

## W\_66\_Genesis.mp3

[00:00:02] And this is a recording of a Bible study given at the Chapel of the Open Book. Under the covering title of the Roma. And we have now reached number four of the series. It is our custom to read a portion of scripture together in these meetings. So if those of you who are listening to this record care to join with us, will you please switch off for a little while and read together with us? The 40th chapter of Isaiah. Isaiah Chapter 40. Well, this evening, in the mercy of God, we resume our studies under this covering head that the aroma. The chart, which is before you and the knowledge that we have of the subject. Makes it evident that. This period. Roma, this filling and fullness is something which is. Built up by a whole series of gaps and fillings until the purpose of God is achieved. In a small measure. A very small measure. We've had a gap in our studies in this subject. But in the mercy of God. Our brother Stewart. Adam was one of the Philippians. I mustn't call him hard names, but he was able to step in and is a good picture of what God has done. All the way through the record of the scriptures. You've got an enemy at work. And when he has made his move, then God moves. Have we discovered that he takes the wise in his own craftiness and only unconsciously is in furthering the very purpose that is out to destroy? Victory is assured.

[00:01:52] But although it seems a long, drawn out process to us, it's a very little time. With God who inhabits eternity. And so we once more are very thankful to be able to pick up the threads and take them another stage forward. I think what we have reached so far, if my memory serves me, is a that the present creation of which we form a part. The present limited creation commencing with Adam. Is mainly, if not completely, a redemptive purpose. God has not merely redeemed men for man's own sake. There are other beings and other aspects that are involved, but at the time we finish and enter into our glorious inheritance, we shall be hobnobbing with principalities and powers and the aristocracy of glory. And so. The creation and man in it is all a part of a plan that has redemption as its basis. And in order to exhibit that, we have suggested on this chart that the heaven above is likened to the tent and beneath, as Jobe has it, the very sockets which give us the same thought that we have of a tabernacle. Now we just pick up our thread there and still are dealing with the opening chapter of Genesis chapter one. I would like to draw your attention just to one word in verse two before we move on to our new subject. It is on the earth was or as we have now learned, and the earth

became without form and void and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters.

[00:03:45] Now that word could be translated. The Spirit of God brooded. And I'll give you a passage to balance that. Deuteronomy 32. Verse 11. Where we have the same word. As an eagle. Stir it up a nest. Flutters over her young. Spread it abroad. Her wings. Typekit them, bury them on her wings. So the Lord alone did lead him. The figure of a bird. Spreading abroad its wings. You get the same figure used by our savior in the gospel, according to Matthew, where he quotes from the Apocrypha. That he would have gathered together the children of his people as a hen gathereth her chickens under her wings and she would not. There is a continual reference in the Scriptures to that peculiar character of God. And here it's the brooding. Not so much agitation and mere physical or chemical activity, but as it were, life is in view. Out of this darkness, light is coming out of this destruction that is going to be order brought once more out of that which was evil is coming, something that is good. I think you remember that the apostle referred to this same passage when he said in the writing to the Corinthians. In two Corinthians chapter four, verse 18, that 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.

[00:05:37] Well, that's a reference to this same verse. And again. It implies that the darkness was evil and that the new move was of a gospel character. It was bringing salvation in its train. And then with regard to the six days, I have suggested already that we are not bound, the Scripture is not bound to make us teach either that the whole universe that we know was created in six days. It doesn't say that. It says in the beginning God created the heavens and the earth. Well, when was the beginning? Do you know? I don't and I don't think you do. But the six days was a preparation of an earth already there, getting it fit for a man who was to be made in the image of God. And those six days do not mean to say that God didn't do anything else except what he said there, because you know full well that creation is so vast and so wonderful and so complex. That if he said 60 days or 6000 days, there wouldn't be time enough from our angle. And then you will find that they overlap. We have three days in which there is preparation and then three days in which there is result or fruit like this. The first day is light. The second day, we have the firmament related to the waters and the third day we have the dry land and vegetation.

