

W_68_Genesis.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title of the Aroma and his number six of the series. It is our custom to read a portion of scripture together at this meeting. So those of you who are listening to this recording, if you care to join with us, switch off for a moment or two and read together two Corinthians Chapter 12 and 13. The first part of this study may require a little concentration, but I think it will be worth it. And so I'm going to ask you to turn with me to the epistle, to the Hebrews, chapter one and chapter two. And then we're going back to the Psalms. Hebrews chapter one verses ten, 11 and 12. Quote Psalm 45. And Thou Lord in the beginning has laid the foundations of the earth and so on. Psalm 45. Now, chapter two of Hebrews. Quotes Psalm eight. Verse six, one in a certain place testified, saying, What is man? Now, those two Psalms quoted by the apostles, he lifts them out in chapter one. The Lord who created heaven and Earth. Chapter two What is man that thou art mindful of him? I've got one thing in common. And for that, I'm going to ask you to turn now to the Psalms themselves. Psalm 45, where these words are quoted. Thy throne, o God is forever and ever so on. Or I made a misquotation, didn't I? It was the section that was a little bit earlier than the part I quoted.

[00:01:52] Thy throne, O God is for ever and ever. The scepter of thy kingdom is a right sector. That's Psalm 45, quoted in Hebrews chapter one. Now, at the beginning of Psalm 46, you'll see the words a song upon Alamo. Now, it would be too big a task to go into the question of Psalm titles. But some of you may know that they've been cut in the wrong place and many a tailpiece or many. An introduction to a psalm is the Tailpiece or the one that went before. Now you have to take that for granted for the time being. You'll find notes on it in the Companion Bible. And in our bookshelf here we have Psalm titles by Dr. Thurtell, where you can go through all the ins and outs of the story. So for the moment. I want you to consider the possibility, at least, that the words a song upon Alamos belongs to the end of Psalm 45. Now we use that term to Psalm eight. And if you look at Psalm nine, it says to the chief musician upon Mus Lavin, Now possibly you might look at those and never realize there was the same word. Because you see what the translators have done. Is this. They left the two letters. A-L Untranslated. In one case they called it Alamos, but they've translated the letters a L in the Hebrew language, meaning the word upon.

[00:03:36] And so this reads upon. But strictly speaking, it's Alamos love. Now, those two coming together like that should quicken our interest. We should say, what does it mean? Well, that's a rough. There have been so many ways in which it's been interpreted because being a sort of title, it's not grammatical. You can have a title that's got not enough parts of speech in it to make a real sentence. And yet if you were speaking the language, you'd know what it meant. I was only listening to the wireless today, and a lady who was speaking about her relatives in Holland, she was engaged to a young man who'd gone out to Australia and he was getting on so well that he sent a cable from Australia to her, said, Will you come out and marry me? And she said the reply back. She said, Yeah. So he backed over cable and it just wacko or she was very upset because that sounded whack a blow in the English dictionary. Perhaps he said it all off and they were all consulting with it. And at last they got somebody who was able to say, that means absolutely. Okay, you see. Well, now you see wacko. It's got neither noun or verb or anything, but it meant a tremendous lot in a cable. Well, these titles, you see. So they said, well, it means upon much love and whatever that is.

[00:05:11] But when we saw that these two Psalms had got this same title over the top. It started me off on another quest. And I've often found this, that if we'd only give a bit more credit. To those early men who translated the Bible that they understood into that into the Greek language and not be so independent of the Septuagint. We might have known it all along. Do you know what it says in the Septuagint about Psalm eight? It says The secrets of the Son and this word Alamothe means a secret thing. And Ben means a son. How they get the La Ben in? I don't know. But there it is. It's the secrets of the sun. Now, when the Apostle was writing the Ephesians, he said, If you would understand my knowledge of the mystery of Christ, consider what I've already said and what had already said in the same epistle. All things under his feet. Not merely sheep and oxen, but principalities and palaces. You find a match for that anywhere with a knowledge of the glorious exaltation of the Son of God. So I've just done that to stimulate your interest. If you want to go further in it, you can. You can. There's an article in one of the recent volumes of the Brain Expositor that go into it a bit more in detail. But for the moment, we're just going to say, you see how that says if you want to understand the place that Adam occupies in the scheme of things, instead of trying your best to find it out, why not go to that psalm which tells you which puts the question what is man that thou art mindful of him? If I give you a hint as to the whole purpose that God had when he made man, now it's worth that little preamble, is it, to make you say little?

