

W_65_Genesis.mp3

[00:00:02] Recording of a Bible study given at the chapel of the opened book. Under the covering title, The Pleroma. And it is number three of the series. It is our custom to read a portion of scripture together at this meeting. If you who are listening would like to join us in this, please switch off and read together with us the 38th chapter of the Book of Job. Just one word with regard to the reference in verse 31 and 32. In this job. 38. Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his seasons? Or canst thou guide Arcturus with his sons that may not speak so much to us because we no longer live in the open air. We are not going to have to find our way over to the South, London or to North London by keeping our eye on certain stars and not losing our way. We live an artificial life. It sounded over the counter to us and we are getting very much like the boy who said he didn't want milk from a cow. He liked it better from a dairy. But in these early days, when the Pleiades were in a certain position, it was the indication that it was the time to sow your crops. And you can't alter that. You cannot bind it. You cannot stop it. It's no good arguing with it. And then there was a day when Arcturus was in his place with his sons in the heavens.

[00:01:33] That was the time for reaping. That was only just in case you wondered what on earth all these peculiar words meant. They go back to the days when the signs of the zodiac were not merely a bit of superstition and sold as Lucky Charms, but they were really indications of the movement of the seasons through the year. All right. That's as far as we need go with regard to that for the moment. Now, this is the third of the series and in the first one. We spent our time looking at the passages in the Gospels where our Savior introduced into the New Testament for the first time this word Pleroma, which we find later on, is one of the most magnificent words in the vocabulary of Scripture, for it is the very self-same word that he used to indicate a patch or a mending of a tear in a cloth. But he spoke of himself that it was well pleasing that in him should all the fullness dwell. The magnificent words that come in, Ephesians and Colossians are this very self-same, primitive, simple word. And then we looked at our second study. Particularly at the first verse of the Book of Genesis. We may look at that and think, well, there's nothing much there to stop on. Let's go on. But we discovered there was much more in it than meets the eye.

[00:03:02] We discovered that the word beginning didn't really mean a tick on the calendar of time. For there was no time to tick at the moment. At the beginning. We discovered that when we turn to the other end of the scriptures and we get to the balancing book, the book of the revelation, and there's no need for me to spend time going through a long list of parallels to prove that what you have as a beginning in Genesis is coming out as a goal in the Revelation. You get Paradise Lost in Genesis, you get paradise restored and so on. You get a creation of heaven and earth. In the beginning. You have a new heaven and a new earth. At the end you have darkness upon the face of the deep. At the beginning you have no more sea. At the end you have the coming in of sin and death. Through Adam, you have the going out of sin and death in the revelation. You have a curse coming in. You have no more curse or it's there, isn't it? And so when we discover that the word beginning comes four times in the book of the revelation, four times only, and every single one of them is a title of Christ, no reference whatever to the beginning of time. You said, What does this mean? You go back on your story and you discover that the very word beginning in the Old Testament is translated first Fruits.

[00:04:19] A figure of first fruits. That the creation of the beginning was only a pledge in a foreshadowing of a creation yet to come. And the lesson of the ages is going to be deemed into us in this study that not in creature strength, but in the strength of a redeemer is found the stability of God's purpose at the end. Not by might nor by power. But by my spirit, saith the Lord can be written over the whole plan of the ages. Well now. This evening, we are commencing a consideration of the general layout of our study. You notice on this chart, those of you who have it in front of you will see a series of black lines, very strong black patches. Well, they indicate gaps, apparent breaks in the purpose of God, and that needs to be handled with certain amount of care and reverence. Because if by speaking about gaps in the purpose of God, we lead the mind of the believer to think that God was caught by surprise, that something went wrong with his plan, that he had to suddenly rush in and rectify it. Well, if that's the case, I'm afraid the foundation beneath our feet begins to get a little bit shifty and shaky. Oh, no. We can bring chapter and verse over and over again that he will perform all the counsel of his will, that whatever he has determined shall take place and none can hinder him.

[00:05:58] So the other point of view is that God who made the plan knew the material that he was using and used it purposely. There is a part of the plan to exhibit to all ages.