[00:07:13] One, two, three. Well, now we go back. Four, five, six. Instead of light, we have lights, light holders. The word in in the first verse in the the first day. It's just light. But the word which is translated light in verse 14 and 15. Is a compound word that means a light holder, that is to say a lamp, a torch, a candle, an electric light, a sun or a moon. Not light itself, but a light holder. And then we have the waters and the firmament following in the fifth day, just balancing. And then we have cattle and creeping thing and at last man to use the vegetation which was there on the third day so that there is in a sense a repeat and an overlapping and then it all ends on the seventh day rest. Now this largely foreshadows the whole purpose of the ages. We won't go into that question now, but we'll have to come some time or another. How far are we justified in the teaching that the present purpose of God, starting from Adam, will reach its goal when the 7000 years of of ordinary human existence has run its course? Some ridiculed it, some take it to such an extreme that they continue the date when the end of the world will come, or the second coming of Christ takes place, for that is folly. The same time, there are many things to make us feel that there is a good deal behind it, but that we must leave for the time being.

[00:08:58] What I want to do this evening is to concentrate our attention on one feature, and that is the work of the second day. Suppose if we read. From Genesis one, verse six. To verse eight. And God said, let there be a firmament in the midst of the waters. And let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament heaven. And the evening and the morning were the second day. Now, this is not only important because God has put it in his word, but it has some importance to us who belong to the high and super heavenly calling revealed in the epistle to the Ephesians. Because if you have no knowledge of this peculiar work of the second day, if you look look on every reference in the Scriptures, which speaks about heaven as all referring to one and the selfsame place, one of the selfsame steer, then what are you going to do when you find that one Epistle tells you that Christ has entered into heaven and another epistle says that he is raised far above him? That he passed through the hands. Do you say? How can you. How can you? You can't be all the same, can you? But if we allow we realize that the bulk of the references, particularly in the Old Testament, the bulk of the reference is to heaven.

[00:10:39] In the Old Testament have no reference to Genesis one, verse one, but they have reference to the limited heaven with which we are concerned and which is destined to pass away. And it has a twofold object, it seems. First, by comparing it with other parts of Scripture, we begin to feel that this limited heaven which comes in on the second day was for a benign and wise purpose. It limits the sphere of activity. Satan is the great spiritual foe. About The suggestion is that he hasn't got the whole universe to range. He's the prince of the power of the air. And those who are his servants are the world holders of the darkness of this world. He may be seen to be cast out of heaven, and Michael and his angels may war with Satan and his angels, but he doesn't say which heaven. So it looks as though both Satan himself, as well as man, is for the time being, limited for God's purpose to work itself out from our point of view. We are under the redemption of God, suggested by a tabernacle, and from the other the evil one is limited in the sphere of his activities. You do notice that when we get to verse eight, it says. And he called and God called. The firmament. Heaven. Well, that's a suggestion to you.

[00:12:21] That is getting to something which was not what we might call the word heaven in the strict sense is giving it to the name for the time being, and we will adopt that. And unless we have something to the contrary, we shall realize that in most places when we speak about heaven, it is this limited one. Now. If you will notice the margin of your Bible, if it has a margin or note in it. If it isn't, you will discover in many Bibles where there is a margin or reference that the word firmament. Has been given an explanation, and the word in the margin is the word expansion. Exchange. And it also says in my Bible, see Exodus 39 three. Well, we'll be tonight. And as it says, see it, we will look. Exodus 39 three. Exodus 39 three. And they did beat the gold into thin plates. It's the same word which is translated the firmament. Now, it doesn't mean to say that we are to go and tell everybody that the heaven above our heads is beaten. Metal tin plates. Oh, no. It's only showing you that this word firmament means something exceedingly rarefied and thin. That's the meaning. And that's one of the ways in which it can be expressed. But we'll see. Again, let's look at another passage. Jeremiah ten, verse nine. Here we have another reference to the same expression. Ten nine silver spread into plates is brought from Tarshish. An exceedingly thin.