Oh, let's come to Psalm eight again and see, shall we? Because you remember in Hebrews it slides from Adam to Christ.

[00:07:12] We see not yet all things under his feet, but we see Jesus crowned with glory and honor that he might taste death for every man. We see. Not yet that we see him. For Adam was only a picture of him that was coming. So Psalm eight for a moment. Well, now you notice how it starts. Oh, Lord, Our Lord. How excellent is thy name in all the earth? Who hath set thy glory above the heavens? Now, that includes all we've got on this chart, isn't it? The earth and the heavens. He's going to talk about man and his place in the scheme of things. And here he introduces it straight away with the Lord who has set his glory above the heavens. And yet his name is excellent in all the earth. They are united together and linked him.

[00:08:07] We find that when he's gone through the psalm, he says a part of it again at the verse nine, Oh Lord, our Lord, how excellent is thy name in all the earth. Yeah, there's a double reference there. Lord, Lord, would you look at Psalm 110, which again is a prophetic Psalm concerning Christ. Psalm 110, the Lord said unto my Lord, Sit now at my right hand until I make thine enemies thy footstool. That quoted you see in the Epistle to the Hebrews. The Lord said, My Lord. So there's this sort of consultation. Difficult to express in human language without exceeding truth. But here was the Lord being addressed. O Lord our Lord. How excellent is thy name in all the earth? I repeated at the end as a refrain. Now we're going to read about some way in which the the Lord is going to be glorified both in earth and heaven. Now, if we didn't know our God and if we had the book shut, we could speak about his wondrous works, couldn't we? We could say some of the magnificent things that are mentioned in the Scriptures to indicate his glory and his excellence. But you remember we read. Two Corinthians. And in chapter 12, he said. I have learned that when I am weak. Then am I strong? And in Chapter 13, he said Crucify Christ himself was crucified. In weakness. And is only picking up what he said already in one Corinthians.

[00:10:08] The Christ crucified is the weakness. I've got. Weakness? Oh, yes. You said he was a power of God. Yes, he said he's a power of God. But he said after he said all that, he says the weakness of God is stronger than men. Jesus Christ and him crucified is foolishness. But the foolishness of God is wiser than men. Don't you see? Instead of always hammering on the idea of omnipotence and almighty power and staggering

magnificence, the Lord says Yes, you're going the same way that all the lot did. You're looking for the great thing and you're misunderstanding greatness. He is greatness. For the Son of God with all his glory and all you. And now you decide to stoop. And is written of Christ, that he was made a little lower than the Angels. And yet the very same epistle that says that says that his fingers or his hands frame the heavens. Well, of course we know he must have been infinitely greater than the angels, and yet he stooped to the position of a little lower. And then in chapter one, it says he's received a more excellent name than they would. Of course, he had a more excellent name before, but he's received it because he's totally received it on our account as the mediator. So we've got this stress of the fact that when God's first great countermove of the rebellion that was brought in by Satan and caused the overthrow instead of the magnificence, he put a man.

[00:11:53] In the ordinary. And David. Looking out into the heavens. And of course, you can take a casual glance at the heavens and means nothing. You only got to be a little bit acquainted with what it's all about, to be staggered by it. So go out tomorrow evening and the next evening. And the next evening. And there they'll be just taking their course slowly. Absolutely held in power. And if the astronomer is right when he speaks of light years, we can't question it. I don't know how they get about it. Only vaguely. But what a universe it is. When you think of the Milky Way or some of these systems infinitely greater than the one to which we belong. He looks out to those starry heavens and then he suddenly thinks about himself. What is that? When I consider the heavens, that's one of the reasons why I think it would do everybody good if they could afford it to have a holiday in Switzerland. Not that you look at stars, but you look at something bigger than yourself. You suddenly come up against a young friar with all its magnificence. That mountain there. And if he thought something of myself back home. But oh, my, you see? Well, that's only in front of a mute thing in nature. And so when God made his countermove to Satan, it wasn't somebody as magnificent as Satan to set him off, because they never forget that the Scripture always gives Satan.