That stability is not found merely in creature strength. Stability is found where you least expect it when you're weak and frail and wandering and lost. A u turn and find your all inner redeemer, a mediator and a savior. You've reached a goal in a place where now you can begin to speak of being indefectible and Undestroyable and all victorious. Now that does not appeal to the mind at first. It's contrary to expectation. It's contrary to expectation to suddenly read in the New Testament that Christ was crucified in weakness. Until you get the other balancing section in the same epistle to the Corinthians that the very weakness of God is stronger than men. You see, that's the demonstration that's being made and we are a part of it. One of the things that keeps me going is to know that because if I look at myself, I could easily come to the conclusion I made a tremendous tragic mistake. Who am I that I should stand here in the city of London and occupy a pulpit in a chapel called the Chapel of the Open Book? But I say to myself, you're just the very person.

[00:07:29] How's that? Well, not by might, nor by power, but by my spirit, saith the Lord. He did the choosing. I didn't. He picked up the earthen vessel. He filled it. I'm nobody who is a part of a lesson that we need dinned into it over and over again. But it's not an easy one to learn. So that instead of saying there was any slip in the purpose of God, the purpose of God was already arranged, that however many slips might come, it would still further the purpose and the plan without in any measure making God the author of moral iniquity he used and chose frailty. Do you remember this? That a creature must necessarily be imperfect. Now, you may disagree with me over that. You say, Oh, no. Any creature that comes from the hand of God is perfect. I agree with you when you say we don't. Oh, I said. Now we are using words in two different terms. I pick a flower. It may be a perfect specimen. I'm imagining it is every petal perfect, every disposition of its parts complete. You say, There you are. I say, Well, wait a minute. Is a man who picked it higher in the scale of creation than the flowery pit. Yes. Well, if he's higher, the other one must be lower. Yes. Well, if it's lower, it's not quite so perfect, is it? No. Well, then every creature has to say there's someone higher than myself.

[00:09:06] And God alone is absolutely perfect. And all the rest of us are only relatively so. But what about that little bit of imperfection? What about the fact that I'm a man and I can only go so far as a man and I cannot reach out so far as one of the principalities and powers or God himself? That limitation has got to be taken into account. And if the whole purpose of the ages is associated with a man who hasn't even got the strength of

an angel, there's every possibility sometimes of the creek and the groan and the collapse. And it's all a part of God's foreknowledge to arrange that he didn't take hold upon angels, but he laid hold upon the seed of Abraham. He passed by the principalities and powers, and he picked up Adam. There's one thing about Adam. That makes him differ from not only the animal creation in which he forms a part, but of all other creations that are above him. But I believe is unique in the whole universe of God in this sense that he was made in the image and likeness of his maker, and that we never read about any angel principality or power at all. And so we begin to see that God knew what he was doing. So when I speak about gas, I'm only saying that. God never intended that Adam should be the Redeemer. He intended that the first atom should be a picture of the last atom.

[00:10:41] And that was the office and all the rest of it. Was to do with humanity, which failed. Aaron was never intended to be the true high priest. For one thing, he was mortal and had to have a successor, which Christ never has. Christ is not a priest after the order of Aaron. He's a priest. After the Order of Melchizedek, who steps into the page of Scripture. Without father, without mother, without descent, without pedigree. He's just a picture of the Son of God in his office. So we can see these things. Well, now, in the first instance, just look at this chart that is before you. And those of you who are. Using the photographic charts that have been sent with the recording. You will not have this little piece attached to it, but on the board. Those of you who are in this meeting, you will see that I put seven steps at the beginning of the chart and seven steps at the end. I'll just explain their purpose in a few words. After the record of the creation of heaven and earth in Genesis one. We have the record of the six days preparation of this earth for man. It does not use the word creation except for the denizens of the sea and for man. When on the third day God said, Let the dry land appear. The dry land must have been there beforehand in order that it should appear.

[00:12:31] And it's a waste of time to try to make the seven days or the six days of preparation of this earth for man and the seventh day rest. It's a waste of time to try to dig into the bowels of the earth and discover all the testimony of geology and try to make it fit one of the days it was never given for that purpose. If God did nothing more on the first day than, say, let there be light. Well, nothing would have happened afterwards, for there must have been millions of things necessary beside that one statement. But supposing we look at the story at the beginning and the end. Let's go to

the other end of the book first to illustrate our point. We get to the book of the Revelation. And there we have John. He's looking forward to a creation that has not yet come. The book of the revelation at the end of the book says, I saw a new heaven and a new earth. Well, that hasn't come yet. So, John. Could have no idea of what it was like unless God told it and he could have no idea of the preparation that was necessary to lead to it unless God told him. And if you know the construction of the book of the Revelation, Chapter four to chapter 21 is completely occupied with seven visions.