[00:14:28] Spreading of silver into plates. Same idea, you see being used by another prophet. And if you would like to turn back to the Book of Job. The ninth chapter. And the eighth verse. The ninth chapter of the eighth verse. It speaks about God, which alone spread it out the heavens and treadeth upon the waves of the sea. Spreading out the hits. So the very earliest book in the Bible. That is to say, Joe has used the same expression that is implied in the first chapter of Genesis. And while we have Joe, let's look at another one. Job 26, verse seven. He stretches out the north over the empty place and hang it the earth upon nothing. He stretches out the north over the empty place. Now, that word empty place is the identical word we have in Genesis one, verse two, where it says without fall. So here we have God spreading out the heavens. Over that which was once without form. It's the first move. Our restoration. Instead of being without form and void, God now begins to bring an ordered universe into being. And he spreads out the heavens like a tent to dwell in. Well, that, of course, is what we're coming to next. But first of all, in case anyone should be a bit concerned about the word permanent. The translators of our English Bible were influenced by the Latin version. And of course, you know, for centuries the Latin version was the dominant one.

[00:16:37] In fact, those who subscribed to the Latin version are they likened the Latin version to Christ. Between the two thieves, the Hebrew and the Greek. Fancy that. And so it had a great influence upon the minds of men. And so our translators have adopted it, and they put the word firmament, which is Latin. Well, now the Greek version has the word stellium. But even that suggests something hard and solid. We use it in a figurative sense when we say that some people, of course, present company excluded. Some people have got stereotyped ideas. But they're all endeavoring in their different languages to say the same thing. The Hebrew word raqia, meaning something stretched out in exceedingly thin, was translated something that was like a stereo or a firm thing. And so we've got it rather degenerating. The more we try to explain it, the worse it gets, apparently. Well, now let's come to Isaiah again. Not only do the passage we read, but to two others as well. I-40. We can feel the challenge there of the immensity of God and the insignificance of all else. When he says the nations are as adapting, he picks them up like a drop in a bucket. And then makes the challenge of verse 21 having not known. Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers that stretches out the heavens.

[00:18:30] Now, he doesn't stop there. Not merely is this. Speaking of the immensity. And the glorious greatness of God. But it begins now to give a little element of light with regard to the purpose that stretches out the heavens as a curtain and spreads them out as a tent to dwell in. There's your tabernacle. Not merely is it magnificence, but its purpose and our tabernacle. From the beginning of the Bible to the last book in the New Testament. The Tabernacle is a dwelling place for God. About these people. And so we are comforted even when we think of the immensity of the creator. We are comforted by the fact that all his power and all his magnificence is at the same time at the disposal of redeeming love. Well, now let's look at two other passages in Isaiah, because he says it more than once. Chapter 42. Verse five. Now this has to do. See the other. The other passage you read just now was in answer to the silliness of idolatry. You know how Isaiah takes it up again? He says, The man is such a fool. He cuts this thing out of wood. He gets a clever man to cover it with plates of metal, and then he nails it down firmly and he worships it. And the bit that's left over, he used to light his fire to cook his breakfast. That's the way Isaiah speaks in modern terms.

[00:20:04] And Isaiah chapter 40 speaks about the man who does a thing like that. And he says, Have you not known? This is the God we worship. Well, now he's not dealing with creation, but he's dealing with the gentle aspect, not the terrific aspect, the gentle aspect of this same God. Behold my servant whom I uphold, my elected, whom my soul delighteth. I have put my spirit upon him, and he shall bring forth judgment of the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed, shall he not? And the smoking flax, shall he not quench? He shall bring forth judgement unto truth. He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law. And then immediately following that, thus saith God, the Lord. He that created the heavens and stretched them out. He that spread forth the earth and that which comes out of it. He either gives his breath unto the people upon it and spirit to them that walk very. And so he goes on about the light to lighten the Gentiles and so on. And one other reference while we have Isaiah chapter 44, verse 24. This is a sequel. To idolatry again, as I said just now. In verse 15. Is a man who warmed himself and makes bread and then he makes his God and worships it.

