Joshua, Rahab protecting the spies, the two people that come to inspect the city. And eventually they leave and they go to the mountain.

[6 : 02] That might remind you of the story of Lot again. Or we might think about the very end of the book, where there is the burial of Joseph and the mention of the Oak of Shechem.

Again, this harks back to the story of Genesis. These are all themes that are playing out and particular details of the narrative that recur or reappear in different ways.

Another example, to the book of Judges, we might think about the sin of Gibeah. And Gibeah, in chapter 19, sins in a way that reminds you of the sin of Sodom.

That's a very similar sort of sin, except it has more ugly consequences because someone dies. And then there's this near death of the tribe of Benjamin.

And the whole end of that book is playing off a number of themes of the story of Genesis. So earlier on, you have the Levite and the Levite's concubine and going to the father-in-law.

[7 : 05] And the experience of the father-in-law have just been tarrying there. And you start to get a bit antsy. You think the story should be moving on. But yet the father-in-law is constantly telling the Levite to tarry and to stay just a little bit longer.

It reminds you of the story of Laban. Now, as we see that, and then we see the events that follow, the events at Gibeah, and then we see other events, such as the near death of the tribe of Benjamin, we're seeing key motifs and themes of the story of Genesis appear and being played out in a slightly different way.

And it takes a lot of work to think about how all these things are going together. But it illumines the narrative as we think about it. Let's think about another example. As we move beyond Judges, we get to the book of Ruth.

And in the book of Ruth, there's a story of Leveret marriage. It begins with the death of two sons and with no child being old enough for Leveret marriage. And so there's a surprising reversal where the parties that you'd expect to be involved in a Leveret marriage aren't actually the ones.

And there is a switch of generations. So if we look in the book of Genesis, chapter 38, we see a Leveret situation there that begins with the death of the brothers Er and Onan.

[8 : 26] And after that, Tamar should be given to Sheila. But in the end, she marries or she has relations with Sheila's father, Judah. In the story of Ruth, it would seem that Boaz should have relations with Naomi.

But there's a generational switch and he has relations with Ruth. And in both stories, there's someone who refuses to perform Leveret marriage, lest they destroy their own inheritance.

Onan in the first and then the person who is the nearer kinsman in the book of Ruth. In the story of Ruth, we see Ruth leaving her father and mother.

Ruth is an Abraham-like figure. And the way that that's played out is significant. She's someone who takes on the characteristics of Abraham. Now, if we look through the book of Genesis, there are a couple of chapters that stick out as quite different.

Or narratives that stick out from the larger narrative. We've remarked upon this as we've gone through. So, for instance, the story of Lot in chapter 19 and then the story of Judah in chapter 38. [9:37] Both of them stick out from their context, like the story of chapter 34 sticks out. They seem odd. But when we look at chapter 19 and chapter 38 together, there are similar themes.

Both Judah and Lot have a seduction narrative initiated by a woman producing two male children. In Lot's case, it's his two daughters.

And in Judah's case, it's Tamar. And in the first case, Moab and Ammon are born. And in the second case, we have Perez and Zerah. So, there's a very similar motif there.

Now, they lead to different descendants. The descendants of Judah ultimately lead to Boaz. And the descendants of Moab, Ruth, is the Moabite S.

Now, we get to chapter 3 of the book of Ruth. And what do we see there? We see Ruth going to the threshing floor at night. So, Boaz can't quite recognise her.

[10:37] And then lying down at his feet. There's all these sexual motifs playing out. And it seems that she's playing out the story. I mean, he's probably been drinking and relaxing.

It's the threshing season and this significant event and maybe some agricultural celebration along with that. And he's lying down on the threshing floor.

And she lies at his feet. And it seems like there's a seduction theme playing out. And this reminds us of her ancestress who lay with her father Lot. It also reminds us of Judah and Tamar.

Now, those two stories come together in the book of Ruth. And at the very end of the book of Ruth, we're reminded of Tamar and her son Perez. And the blessing upon Ruth and Boaz is that they would have a family like that.

Now, what does this suggest? It suggests that in the story of Ruth, we see these two broken lineages coming together. In the story of Judah, we see recognition.

[11:44] That finally he recognises she is more righteous than I. But yet it's still not come to its completion. In the story of Lot, there's a failure to show hospitality as he is seemingly willing to put his daughters out.

And then he ends up having them sleep with him. Now, in both of those cases, we have a broken narrative. But these are brought together in something that plays out those themes, but in a redemptive way.

And so we have Boaz and Ruth giving birth to Obed, who eventually leads to Jesse and David. And David is the one that comes from this healing of the breach.