[00:13:59] And they all pairs in heaven and earth seven times over. And John at the end is looking up those steps, as it were, the seven steps to the creation that's yet to come. And Moses at this end is looking up the seven steps to the creation, which is past. That's all that we need to mention about that at the moment. We're not scientists here. We are just students of the Word of God and those to begin and end the story. Whenever we read together at the beginning of this meeting, the 38th chapter of the Book of Job. And there's one piece there that I want to ask you to consider before we go any further. It's a challenging chapter, especially if people pride themselves on their knowledge of the universe of God. And when the Lord said to job, Where wast thou? When I laid the foundations of the earth. He might say that to us too. And we should have to say, Well, I wasn't there. And in the next verse, verse one, verse six, whereupon are the foundations are fastened. Now the person who's very, very much inclined to modern scientific teaching, he looks at that with a certain amount of. Please eat it. Of course, that's old fashioned. Nobody believes that there are any foundations beneath the earth. That's a little bit of primitive stuff that we have to let pass. But by so doing, we may miss the true intention of this passage.

[00:15:39] I'd like you to notice this, that that word foundation. Here is used by Moses, I think about 50 odd times when he was writing about the Tabernacle. Will you turn with me to Exodus Chapter 2619. Exodus 2619. Here it says, And thou shalt make 40 sockets of silver under the 20 boards. Now, that word socket is the identical word used in job 38 for the foundations. It must have been used with purpose. And if we are right in believing that Moses is the one who brought the Book of Job back from the land when he was there for 40 years, in the very vicinity where Job was written, he he got the word in front of him and he used it with discretion. But being guided by the Spirit of God, to use the very self-same word that God had used to job for the foundations of which the earth is resting for the foundations on which the tabernacle were resting were. Now, in

what way do these have some significance? Still, in the book of Exodus Chapter 30, verses 12 to 16, 30, 12 to 16, when thou take us the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when their number is, then that there be no plague among them, when their number is them. And then it says this They shall give every one that passeth among them that are numbered half a shekel after the shekel of the sanctuary, a shekel is 20 years and half shekel shall be the offering of the Lord.

[00:17:41] And then it says finally verse 16, and thou shall take the atonement money of the children of Israel and shalt appoint it for the service of the tabernacle of the congregation. So it's atonement money this silver. Now, the next reference, Chapter 38 of Exodus, shows you that some of it was devoted to making the sockets under the tabernacle. 3825. And the silver of them that were numbered of the congregation was 100 talents and 1700 and threescore and 15 shekels after the shekel of the sanctuary. Verse 27 and of the hundred talents of silver were cast the sockets of the sanctuary and the sockets of the veil. A hundred sockets of the hundred talents of talent for a socket. Now, I believe that that word was chosen by God on purpose for those who will let God be their teacher. That is telling us that the world of which we form a part was, as it were. Figured in that tabernacle is reminding us that we ought to be far more concerned about the redemptive side of things than a mere arguing and quarreling about creation. Creation is spoken of just in one chapter of Genesis, and the Tabernacle occupies chapter after chapter. Heaven and earth is crowded into one chapter or one tiny little tent takes chapter after chapter to give it a place.

[00:19:21] Because redemption is so much more important than merely understanding the ways of God in creation. Well, if that's the case, this present world. Is resting upon sockets. Now, I'm not bothering about whether they've got any shape or whether they've got any size. The point is that this present world is conceived of as somewhere in which God is working out a redemptive purpose. Now, if this is a if this world is a bit of a tabernacle to complete it, it should not only have sockets underneath, but it should have a curtain above, shouldn't it? And of course you'd get a person who doesn't know his Bible say, Now you're not going to tell me that there's a curtain up there, say, No, I'm not, but I'll let Isaiah chapter 40 tell me just what we are to conceive about this. Chapter 40. Isaiah 22. Which it is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers. That's again, a little reminder like it is in job. Were you

there when I laid the foundations job and he had to say no. Lord, when in your sight. What are you just now? Grasshoppers. That's right. We learn when we're a bit like grasshoppers. It's the other attitude that baffles. Now he goes on that stretches out the heavens as a curtain and spreading them out as a tent to dwell in.