[00:21:48] And presently it turns from that and says in verse 21, Remember these all Jacob and Israel, for thou art my servant, I have formed thee, Thou art my servant O Israel, thou shalt not be forgotten. And the I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins return unto thee for ivory redeem thee. Seeing all ye heavens for the Lord hath done it shalt ye Lower parts of the earth break forth into singing ye mountains, all forest and every tree therein. For the Lord hath redeemed Jacob and glorified himself in Israel, thus saith the Lord thy redeemer and He that formed thee from the womb. I am the Lord that maketh all things that stretches forth the heavens alone and spreadeth abroad, the earth by myself and so on. So that this expression to stretch forth the heavens recurs quite a number of times as though God would be building up a sort of impression in our minds that that's the God we have to deal with, not merely a creator, but a God who has used creation in order to further his purposes of redemption. Well, now, if you noticed the chart we have, this piece outside is the heaven of Genesis one and the heaven When Time Shall be no more. And this part here, this blue piece is the limited heaven, the firmament. And that begins and ends. And when the time comes, we'll be rolled up and packed away like a tabernacle or a tent that is taken down.

[00:23:32] So I'd like you now to turn just to 1 or 2 more references in the New Testament which bear upon this temporary nature. First of all, we'll turn to Hebrews. The first first passage we'll turn to is chapter four, verse 14. I partly quoted this at the beginning, but we didn't turn to any passage to make it our own. Hebrews 4:14. Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God. Now, that is not exactly what it says. Into is not quite the correct word. Akamai. Akamai means to come and Dai Erckelii. Means to come through. This particular word prefaced by the word dire. You know, the word dire means through a diameter to measure through a diagonal to a corner. A diaphragm. And so this means to pass through the hips. It's a very characteristic and descriptive term of Christ ascending up, passing through the heavens, and Chapter seven of Hebrews 26 goes one further. For such an high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. And yet the same epistle in chapter nine says is gone into heaven. But he says, into heaven itself. So he's been made higher than the heavens. That's inhibited him that were so called and he's gone into heaven itself, which will never pass away. But they hadn't through which he passed are temporary.

[00:25:21] They're like a tent. And when their work is done, they are packed up. And you get a suggestion of that in Hebrews one. Verse ten. And Thou Lord in the beginning has laid the foundations of the earth and the heavens are the works of thine hands. They shall perish. But thou remain inside. And they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed. But thou art the same. And I shall not fail. The very creation. Heaven and earth is spoken of as air as being packed up and rolled away when its work is done. But heaven itself. Heaven itself. Genesis one, Verse one. Heaven itself. The dwelling place of God that is not going to pass away, but the limited heavens and all the work of redemption which is connected with it when it is finished, will be put on right side. Well, now, shall we acquaint ourselves a little more with the use of terms? I'm purposely giving this a good hearing because I want to get it as thoroughly as I can and then say, Well, now we've considered it. First of all, there are two words with which we must be acquainted. One is the word arenas. And the other one is the word grandiose. Now, the distinction is really between whether it is plain arenas, just heaven or whether it's the word EP, which means over above or upon, hence.

[00:26:51] There is there are two words. It's wise for us to be careful in the use of them, isn't it? So first of all, shall we get the inclusive word that means just him? Now, we don't know whether we're dealing with one phase or another. I'm looking now at Matthew chapter five, verse 18. Chapter 518. For Verily I say unto you, Till heaven and earth pass one jot or one tittle should in no wise pass of the law till all be fulfilled. Well, the context says that heaven's going to pass. Well, it looks as though that is referring to the limited heaven, the firmament. But the word used is just heaven. Order guide in chapter 626 of Matthew. Behold the fowls of the air, for they sow not. Neither do they reap nor gather into barns. Yet your Heavenly Father. Cdc. Derogate. There's no knowledge as to. There's no distinction in the word. It simply says heavenly or again. Chapter 2429. I don't want to multiply these, but just get one more. Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the star shall fall from heaven. Charge shall fall from heaven. Whenever we come to. Our epistle. The epistle to the Ephesians. The place, which is the sphere of our hope and blessing is never the word. R.a.. But when it wants to define our position, it uses the word epiphanios. I suppose you know that, don't you? But shall we not? Should we not take it for granted so that all those who are sharing this study with us shall be put wise? So for the moment, we'll look at Ephesians chapter one and notice in verse three,



Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in the heavenly places.