These two groups of people that have been damaged by past action. And that action is redeemed in the book of Ruth. If we move beyond the book of Ruth, we arrive at 1 Samuel.

And in 1 Samuel, we see there are many things in 1 Samuel, but here are a few examples. We see David as Jacob. Throughout the stories of 1 Samuel, we see a number of ways in which David resembles Jacob.

[12:54] He's someone who has his father-in-law switch two daughters. So he's supposed to be given Merab, but he's given Michael instead. We see his father-in-law turn against him and seek to destroy him in various ways.

Again, similar to the story of Jacob and Laban. We see judgment as judgment upon the person that's trying to destroy him.

And we see also Esau and Jacob themes. Saul throughout the narrative is in many ways like Esau. He's someone who despises his birthright. He's someone who fails to exercise judgment against a descendant of Esau, Amalek.

And yet, we have this new son, this new son David, who's like Jacob, but also like Esau. He's ruddy and handsome. And putting those things together, he's a complete man.

And he wrestles, as it were, with Saul in this story that follows. We have a blessing type scene that reminds us of the story of Isaac. In chapter 27 of Genesis, we have Jacob coming before Isaac, his father, wanting the blessing.

[14:11] And the voice is Jacob's, but he seems to be Esau. And we have him being blessed. In chapters 24 and 26, I think, of the book of 1 Samuel, we have very similar themes appearing in the relationship between David and Saul.

In both cases, Saul is in a state of blindness. In the first case, in the darkness of the cave. And in the second case, in the darkness of sleep. In both cases, David takes something from him. In both cases, it leads to a statement of blessing upon David, that he will be the one that's blessed. And we hear Saul saying, you are more righteous than I.

It's the Judah theme coming up again. David is now being the recipient of that statement. Judah was the one that declared that in the first place towards Tamar.

But now David, his ancestor, receives that statement from Saul. As we look through that story, we might also think of the relations between Judah and Benjamin. Particularly as we see them playing out in the story of Jonathan and David.

[15:26] As I've remarked in another video, Jonathan and David is another form of the Esau-Jacob narrative. But a positive one, where they're united, where they're no longer in opposition, where they're no longer fighting for supremacy.

But the Esau character takes off his garments and gives them to the one that should receive the inheritance. We see David in the house of Laban, or dealing with Laban, around the time of Cheap Shearing Festival.

And reference to breaking away and all these sorts of themes, which are the same as the ones that we find in the story of Laban. Nabal is Laban backwards.

And this is in Hebrew as in English. And it helps us to understand what's going on there. In that story, Abigail sends out a series of gifts before her to pacify David as he comes to attack Laban with 400 men.

In the book of Genesis, we see Esau trying to attack Jacob, coming to approach Jacob with 400 men. These are very similar stories, and we're supposed to read them alongside each other.

[16:36] In the other case of the blessing narrative, as Esau, as Saul, recognizes that David is the one that's going to be blessed.

He's going to be the one that receives the kingdom. He says, is that your voice, David, my son? And then he lifted up his voice and wept. That is exactly what we hear of Esau. After the blessing was given to Jacob instead.

These are all playing out the same sorts of themes. What else can we think of? When we get to 2 Samuel, David, who's been a very positive Jacob character, becomes the negative Jacob character.

He becomes the character that's marked as the mourning father. He's someone who has a daughter that is raped and sufficient action is not taken by him.

He's angry, but he does not act. And so his son takes vengeance into his own hands. And within that story, we see that Absalom presses David to attend a sheep-shearing festival feast.

[17:44] And he presses Amnon to attend a sheep-shearing festival feast. And during that feast, he kills Amnon.

And as he kills Amnon, it is reported to David that all the king's sons have been destroyed. It might remind you of the story of Simeon and Levi. He also ends up going away from his brothers and being separate from his brothers, much as Judah was separated from his brothers.

We might think also in the story of Tamar. It's Tamar again. Tamar is appearing. There is a coat of many colours. There are three sons and a daughter called Tamar in Absalom's house.

All of these things remind us of things that we've read in the story of Genesis. David is like Jacob. And his son is like Judah in different ways.

Again, we see another theme as Absalom sleeps with his father's concubines. And as he does that, he repeats the sin of Reuben, the firstborn, who tries to usurp his father's position by sleeping with his concubines.

[18:59] Another example of a parallel is in the story of Joseph. As we see that Absalom is like Joseph. He's the son who dies and is mourned.

His father almost goes down to the grave in mourning for the son. He's favoured this son over all the others. But David himself is like Joseph. David is the one who shepherds his father's sheep. He's the one who is sent by his father on a mission to his brothers who cannot speak peaceably to him. He's the one who's the younger son who's favoured over the older brothers. He's the one who ends up rising to position of authority in the court of the king.