[00:20:49] So there we've got now two statements in the scriptures that this earth is conceived of by God, when it was prepared for man has had in sockets underneath and a curtain above in which God could dwell. Well, I think that's enough for those who believe God means what he says, that the present earth, which is to pass away just the same as a tent, is rolled up and packed away when you're done with it. The present earth is likened to a tabernacle and redemptive purposes are the ones that are most important. Well, now there's another feature that we want to make sure. We've said earlier that when we speak about gaps in the purpose of God, there is no reflection upon the wisdom of God. It's only the fact that God has purposely chosen frail and weak instruments to carry out this mighty purpose in order that at long last in the ages to come every one of us shall have learned thoroughly the lesson that it doesn't depend upon creature strength, but it depends upon the redeeming love of God that this universe will ever stand solid indefectible and everlasting. So let's think about some of the gaps. I won't go into them intimately. There are many that will come to your mind that I shall not mention, and some that I speak of may be fresh to you. I don't know.

[00:22:15] Go back for a minute to the Prophet Hosea without turning to the Scriptures in the third chapter. God says to the people that the children of Israel shall abide many days without a king and without a prince, without a priest, and without a sacrifice. And yet afterwards, at long afterwards, they shall return unto the Lord and David their king in the latter days. So there's a gap. They've got to sit and mark time and wait like a segregated woman as Isaiah was dealing with one in the law. If a woman played fast and loose with the marriage bond and she was taken back, she wasn't taken back immediately, but was segregated for a time. And God said, that's what you got to be and that's where Israel have been. Is a gap in God's dealings with Israel, for he said to them, for a period, you shall be called low army, not my people. And for that self-same period, God says, and I will not be your God. Now, that's gospel truth. That's just as true as John 3:16 that for the present moment, until Israel look upon him whom they pierced, they are not his people and God is not their God. It's no good you going to the God of Abraham, Isaac and Jacob, for he is not the God of Abraham, Isaac and Jacob just now

he says so. But what he is, is the God and Father of our Lord Jesus Christ, which to us is infinitely more wonderful still.

[00:23:46] Well, then you remember we have an ax 28, another gap, a similar one to the one in Hosea, because the children of Israel there with their representatives met the apostle Paul in Rome and he occupied a whole day going through the scriptures with them. And when they still manifested that they were obdurate and unrepentant. He quoted Isaiah chapter six for the last time and then said The salvation of God is sent to the Gentiles. And that's where the door opens for you and me. Or again, we may think. Of the testimony of our Lord when he started his public ministry in the fourth chapter of Luke's Gospel. He returned to the synagogue after being absent for some time, and as his custom was, he stood up for to read and there was given to him the book of the prophet Isaiah, and he found the place where he was written. And he began to read The Spirit of the Lord is upon me. But instead of going on reading the whole chapter, as everyone would expect, he read one verse and one sentence and shut the book and sat down. And the reason was that there was a gap. There's no getting in the prophet Isaiah. In the prophet Isaiah, it says to preach the acceptable year of the Lord and the day of vengeance of our God. No gap. Not even a comma.

[00:25:14] No space. And yet our savior stopped. He read the words the acceptable year of our Lord. But he did not say the day of vengeance of our God because he was going to say this day, is this scripture fulfilled in your ears? The day of salvation was there and the Day of vengeance is yet to come. So what is only just a comma in the English version is 1900 years gap in history. Or again, you get Peter. Speaking of the prophets who after they had the message given to them and wrote it down, they searched what manner of time the spirit of Christ that was in the midst signify when it spoke of the sufferings of Christ and the glories that should follow. Well, there is no gap in the prophets when they speak of the sufferings of Christ and the glory that shall follow. No gap. But we know there's all this present interval between when Christ died and when he yet comes to be glorified. So over and over again, these gaps are evident. One more will be sufficient. In Daniel the ninth chapter. Daniel was writing roughly about 400 years before Christ. And he had a message sent to him by the Lord that within a period of 70 times seven. At 490 years. The whole purpose of God concerning Israel will be brought to a conclusion. Well, 490 years. That means to say that it's all over and finished long ago.