[00:29:08] Now that's our animals, not not our annuals, perennials, something which is over and above. And the next statement is in chapter one, where we find that Christ was raised from the dead. I'm reading verse 20 and set him at his own right hand in these heavenly places, far above all principality and power. So we've got again the thought that is very distinct and high and turning to chapter four. We read. Verse ten. He that descended is the same also that ascended up far above all heavens. So if you've got the seventh heaven to consider who is above them. And yet he's in heaven itself. So we've got two distinct compartments by the very use of these terms. When we go back. To the Old Testament. And we will see that the Old Testament writers, they were aware of this distinction and they mentioned it. I give you, first of all, Psalm 148, verse four. Psalm 148, verse four. I think we'll read the first four verses because of its connection with creation. Praise ye the Lord, Praise Ye, the Lord from the heavens. Praise Him in the heights.

[00:30:35] Praise Him All his angels Praise ye him all his hosts. Praise ye, him sun and moon Praise him All ye stars of light. Praise him, Ye heavens of heavens. And the waters that be above the heavens. So there are two things there, this psalmist. Takes it for granted that those who are going to join in this Thanksgiving will believe that there are heavens of heavens. And then they also will believe that there are waters above the heavens. Well, what's holding them up there? We're not we don't know just what condition they're in. We don't know. But there are many passages in the scriptures which take the passage in Genesis one as literally true, that it was purposely designed to divide the waters above and the waters beneath. And I did notice when in the early days that were speaking about wireless and the. Why, which it is directed around the earth. There is a sort of something up there, they said, which is of the of the density of seawater. As the scientists didn't say seawater was up there because everybody would laugh. But if he said it was of the density of seawater, well, he's only saying what the scripture says, but says it in such a way doesn't commit himself. Now, I don't know. Don't take it from me. I don't know what's up there. But the scriptures give an indication that they did know that there were heavens and heavens of heavens that Christ ascended up far above all heavens and the waters above one part of the heavens, at any rate.

[00:32:14] Well, then we have in Deuteronomy that's going right back to the books of Moses Chapter ten these words. Deuteronomy ten, verse 14. Behold the heavens and the heaven of heavens. Well, that's distinct enough, isn't it? The man who said that evidently made a distinction. Behold the heaven and the heaven of heavens. Is the Lord thy God. The earth also with all that is there in it all let's simply say there is no explained simply tells you that there are more heavens and one of course you know the picture that has that as a symbol that's another aspect of it altogether. But here we have the heaven and the heaven of heavens or the game. Will you look at another well known one? One Kings, Chapter 8 27. Solomon is speaking. At the dedication of the temple. And he says. Verse 26 are now all God of Israel. Let thy word I pray thee be verified, which thou speakest unto thy servant. David, my father. But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee. How much less this house that I have built it. For the same time. That's not made a bit of poetry. It's evidently expressing something which he believed to be true. Heaven and heaven of heavens. So we begin to realize that we've got to take the scriptures to mean what they say, that in the beginning, God created the heaven and the earth.

[00:34:06] Now then, sin. Long before man came in. Consequently followed by judgment and desolation. And then when God prepared this earth for the working out of His purpose of redemption. He put over it and limited him. Our liberty. We may not know how far it extends. We don't know. But if we are told that he built the present universe that we belong to so that we could be under the protection above of a stretched out curtain in which God himself dwells. And beneath there were the sockets to remind us that the very creation of which we form a part is described like Moses Tabernacle that was yet to be built. Now let's take another stage. We come back to Isaiah 34 once more, this time to see the anticipation of the passing away of this present limited heaven. Isaiah 34. Verse four and all the host of heaven. Shall be dissolved. And the heavens shall be rolled together as a scroll. That's an extraordinary figure, isn't it? You know, if you have a sheet of stiff paper rolled up for a long time, what a business it is to get it flattened out. If you're going to make a drawing, you may have to damp it, pin it down and press it or whatnot. If you let it go, it flies back again. Well, that's the figure, as though stretched out is tumbling over us like that temporarily.