[00:13:26] Do. He's a fallen beast. But even Michael the Archangel, when he contended with Moses, he didn't contended with the devil about the body of Moses. He didn't bring a railing accusation, not even the archangel. He said, the Lord rebuke thee. And it's also written in Zechariah. The Lord rebuked the of Satan, you see. And so I met. Now, would you look at the second verse of Psalm eight? We suddenly dropped from glory above

the heavens to babes and Sucklings. That's my story. That's it. Out of the mouth of babes and sucklings, thou hast ordained strength. And what was Adam? In the in comparison with this wily phone. What was it but a babe? What was Eve? Was she a match for the subtlety of the serpent? Of course not. Even God himself, the creator cannot give to you and to me a second hand experience. It's a contradiction of terms. He couldn't give to Adam the experience that he would gain by. It missed trial and error couldn't be so before ever. Adam, you. First the things that he should have known. Is correct. And then, of course, you could imagine Satan feeling. You see. But we're going to discover that the moment then sent God's countermove was to lift up his pawn and say, Before the foundation of the world, Christ was set apart to be a lamb without blemish and without spot.

[00:15:13] Satan. You didn't bank on redemption, did you? No. Well, that's where you're wrong. It seems that anticipating another move, it's that that we've got to watch all the time. So we have this man and this woman in this garden. And they attract. We'll go into the story in Genesis three a little bit later. But for the moment, we're considering the way in which it goes through this. Now when you notice the next thing. Our version says in Psalm eight, there is ordained strength. But when this passage is quoted in the gospel, according to Matthew, it says, Thou hast perfected praise. Now, I've seen some extraordinary gymnastics on the part of commentators by saying that the word ordained can mean to appoint and then to appoint suggests ability. Of course, they work it around at last that you can get see, but that's not possible. What I think we must recognize is this, that the Holy Spirit is the author of Psalm eight and the author of The Gospel, according to Matthew. And an author has the perfect right to express himself in two different ways, if he wishes. I think that's far better. The Old Testament says, out of this weakness of babes and sucklings. Is ordained strength to issue. And in the New Testament, he says. And that's perfected praise. Because you see.

[00:16:53] It's a perfect praise to God if he can use a Bible or sacred in opposition to this wily, spiritual enemy. So let them be, shall we? Let's have both of them instead of trying to amalgamate them. Now, what about this enemy? There was ordained strength because of thine enemies that thou might is still the enemy and the Avenger. The enemy and the Avenger. Let's come back for a moment to this man, Adam. I don't want to miss this point. We are distinctly told that flesh and blood cannot inherit the kingdom. Doesn't say sinful flesh and blood, but flesh and blood as it is, cannot inherit the

kingdom. And then we have someone created by God. Flesh and blood who was already under that disability. Somebody would have to be done to him to make it possible. This is only emphasizing the weakness. That is to be observed in this man that God ordained had put there as over against the work of faith. It was his first task. You do remember, don't you, that when he said to them, Be fruitful and multiply and replenish the earth? That's our word. Fullness. That's our foolish. It's translated fullness in the passage in the Old Testament. So here's God's fullness being the first move in the fullness. That he is type in the shadow because Adam was a figure of him that was to come. Romans The fifth chapter. The second man is the Lord from heaven.