And as we read through the story of David, we'll see a number of other parallels to the story of Joseph. What else can we think of in 1 Kings? In 1 Kings chapter 19, we see Elijah going into the

wilderness from Beersheba, leaving the lad behind.

And as he leaves the lad behind, he goes down under a broom tree and he wishes for death. And this would remind us very strongly of the story of Genesis chapter 21 of Hagar and Ishmael, the lad left behind, going down on the broom tree and wishing for death.

[20 : 18] And then the angel of the Lord visiting, giving sustenance and provision. And then he ends up going his way. This is a very similar narrative. It's playing upon the same themes.

I didn't mention earlier, but we could think about the story of... We could think about the way that the story of the sacrifice son is playing out in these things.

Now, I mentioned some other earlier examples, the way that we might see it in the story of the Passover. But let's think about another example here in 2 Kings chapter 4 and the Shunammite's son.

In 2 Kings chapter 4, the Shunammite is visited by Elisha and he asks what he can do for her. And he says, This is exactly what we see in the story of Isaac and the promise of his birth to Sarah.

[21 : 27] What else do we see in that story? There is a playing out of the story of the binding of Isaac, of the Akedah narrative. And he dies and then she gets one of the donkeys and goes towards the man of God, sees him afar off and the man of God sees her afar off.

And then she gets to the foot of the hill and then all these other things play out. And she receives her son back. It's a very similar story to the story of Abraham and Isaac, but it has a very different result.

Rather than God intervening at the final moment, here you have a son that was promised and given and then died. And then God gives the son back. It plays on the same themes, but it plays upon it in a very different way.

Hospitality followed by the promise of children. Now let's think of some other examples. We might think about the book of Esther. In the book of Esther, Esther is like Sarah.

She's someone who's taken into the harem of the king. She's someone who's associated with, the king is associated with 127 provinces. And Sarah lives 127 years.

[22 : 44] She is the hero of her people who in God's, that's her secret identity and then eventually reveals it in a way that brings deliverance. You might think about Mordecai as Joseph.

He becomes the second most powerful person in the land. And there are other ways that his story plays out. Think about, for instance, the way that Mordecai is...

That day after day, the people ask him why he does not pay homage to Haman.

And now it happened when they spoke to him daily and he would not listen to them, that they told it to Haman to see where the Mordecai's words would stand. Where else in scripture do we find that expression?

We find it in the book of Genesis and chapter 39. So it was, as she spoke to Joseph day by day, that he did not heed her to lie with her or to be with her.

[23 : 44] Now it might shed light. They might shed light on each other. What might that suggest about the action of Mordecai? It seems that Mordecai, there's no reason for him not to bow to Haman.

It's not an idolatrous action. And there are many speculations about why it might be idolatrous. But there's no reason why you should not bow to someone like this. Rather, what seems to be suggested is that Haman is someone trying to usurp the king's authority.

As we read through the narrative, we'll see a number of things that support that. He's someone who seems to have delusions of grandeur. Someone who wants to take the authority of the king.

And he's in a position where he's trying to arrogate authority to himself and have these grand gestures. And Mordecai's refusal to bow is a recognition that this is not something that is fitting or appropriate or right to do in honour of the king.

That Mordecai is trying to take something that is not his own. And at the end of the book of Esther, we see a description of Mordecai that is very much like that of Joseph.

[24 : 52] For Mordecai the Jew was second to King Ahasuerus and was great among the Jews and well received by the multitude of his brethren, seeking the good of his people and speaking peace to all his kindred.

This again is similar to the story of Joseph. He's someone who brings deliverance. He's someone who is someone who's second in command to the king and he speaks peace to his brethren.

You might also think of Haman the Agagite. The Agagite, he's a descendant of Agag, who's a descendant of Amalek, who's a descendant of Esau. Like Esau trying to kill his brother.

In the story of Esther, we also should notice that Esther is a Benjamite. And she intercedes on behalf of the Jews, the Judahites.

This again is a significant action. As we've gone back through the story of Joseph, we've noticed that Judah intercedes for Benjamin. Now Benjamin intercedes for Judah. These are all themes that help us to read later narratives.

[25 : 55] Think about the story of Daniel. Daniel is another Joseph. He's someone who rises to authority in a foreign court. He's someone who's gifted in the interpretation of dreams.

And he's someone who's protected as he's thrown into a pit. We might think about the prophets. The prophets have a number of occasions where they speak about the story of Genesis.

One example we might think about is Jeremiah chapter 31 or Micah chapter 4 verse 5. In both of these places, we see references to the tears of Rachel.