[00:35:48] And when the moment comes, let's go to the corner. And it's just vanished in a twinkling of an eye. She was all together as a scroll and all their host shall fall down as the leaf falleth off from the vine and the falling feet from the fig tree. That has to do with judgment yet to come. And I turned to the Book of Revelation, chapter six, verse 14, to read these words, which are very similar. Revelation. 640. And verse 13 says, Then the stars of heaven fell upon the earth, even as a fig tree casts her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together. And every mountain. And island were moved out of their place. It's rather interesting to know that the word departed. Is an extraordinarily violent word. The only other occurrence you might like to know. It is in the Acts of the Apostles. Chapter 1539. I'll read from verse 36, Acts 15. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do. And Barnabas determined to take with them. John, whose surname was Mark. I always look at that word and think, what an unfortunate word for anybody to use when he was talking to a man like the Apostle Paul. Barnabas was determined. Oh, goodness me.

[00:37:44] There's two of them. And what's going to happen now when Greek meets Greek, Then comes the tug of war. Barnabas was determined, but Paul thought not good to take him with him, who departed from them from Pamphylia and went not with them to the work. And the contention was so sharp that they departed asunder one from the other as the word. The word could be translated a paroxysm so violent. So it's not going to be a gentle fading away of the heaven above us. It's going to be a violent movement because it is judgment that's in view. Well, now we could turn and we should possibly turn. But, you know, to Peter, chapter three is taken up with this. I think perhaps we shall have to include it because it sums up the story of this limited heaven and what is going to take place at the time of the end. Two. Peter Chapter three. This second epistle beloved and I notice that is occupied two chapters in writing a preface and only one chapter to write his epistle. Well, there's excuse for some of us sometimes if sometimes our introductions are pretty long. Well, here he's got to it at last. This second epistle. Beloved, I now write unto you in both which I stirred up your pure minds by way of remembrance that you may be mindful of. The words which were spoken before by the Holy prophets and of the Commandment of us, the Apostles of the Lord and Savior.

[00:39:29] Knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of his coming? For we've heard them friends for 111 another. We hear them even in the church. Men occupying pulpits ordained to preach the word have got no room for the second coming of Christ. Some of you know, a lady, sometimes a long list of authors visited this chapel. Her name is Miss White. And she attended. Some lectures are being given in the west of England by the principal of a training college training men for the ministry. And his subject was the book of the revelation. Apparently he had a good old joke at the silliness of Ezekiel. And he got no room for the second coming in any shape or form. It was entirely ruled out as nonsense. She was so moved that she even went so far as to send a copy of this property to him. And the only comment he made was that if my interpretation of the word Balam is the sort of a standard of my intelligence or understanding, if it is anybody. Who has to listen to me because it doesn't matter what. What I said about Baylor and I may be completely wrong over that, but doesn't alter the general complexion of the whole book. But when you come to think friends that man. He horrified many of the people with the way he spoke about the second coming of our Lord.

[00:41:14] That man is responsible for the training of men who are getting ready to go out to preach. Show that we're not saying something which is not true when we say there are many who actually scoff. At the ridiculous idea that Jesus Christ would ever again return to this world. Only in spirit. You know, the way in which it's all spread out until at last, it vanishes into thin air. So they said, where is the promise of his coming? And one of their arguments is a scientific one that things go on without any external interference. The conformity of nature to law. The argument is, as it was in the beginning, is now and ever shall be. But not to do with the glory of God, but God Himself. If there is a God, is entirely unable to alter anything. But Peter says, Read your scriptures. Look at the world around you. It's been interfered with more than once. And so he says here. Oh, they say, where is the promise of his coming for? Since the fathers fell asleep, all things continue as they were from the beginning of the creation. Now, Peter's comment is for this. They willingly are ignorant of that by the Word of God. The heavens were of old and the earth standing out of the water and in the water whereby the world that then was being overflowed with water perished. Typekit interference on the part of God.