[00:18:44] The first man was of the earth, earthy. And he is the last. Adam. How is truthfulness? But here's the first move. The shadow of it was, as I've said earlier, these are all feelings until you get to the central one. This church to which you and I belong. The church of the one body is now and will be. The fullness of him that fills all in all. They are there right on the spot immediately, and they don't know. No repetition afterwards, no figure of something else to come. But it's the only calling that can be said since it's placed and he never repeated, but that we have got some distance to go before we get to the middle yet, haven't we? Without the next thing is this. The steel, the enemy and the avenger. There is a system of teaching. Which. Says there is no person. Called Satan. Satan and devil. And all such titles are only symbolic references to evil. Well, I don't think that that's playing into the hands of the devil, because if he can make you believe that, he's not existent. Well, You've pretty well given him the keys of your castle, haven't you? And of course, I did say to one who spoke to me at a meeting that there was no such person as a devil, but only tempted by evil. Where did you come from? Within. I did. I thought you'd say that.

[00:20:31] Why? I said, will you tell me who tempted Christ in the wilderness? If there was no outside Tempter, who was it? Tempted him. To like. Great. The review within? Yes, he said yes, of course he had to. I knew he did. That's a teaching the moment you read the Bible of a personal devil. You've got to have evil within not only you and me, but the Son of God himself. Otherwise, he couldn't be tempted. But he was tempted externally. And so we get here. When you come to the New Testament. And the question was in the minds of the disciples, why the sowing of the seed and all this failure? You remember the parable in the next parable comes along and gives the answer. An enemy has done this. As the artist. If you haven't if you're not able to say

when you look at all the catastrophes and all the baffling experiences that are written in the scriptures of which people know by their own lives and experiences, if you don't know there's an enemy at work, you will be baffled as to how are you going to explain it. But if there is a potent enemy. One that is not to be trifled with. If this earth is of any battleground. Of light and darkness. Truth and the lie. Christ and Satan. Or we can begin to understand, then some of the perplexing things at least have got to show a reason.

[00:22:10] And the next thing is this. And I think you will. Be interested in this little bit that thou mightest still the enemy. Now that word still is the. Hebrew word SHABBATH is h. A, b, a d h. Have you got it? It's the word SAMITH. Now, why would you get that? You say to yourself, that is a little light coming on the emphasis upon the Sabbath. This would still. It is a very word that used in Genesis two, verses two and three, and the Lord God rested. On the Sabbath day. He rested from all his work and we are assured that God needs no rest in the sense of being tired or weary. It was a symbolic rest, wasn't it? And you remember in Hebrews chapter four, it says there remaineth a Sabbath is. There remaineth a Sabbath keeping. For the children of God. And some of us have probed the scriptures. We've been a bit diffident over it, but we do feel there is a good deal to be said for the thought. This The millennial kingdom. Being a thousand years. Is the seventh day of God's working week. And we begin to realize that it was in the mind of God at the beginning. And so he planned the creative preparation of Earth for man to occupy just six days. It's very unscientific to try to teach that God created heaven and earth and all that you can think of in six days.

[00:24:08] Doesn't say so. It says in the beginning he created the heavens and the earth. But the the present earth and the heavens above it were a special work on the part of God getting it ready for man and the carrying on of the redemptive purpose. And that is to pass away. I think you remembered you could go through these scriptures with this emphasis upon seven until at last you reached the thousand years. It won't do us any harm to me to be reminded, especially as we have this recording for others who may not have have it so clearly in their minds. You get the seven days of Genesis. The creation week. And then you remember that we have the. Period of time that elapses between Passover and Pentecost is seven weeks. That is the case with regard to our holidays too, because they coincide with Easter and Whitsun. Seven weeks and then the festival year of Israel is seven months. Their year is the same length as ours, 365

days and a quarter and odd bits. But so far as the typical festival year is concerned, it ignores five months and completes the whole festival year in seven months. There must be a reason for that, wasn't there? I think we have a sabbatical year. Not merely seven days Sabbath, but the seventh year is a Sabbath, a year to be observed by Israel. And then we get the Jubilee.