[00:26:53] But that isn't so because he leads you to the time when Messiah shall be cut off and have nothing. And then there comes a stop. And we are taken then into the book of the revelation where the day of the Lord dawns to find the last sentence of the Book of Daniel. So I think you see with me that you already know quite a number of instances in Scripture where these gaps occur. Well, now the first gap that we have to consider is one that we've considered before in these meetings. This one here. This piece is the primary heaven and earth about which we learn very little afterwards. We are going to discover in the book of Genesis that there is a temporary heaven, which is called the firmament, that we'll come to that in its place presently. But here we have in verse two a gap, and we go right on to the end before the new heaven and the new earth. There is another gap. They balance. Now I'm conscious that quite a number of the friends who come to this meeting, they have been very seriously through this question of how to translate Genesis one, verse two. And I have a great reluctance to repeat myself. And yet what are we to do? The meeting this evening is not only for this evening, but, as you know, it is being now at this very minute recorded.

[00:28:31] And this recording will be going to friends in America and various other parts of the world. And it would be very, very wrong on my part to say, well, if I get friends here and I'm not going to fill it up because we know all about it. So you would have to say to yourself what I know what's going to be said. But will you say to yourself, am I not a fortunate person to know what is going to be said? Because there are a number who have never heard it. So we'll have to give Genesis one, verse two, at least some consideration. I'm going to say to those who are using this recording that if you want a very full exposition of what the meaning of Genesis one, verse two is, you will find it in the series, which we've already recorded on Ephesians chapter one, verse four, where we are told that the Church of the Mystery was chosen in Christ before the foundation of the world. Now, the in the epistle to the Ephesians chapter one, we read about foundation. Chapter two, we read about foundation. But there are two very different words. I'll write them on the board. In chapter one, the word foundation is that word. In chapter two, I'll say that over again for the recording sake. In chapter one, the word before the foundation of the word uses the word catabolic. In chapter two, when it says Built upon the foundation, it uses the word chameleon.

[00:30:15] And it doesn't matter what you know about Greek, you know that that word and that word are very, very different. Now, what is this word? Catabolic, when it's used in a verbal form? The apostle uses it of himself as an earthen vessel, cast down, but not destroyed. That's that word, Catabolite. Cast down. And if you know anything about medicine and the functions of the human body, you know that metabolism is divided up into two parts anabolism and catabolism. Now, I'm no doctor, but to put it very crudely, about an hour or nearly two hours ago, I had a very light meal and that is a little bit of the anabolism up. And now I'm speaking to you. Cannibalism is going on. It's been broken down. I'm using it up quicker than you are using yours. Well, that's good enough. And if you ask your doctor about it, he'll tell you that catabolism means a breaking down process. What do you say now? We were chosen in him before. What shall we put the overthrow of the world. Yes. Is there such a thing? Well, now we've got to look and see. Genesis one, verse two. I would like you to open your Bibles at this passage, even though you know it by heart, in case there's one in this meeting who has never realized the change there is in printing. A very simple word was.

[00:31:51] If you're reading the authorized version, the first word was in verse two is in ordinary type. The second word was in verse two is in italics. Now, there must be a reason why the printers went out of their way even to print the word was in two different types. He didn't do it for fun. He did it on purpose. And the reason is this that strictly speaking, in the Hebrew language, there is no verb to be. The verb to be. Am And is. And was is always implied and never written. But if you have a verb. It's not the verb to be, it's the verb to become. Here's the same word in Genesis two. Verse seven, and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life. And man became. A living soul and you can get it again in other forms. When you have, for instance, in the fourth chapter and the 14th verse of this genesis and it shall come to pass. Not it was or is, but it shall come to pass. It is always consistently the verb to become. So shall we now put that right then In the beginning, God created the heaven and the earth. And the earth became. Without form and void. It's not that God created it like that, but something took place. To bring this about. Well, now the next thing for us to do is this.

[00:33:45] There is a principle of interpretation. I think even though you may know it, we'll turn to it to make sure. I would commend it to every one of us. With regard to the study of the Word of God. One Corinthians, Chapter two. One Corinthians chapter two,

verse 13. Which things also we speak. Not in the words which man's wisdom teaches. But which the Holy Ghost teaches comparing spiritual things with spiritual. That is essential. We must use the words of God in the way that God has used them. So if we can find that God has used the words which come in Genesis one, verse two, somewhere else, it's up to us to consider the use of them before we frame any meaning. But before we leave this epistle to the Corinthians. You may remember that in the second Epistle to the Corinthians, Chapter three, if you just turn to it, Paul gives us a hint. About Genesis one, verse two, Chapter four. I'm sorry. I said three. Chapter four. Verse six. Two Corinthians four six for God, who commanded the light to shine out of darkness hath shined in our hearts. To give the light of the knowledge of the glory of God in the face of Jesus Christ. And it's in this very context that he uses the word Caraballo in verse nine. But the point is that he's there alluding to a period when God commanded the light to shine out of darkness as an illustration of the way in which God has illuminated our darkness.