That Rachel is weeping, refusing to be comforted. And in Micah, this reference to this woman struggling in birth, Migdalida, the tower of the flock, to Ramah, to Ephrath, to Bethlehem.

And all these things associated with the death of Rachel. This woman struggling in birth and the struggle to reach Bethlehem and give birth to the king. The birth of Benjamin is associated with the promise of kingship to Israel.

[27 : 04] It's associated with that promise in chapter 35 as Jacob receives the promise. And then immediately afterwards, Benjamin is born on the way to Bethlehem. But he dies before he reaches that.

But Rachel dies before she reaches that. And her tears hang over the story of scripture in many ways. As we get to Jeremiah chapter 31, she is weeping, refusing to be comforted because her children are no more.

And God says, refrain your voice from weeping and your eyes from tears. For your work shall be rewarded, says the Lord. And they shall come back from the land of their enemy.

Rabbi David Foreman has observed that as you look at this description, it talks you back through the story of Genesis and the tragedy of Rachel and her children. That Rachel, from the very first time you meet her, you meet her with tears.

And that crying of Jacob seems to be crying of joy. But there's a tragedy that hangs over the entire narrative of Rachel. A tragedy seen in her infertility, in her struggling with her sister.

[28 : 12] A tragedy associated with the teraphim and the judgment of death that's cast upon her at that time. Not as Jacob is unwitting that she has indeed taken them.

We see it in the tragedy of her death. In the tragedy of the apparent death of her son Joseph. And then the pursuit of Benjamin later on.

As he takes the other instrument of divination, the cup. And it's found in his possession. All this is playing out the tragedy of Rachel. Later on in the story of Judges, Benjamin, the tribe, is almost wiped out.

And this is the continuing narrative that we see playing out and continuing into the prophets. Where Rachel is promised that she will be rewarded for what she has done.

What does she do? She will receive an Issachar. She will receive a reward for what she has done. And what is Issachar associated with? The action that she did towards her sister.

[29 : 12] Where she asked for some of her sister's son's mandrakes. Reuben's mandrakes that he had brought for his mother. And so as he brings these mandrakes, she wants to share in the joy of her sister in her child.

And what does she give in exchange for that? She gives the thing, the very thing that was taken from her. She gives the right for her sister to have Jacob that night.

Now, it's a great wrong that was committed to her by her sister and her father. And in that action, she redeems it. And then God says that even though her story is one of tragedy, she's a woman of tears.

She will be redeemed and her children will be brought back. God has seen what she has done. And this takes us into the story of the Gospels. As we get to Matthew chapter 2, we might see these themes again starting to break the surface.

In Matthew chapter 2, you have a reference to Micah 5 verse 2. And the description of the child that's going to be born in Bethlehem.

[30 : 23] But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah. For out of you shall come a ruler who will shepherd my people Israel. Now, this is something that brings together the statements made to David.

And the statement that we find in Micah chapter 5 verse 2. That refers to Rachel struggling in birth and finally reaching Bethlehem. And the child being born. This is also something that we see coming up again later on in the chapter.

As Christ goes into the land of Egypt escaping from the people seeking his life. We hear, A voice was heard in Ramah, lamentation, weeping and great mourning.

Rachel weeping for her children, refusing to be comforted because they were no more. God is going to hear the voice of weeping Rachel. And as he hears her voice and rewards her for what she has done, Christ, the great king, will come.

He will return to the land. As we read the beginning of the book of Matthew, we might see other themes. The story begins with a genealogy. The book of the genealogy of Jesus Christ.

[31 : 33] It's a very resonant theme in the book of Genesis. The book of the genealogy of. And it begins with Abraham. Abraham begot Isaac. Isaac begot Jacob.

Jacob begot Judah and his brothers, etc. As we go through it, we see a number of significant names. But we can think back to the story of Genesis. This sets our mind and our bearings in the story of Genesis.

The story of creation. The story of Abraham's family. And then what do we see? We see a man called Joseph. Who's the son of someone called Jacob.

And Joseph, son of Jacob, has dreams. And by these dreams, he leads his people into Egypt for safety against people that are seeking their lives.

Now, this is something that we've recognized from the story of Genesis. Elsewhere, we might think about Christ as a Joseph figure. Christ is hated by his brothers.

[32 : 33] Christ is judged by his robe is taken from him. He's judged with two criminals. One on the right hand, one on the left.

We might think about Joseph and the butler. And the chief butler and the chief baker. But then he's someone who's vindicated. Who's raised up on the third day to God's right hand.

And to the right hand of authority on high. These are Genesis themes. He's the one who ends up bringing deliverance to his brothers. As we work through these stories then, these are themes that don't ever leave the biblical text.