[00:25:53] Seven times 749 and immediately the 49 years is complete. They sound the trumpet and the jubilee is introduced. A wonderful picture of what God has in view in the purpose of the ages, when all inheritance should go back to the original legatee, when all debts are cancelled, when all slaves are set free, so that there was a law in Israel for the sale of property that as you got nearer and nearer to the jubilee, so your property got less and less in value because whoever bought it had got to give it up at the sound of the Jubilee Trumpet. Oh, what a wonderful picture when that trumpet sounds in the glorious future. All our debts gone. All our forfeitures made up. All bondage. Gone. That's God's purpose. As I've been tempted sometimes being born in London, within the sound of bow bells, I've been tempted to say, Do you believe it? But you mustn't put that on a record. But I suppose it's there. Jubilee. Then you see, not only do we have the seven times, seven years. But now we're coming up to the 79th segment of the great prophecy of Daniel. Within a period of 70 times seven. 70 weeks. God is going to finish transgression to make an end of sin and bring in everlasting righteousness. And then we get the one day of the Lord a thousand years. Well, guys, there's the guy, isn't it? And we know enough of the chronology without being able to be sure of up to a year.

[00:27:41] We know enough of the chronology of the Old Testament because all leaped up together there so wonderfully. That we are practically drawing near to the close of the 6000 years of history since Adam. Over. The next thing is the millennium. Then the next thing is the seventh. The rest. Well, that word is picked out by God to deal with that enemy. And when I come to the seventh thousand years, what do I find? You read Revelation Chapter 20. That he took. The old serpent, which is the devil and Satan. And he was put into hold in into prison for a thousand years. I feel the enemy, didn't it? That puts the Sabbath onto him in the full sense of the meaning. And this particular word is translated to cease. It's a wonderful thing. Wherever God has a special word, you will find that Satan has a try to see whether he can't use it too. So in the book of Daniel, Chapter nine, when it speaks about the great Antichristian power at the time of the end, he shall cause a sacrifice and offering to cease. Same word as this word still. He says,

The scripture says, I'm going to be Sabbath. Well, I'll try to put Sabbath onto that. See? Sort of. An objection to it manifested itself, even though he knows he's beaten.

[00:29:17] So is are still the enemy. Audible little there in the garden. He was subject is a sin and death. You were expelled and you brought misery in your tribe. That you were a picture, after all said and done of the way in which God is ultimately. Through a great earth. That Adam. The A that anything and that a danger. Now you may have to wait 7000 years for it. But it's coming. It's coming, surely. Don't you think it's worth then noticing these little incidental words how many times we've been, say, Assad? I wonder how many times it's been sung by people in church. And I suppose without being unkind, it's never flitted across their mind or memory. Half the things why it should leak babes and sucklings with the glory in the heavens and why babes and sucklings should be associated with stealing and envy. But you see, this is letting light in on the character of God's method. He uses the weak and the frail, apparently to triumph over the mighty. Then we just go further down. When I consider. When I consider thy heavens the work of thy fingers. All that you see in a psalm which speaks about Adam. Is speaking about Christ. The Hebrews one says the heavens are the work of thy hands. And nobody's going to raise an objection and say, Oh, no. This neck fingers. And the other one says, hands. That's trivial, isn't it? So here we have Adam in wonderful contrast with this one whose fingers.

[00:31:13] Frames to him. And yet after that, they are joined together. So one is called Adam the first and one is called Adam the second. And one was a picture and type and pledge of the other. When I considered I hadn't done the work of thy fingers, the moon and the stars, which thou hast ordained. What is meant. That thou art mindful of him. And of course, there is a reaction to this on the part of some of God's people. I get as far as that. And then they say it's nothing to be accountable. I think it was Spurgeon Who Travestied. A prayer that he heard somebody. He not only spoke. About disgust in the presence of God. He spoke about himself. Thy dust. But thy dust. Dust. Well, that's getting. That's getting a bit into the ridiculous, isn't it, to be so. Abject in the presence of God that he not only spoke about himself as dust, but he spoke about his children as dust. Dust. Dust. Dust. But it's good to be humble. But it's good also to remember that God has said that when man was created insignificant and weak, though he may have been, he was crowned with glory and honor. Now that's as much gospel truth as John