[00:35:53] Well, our darkness was moral. And therefore, if He's alluding to Genesis one, verse two, verse two was not the way in which God created heaven and earth, but the way it became after something happened. Well, now, what did happen? Well, how are we to know? First of all, how did Moses use this particular word, which we have here without form and void? If you look at Deuteronomy 32, you can get a verse where Moses himself has used it. It's good to see an author using a word himself. Deuteronomy 32, verse ten. He found him in a desert land. And in the waste howling wilderness. Well, there's the word which is used in Genesis one, verse two. Without full. A waste. And he adds the word howling. Wilderness. Now God did not create. Heaven on earth as a waste howling wilderness. You say to me, How do you know? Were you there? No, no, no. I have to say, with Joe, no, I wasn't there. But I've got a book that tells me about this by someone who was. Would you like to hear what he says? Isaiah 45, verse 18. I wasn't there. And friends, you weren't there. So it's no good you bothering and barging into me about it. But here was someone who was there. Isaiah 4518 for thus saith the Lord that created the heavens.

[00:37:36] God Himself that formed the earth and made it. He hath established it. He created it not in vain. That's the very word in Genesis one, Verse two. It's made an adverb, but it should remain. He created it, not a waste. He formed it to be inhabited. I am the Lord. So there's a definite statement that whatever the word means in Genesis

one, verse two, God says, he didn't create it like that. It became like that. There was a fall, evidently, because we discover the word is used in the context of judgment. Now, Isaiah 24. Here's another context where we have this particular word used in Genesis one. Isaiah 24. Listen to these two verses. 24 124 three. Behold the Lord maketh the earth empty. And make is it waste and turn it it upside down and scattereth abroad the inhabitants thereof. Verse three The land shall be utterly emptied and utterly spoiled. For the Lord hath spoken the word. Now look at verse ten. The city of confusion is broken down. That word confusion is the word we've got in Genesis one, verse two. Without fall. So that's the context. Of this particular expression whenever you take it further. Chapter 34 of the Book of Isaiah. And in order to make sure of this chapter, we're going to read a few verses. I'm going to ask you to decide for yourself whether this is speaking about creation or whether it's speaking about judgment.

[00:39:28] Is it how God intended it should be, or is this how God will have to treat it because of sin and failure? Well, let's let it speak for itself. Isaiah 34 one come near ye nations to hear and hearken ye people. Let the earth hear and all that is there in the world and all things that come forth of it for the indignation of the Lord is upon all nations and His fury upon all their armies. He hath utterly destroyed them. He has delivered them to the slaughter. In one verse, his packed indignation, fury, utter destruction and slaughter. That's not creation. That's judgment. It says in verse four almost the words that Peter repeats when he speaks about that black patch that comes at the other end of the story over there before the new heavens and the new Earth. Verse four. And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falling off from the vine and as a falling fig from the fig tree. Peter says a day is coming when there shall be this dissolution. That is, you depart away in fire. Nevertheless, we, according to his promise, look for new heavens and new earth wherein dwelleth righteousness. So now we've got the first essential pattern, the first heavens and earth. And then something happening. A dissolution.

[00:41:06] Then we have a dissolution at the other end. And the last heavens and earth. There's the beginning and there's the end and all this coming in between. But we haven't finished this chapter yet. Verse eight, It is the day of the Lord's Vengeance. Well, it says so, friends. We needn't search any further. This is vengeance, not creation. Now then, verse 11 gives you the words without form and void in order that they may

come in. Keep in your mind. All right. With two words on the board. This is the word without form. How are you? That's the word. And void. Strange sounding words to you and boju. Those of you who were here when I gave the lantern lecture on the tour and Witness in America will remember that I told you I had a live in a suitcase. Packing, travelling, speaking day after day, and very, very soon I ceased to call it my my case. I called it my chaos because I was pushing in and lugging out all the time articles of clothing and doing the best I could. And the friend who was with me, his travelling case was just about the same. So mine was called you and his was called Beaulieu. Well, that's only just in passing. Now, in this verse 11, we have the two words, those two words to you and you without form and void. But the cormorant and the bittern shall possess it.