[00:42:44] The water overflowed and they perished. But it's as if that's a fact. It's no good trusting to the conformity of nature or to fixed laws that are never will be an interference. God has interfered. Well, again, he says. The heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Well, if a day of judgment is coming and fire is going to be used instead of water, it's another interference. But beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years. And a thousand years as one day. Well, in time means nothing to God. It does to us. The Lord is not slack concerning His promise, as some men count slackness. This long waiting from our point of view makes us murmur and wonder whether God has forgotten. But you see, it's because we are creatures of time and God is about it. She's not slack. But you should do remember this. But is longsuffering to us, Ward not willing that any should perish, but that all should come to repentance. So there's a salvation element in the waiting. But the day of the Lord will come as a thief in the night. Oh, yes, it will. In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also in the works that are therein to be burned up.

[00:44:20] Well, that's a dreadful end, isn't it? That's violence, isn't it? Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? He slips that in. Looking for and hasting unto the coming of the day of God. Now is a wrong word here. It is where in the heavens? Well, that takes you back to verse ten. The day of the Lord. But the day of the Lord and the day of God differ. And if we are true to the Word and translate it correctly, instead of saying wherein we say because of which. Even the day of the Lord, the heavens passed away. And because of the day of God, all this took place. Because of this, the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. And again, he brings it back to bear upon them. Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Well, that's an integral part, then, of scripture. It's not a fantastic thing. And say, Well, why spend all your time talking about the firmament and whether it's holding up water or not? Let's get on with something that's nearer to. Well, it is near to us three. It's the end of all that we know. The whole fabric of the world that we know is destined to pass away. Isn't it good to know that? God.

[00:45:52] Who said a flood on the earth once provided an ark which brought those who trusted in him safely through to a new world. So says Peter. Nevertheless, we, according to his promise, just casually like that, standing in chaos all around your catastrophe. He says. Nevertheless, according to his promise, we look for a new heaven and new earth. Where we're going to get through, he says. It's all right. So as you see, there is something in this that I think it was worthwhile for one evening to just go through the scriptures and see that we've got to take this at its face value, that God means what he says and he has a purpose in it. And it's a blessed part for us to play, to sit at his feet and learn of him. Well, now, having done that, we shall have to go next. To the day that he put upon this earth. See what sort of person he was. See what we can learn about him. See if there's any thing about him that foreshadows the future. See how far we related with him? Oh, I think there's enough to occupy our attention in working out some of these passages for a long time to come. But now I've been told that I mustn't be rebellious. I've got to be conforming to all the various good things that have been told me to do. I mustn't tire myself. And so on and so on.

[00:47:26] And so I'm asking you to just accept this this evening as our opening contribution to the further study of the Word of God. Showing as we go through that, however much opposition may manifest itself on whatever form it takes. It never takes God by surprise, but that out of the wreck and out of the disaster, he could always make the next move and carry his purpose on. We see it here. We see that the heaven and earth at the beginning seem to be involved in that which was desolation. And then the spirit of God brooded and God said, Let there be light. And so the present world came into existence. Should we take courage, then, that this is our God? And we belong to him and that he said the word redemption or the of the bulk of the Bible. And if we are not able to go back into the beginning and prove satisfactorily from the geology or into the heavens, from the astronomy about which we know so little. Well, we'll leave that to those whose business it is. And let us just believe what God has said that is written for our learning and be thankful that we are creatures already not of time, but of eternity. And if we ever want to take lessons in these abstract things, well, we have got all the time. There is when these heavens shall have passed away to go to as many classes as shall be formed for our blessing and benefit throughout eternity.