316. It's just as much truth as saying all have sinned and come short of the glory of God.

[00:32:45] We want a balance. We don't want to be lopsided. This was forfeited. This was ruined. But Adam becomes a subject of redemption. And all those in Adam who are involved in sin and death. Have a redeemer and that redeemer, their next of kin who stooped down to flesh and blood in order that he might deliver them. So it. What is man that thou art mindful of him and the son of man that thou visitest him? Thou hast referring to the same person as it looks as though it is, and then can be called the son of man. Not because of the son of anybody else. Because that's one thing Adam wasn't. Adam wasn't the son of any man, but he was the son of man in the sense that the son of man is the typical outstanding representative. And when Christ came, he's called the son of man. And literally speaking, he wasn't the son of man. Man had nothing to do with it. So there we have the Son of Man, the title of Christ, The son of man, The first man in the garden. For thou hast made him a little lower than the angels. And the epistle to the Hebrews is more explicit in the margin. It is not merely made a little lower than the angels, but there hath made him for a little for a little lower than the angels. Well, that is a suggestion that there was a destiny awaiting him.

[00:34:17] He was made for a little, but he was destined to be above. You see, this man is part of the fact that he's crowned with glory and honor is the part of the animal kingdom. Nobody now is going to be very upset when you speak about a man as an animal because they watch television and they listen to the wireless so much that when the quiz is on, the first question is, is it animal, vegetable or mineral? Well, it's animal. Well, has it got four legs? No. Has it got two legs? Yes. Is it a man? Yes. That's an animal. A man belongs to the animal kingdom. There is no other kingdom higher in our creation. A spirit world is outside. So God chose a peculiar, wonderful animal. And, you know, I've been told by students of anatomy that a pig can be examined from an anatomical point of view and is as near to the human body as any other animal you'll find. The disposition of its organs and so on. And we are constructed very much like an animal. You've got the backbone, the joints and all the organs of the body just the same. And there is a difference. God said, Let us light this man. In our image. After our likeness. After our image in our lives. That's never been said of any other not been said even of an angel.

[00:35:55] He is a distinctive thing. And we shall discover when we look at it, that there was something else that was distinctive at the creation of Adam, but all in good time. So now we've got this complex person. Is lower than the angels. Is very much alive with the animal world. If the temperature drops to anywhere around about 30, he's wishing the meeting to be over because he's getting so patient, cold and all that because we're just animals like that. And yet and yet Destin Wonder is to bear the glory. As the Lord himself and share possibly his throne. That's God's move at the beginning. That's the way in which he countermove this rebellion and attack. And, you know, I have a feeling we may have to let our feelings be that when it says when he again brings his only begotten into the world, he says, and let all the angels of God worship him. And right back in the beginning, there's a possibility that that was the crux of the rebellion, this mighty being that we'll have to consider presently when we come to it. Who said, I will set my throne above the stars? I will be like the most high. This anointed cherub that walked up and down in the midst of the stones of fire, this one who is called a messiah in Ezekiel the Anointed. Rebelled against the idea of worshiping that one who was already the image of the invisible God and in whose likeness Adam was created.

[00:37:36] So he came into the garden with one object to do as much damage as he could to that one. When we come to think of the enmity. That expressed. I've mentioned this before, but it's a part of our story. This enmity that we find everywhere is accidental. The very first use of it in the Scripture, God himself undertakes to say, I will put enmity. It's not an accidental thing. And we say, Oh, what a pity. God says, I will put enmity between thy seed and her seed. He did it and he is still. You can't shut your eyes to it. And then you come to that book of job. The speculations as to. Who Joe was. There are 2 or 3 that might be. But remember the game my Septuagint. And at the back of my Septuagint translation of the Book of Job, there's an addition which is not found in the Hebrew. Think gives the genealogy. It's not inspired, but your genealogy is true, even though that's not inspired. You've got certain parents, whether they were godly or ungodly, that doesn't make any difference. And so in Goethe's own day, or within a reasonable time of testing, they put the names of people in that could be challenged. And as Jobe was a mighty prince in that land, he would have relatives and ancestors who were also concerned with dominion and power.