[00:42:42] Now they are unclean birds in the Levitical law and the owl also, and the raven shall dwell in it. The owl that hoots and the raven. You remember The Raven? Whose cry heralded in the ears of Lady Macbeth. The murder that was about to be committed. The Raven himself is hoarse. That croaks the fatal entrance of Duncan under my battlements, she says. And here it is. The Raven. Well, we're getting on, then. We've got the cormorant and a bittern, and the owl. And the raven shall dwell in it, and he shall stretch out upon it. The line of confusion and the stones of emptiness. They are the two words that come in Genesis one, verse two. Now, supposing you're that type of person who says, Well, I don't believe it. Well, that's happened before. So we'll look at Jeremiah the fourth chapter, because you have no need to have a translation here. The very words are used in our version. Jeremiah four, verse seven, The lion is come up from his thicket and the destroyers of the Gentiles is on his way. He is gone forth from his place to make thy land desolate and thy city shall be laid waste without inhabitant. This is preparation. This is not creation, is it not? When a lion goes up and starts acting like that. Now, then, this is our Jeremiah continues in verse 23. I beheld the earth. And lo it was without form and void.

[00:44:25] There's the very words of Genesis one, verse two. And the heavens. They had no light. I beheld the mountains. And lo they trembled. And all the hills moved lightly. I beheld. And lo. There was no man. And all the birds of the heavens were fled. I beheld. And lo the fruitful place was a wilderness. And all the cities thereof are broken down at the presence of the Lord. And by his fierce anger. I don't think I need to prove any more that where you get these words without form and void, you get judgement.

Now, of course, our next subject is what brought about the judgment. Well, it certainly wasn't the fall of man for man wasn't there? Man wasn't created yet. But we do have statements in the scriptures in more places than one that by pride fell the angels and that Satan is a fallen being. So that when we read Hebrews chapter two and it says that Christ laid hold not upon the angels, but upon the seed of Abraham, or in Hebrews two, when it says unto the angels hath not, he submitted the world to come. Whereof we speak, there are indications if we gather them all together, that there was a fall long before man, and if man was chosen, or if some of man man kind were chosen before the foundation of the world to occupy those super heavenly places where principalities and powers have their residence, you can understand that those fallen principalities and powers with Satan at their head would immediately look upon them as those that were enemies and seek to destroy them.

[00:46:14] And he did. He did his utmost in the Garden of Eden. He did his utmost with Israel. He did his utmost against the Christ of God. And we are warned in our epistle that we wrestle not with flesh and blood, but with principalities and powers, with spiritual wickedness. Now, here the world rulers of this darkness. So we've looked at this evening. First of all, the fact. That this world in which we find ourselves is likened by God Himself to a tabernacle. That means to say that we must be more concerned with the redemption in Christ than with any other subject. All the other subjects are extraneous. Whether there is anybody on the Mars or anything, you say, well, there's all eternity to find that out. If it matters. What matters most is that we find ourselves in Christ and we are redeemed by his blood and we are made fit for glory. And that will take most of our time and our witness. Then we discovered that there had been gaps in this working out of God's purpose, but there were all known to him. He wasn't taken by surprise. In fact, that's where the word mystery comes in. The mystery of the present dispensation. Is he by God and never revealed in the Old Testament till Israel failed.

[00:47:34] And then when he looked as though the evil one had put a spoke in the wheel of God and stopped his purpose, then he revealed that he had a secret purpose and he revealed it to Paul, the prisoner of Jesus Christ for US Gentiles. And that's where we rejoice to come in. And this is our peculiar testimony in this chapel. And then we've been looking particularly at Genesis one, verse two, the first of the gaps that have to be followed by something that fills the gap. Now, the filling of the gap was the six days creation, the seven day rest in which man appears. Now, instead of calling man

and the present creation a fullness, our word pleroma. We call him a filling. You understand? That's a bit less, isn't it? It's a sort of a stop gap. A filling. God never intended Adam to be the Redeemer. He was only a shadow, only a figure, only a picture. And it was a frail one at that. He was a filling. And then being put in the place of delight. And tested. He failed. And comes another gap. The expulsion from the garden and the pledge of the cherubim. But the expulsion from the garden and the pledge of the cherubim will have to occupy our attention at another one of these meetings. We've got to go into other matters before we reach Genesis three and that we reserve for our study. God willing, next time.