They carry on throughout. And these stories are all bound together in a very tight intertextual matrix. And it continues into the literature of the epistles.

We might think about Romans with its emphasis upon Abraham as our father. Abraham is our father. Abraham, even before he had circumcision, he was a man of faith.

[33 : 34] And the righteousness of faith that characterized him, even in chapter 15. We can think about the way that Paul talks about the two children. About Sarah and Hagar.

And how they are contrasted with each other. And the fact that we are the true seed of Abraham in Christ. That Christ is the true seed. And we are the seed in him.

Or we could think about the story of Hebrews. And Hebrews brings forward this great list of the men and women of faith. And as you read through it, you'll see key figures from Genesis.

The way it foregrounds them, as we've seen on a couple of occasions, is often surprising. Why is it that it's Joseph's instructions concerning his bones? Or the blessings of Jacob upon the sons of Joseph.

Why is it these things that are highlighted? These are not the things that we would probably highlight. But when you look back at the story of Genesis, you see that it is dealing with these deep themes that are present within that text itself.

[34 : 44] What I hope you get from this is an understanding of some of the narrative structure that helps us to understand the rest of the scripture.

Because once you've got this fundamental narrative of Abraham and his family, you'll find that it is something that unpacks other narratives. So when you're reading those narratives, not just as isolated texts, but as texts that are illumined and intertexts with these texts in Genesis, you'll find that both make more sense as a result of that.

You'll go back to Genesis and you'll see things that you did not see before you saw that text and some other text in correspondence with it. And the other way around. Conversely, when you get to

a text like 2 Kings chapter 4, you'll see that the story of the Shunammite woman and her son, on the one hand, it opens up the story of Genesis.

It presents us with an alternative way of seeing that. But also it is opened up by that story. As we've gone through this series on the story of the family of Abraham, we've seen the way that these themes are not just isolated stories in sequence.

There are themes that play throughout these stories. And so the story of the teraphim plays out in the story of Joseph. And it plays out in the story of Benjamin. And it plays out in the story of the death of Rachel as she gives birth to Benjamin.

[36 : 15] So that story does not just have a self-contained presence in one single episode.

Likewise, the story of the sacrifice of Isaac. It plays out on a number of further occasions within the story.

And as we follow those themes through, we'll find it's not just within the context of Genesis that we see this, but further afield throughout the whole of scripture, these themes are playing out.

So when we read the story of Michael deceiving Saul concerning David, she uses a teraphim and she covers it with goat's hair.

And she lets David down through a rope through the window. This is playing off the story of Rachel and Rebecca and the story of Rahab. All of these stories together help us to understand who Saul is, who David is, and who Michael is.

Bringing all those things together then helps us to read both the stories of Genesis and the stories elsewhere in scripture. Perhaps one of the greatest themes that has emerged in our study of Genesis is the story of the sacrificed son.

[37 : 24] And it's not surprising that this is perhaps the theme above all others that we see in the story of the gospels. He who did not spare his own son, but gave him up for us all.

How will he not with him freely give us all things? Christ is the true son, the true Isaac. He's the one who is given by his father and he's brought back again.

This is a story that hangs over the whole of the biblical text. Not just when we come to something like the story of the Exodus and we see the Passover and the sacrifice of the lamb associated with the firstborn son.

That's playing out themes of the Akkadah narrative and the binding of Isaac. But far more so than that, in the story of Christ, we are seeing that sacrificial theme.

That theme of the sacrificed son coming up again. I didn't mention it in the earlier discussion. But as we look through something like the book of Leviticus, we see a number of allusions to stories in Genesis.

[38 : 26] In the story of the atonement, we might think back to the story of two goats. Two goats in the story of Esau and Jacob. Or the story of Judah begins with the death of two sons.

And it involves confession and mourning. And it involves being divested of glorious garments and then receiving them back. And it involves burning with fire.

All these other things. A goat being sent into the wilderness. Twin goats. And presumably being marked out with red cord. These stories can surprise us in the degree to which they open up other texts.

You may not have noticed many of these things. You may not have noticed the themes of Hagar in chapter 12 of the book of Revelation. But they're there. And as you read these texts in great detail, and with your imagination and your attention turned on, you will notice things in scripture elsewhere that will surprise and amaze you.

I hope that this series has been helpful in this regard. And, Lord willing, I'll get to do one more reflection upon this tomorrow. Thank you very much for listening. If you have any questions, please leave them on my Curious Cat account.

[39 : 41] If you'd like to support this and other videos and podcasts like it, please do so using my Patreon account. God bless. And thank you very much for listening.