[00:39:16] So you couldn't go play about with a man's genealogy like that. And it says his name was Jobe, who afterwards was called Jobe. Oh, yes, I see. His name was Joe

Beck. Well, why did they change it? Why did God change Abraham's name and call him Abraham? Simply because he wanted to change the meaning. He said, Abraham, I'm not going to call you by your Chaldean name anymore. I'll call you a Hebrew name, and I'll call you Abraham, because you're the father of nations. Why did he go, Sarah? He turned her into a princess. Why did he change Jacob to Israel? A prince with God? Well, why did he change Joe back into Joe? Why? Why? Because the word Jacob is the word that you find in Genesis 315. It's the word enmity. The word Jove is the word enmity. And there you've got the whole thing in a nutshell. You'll be blind if you didn't see after that that the Book of Job is a picture of the enmity between the two sides, the Sons of God going into the presence of God and Satan among them. And then doth job serve God for nought and all this. Then the plastering of that seed of God. At long last, he comes out. Davao. Even the number of his ashes and camels are doubled. His family a repeated. And as I said before, there wasn't a trace of Jobe's disease.

[00:40:55] Because that I'm one of them. Havoc means a paintbox. And that didn't mean to say she got a complexion over the counter either. There's the story. There's the enmity and there's the overcoming at last. And look at feeble Little Joe. And yet he comes out triumphant. He scored not only upright, but he's called perfect because the word perfect is associated with a seed, as Noah was perfect. Uneven. Jacob is said to be perfect, although our version says he was a plain man. His hidden it. So there we have it. Let's finish this. Looking at the farm. Thou. For thou hast made him a little lower than the angels and has crowned him with glory and honor. And then it turned, you remember, in Hebrews and says that we see not yet all things under his feet. We see Jesus, who was crowned with glory and honor for the suffering of death. That's what Adam couldn't do. But he was a figure up to a certain point. Now it says, Thou madest him to have dominion over the works of thy hands. And this is where Paul comes in. Paul is the only man in the New Testament to put his finger on this verse. That was put all things under his feet. Now, the psalmist goes on to tell you what they were. He harks back to the Book of Genesis and he says All things that were put under the feet of Adam, a sheep and oxen, beast of the field, fowl of the air, fish of the sea, and watch over passes through the paths of the sea.

[00:42:36] At all. But it is a tremendous dominion. But there it was. But when Paul comes along. He. I want you to look at this now because we are going to finish with this. Ephesians. Chapter. Three. Just a few verses in chapter three. For this cause I. Paul,

the prisoner of Jesus Christ for you, Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you, Ward. How that by revelation he made known unto me the mystery which hath been hid from ages and secreted. Whereby when you read, you may understand my knowledge in the Mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed. When he wrote a few words. Now there are some say, ah, that's an epistle that's lost there. Can you believe God would inspire a man to tell you and me 1900 years afterwards that if only God could have protected that epistle, we'd have had some knowledge about it. Or We can't believe that. Now in the very episode. He said something. He says, If you will only see how far I've got with the mystery of Christ, you'll understand why I claim to have the mystery added to it.

[00:43:58] So here it is. Chapter one. He was raised far above all principality. Verse 21 and Power and Might and Dominion. And every name that is named Look out piling up. Principality, not angels are mentioned Dear friends then only messengers. This is princes, This is dominion and every name that is named not only in this world, but also in damages to come and put all things under his feet. That was Tommy said. All sheep and oxen. But Paul says sheep and oxen. I'm telling you, these principalities and powers, I challenge you. He says, to find anybody in the whole range of scripture who's ever said that and nobody has. He says, My knowledge of the mystery of Christ is greater than that which Isaiah or Daniel or Psalmist ever had. And if I can prove that, then I ask you to believe that associated with it is no great mystery which has been entrusted to me as well. Now let's chase this. All things under his feet in two other passages, one Corinthians 15. One Corinthians 15. Verse 24. Then cometh the end. Now, this is a disputable point. It may be the last rank. Of the various ones of the race in the day. But so far as my understanding is concerned, which is personal to myself, I can only commend it to you. Is that the rest of the words which start with. Harry Beckett's right the way down to the end of verse 28.

[00:45:44] And so I read first of all this. Then cometh the end that God may be all in all. That's the end. Now he says, I'll go with each step that'll be taken to reach it. And we go back on our story. Then cometh the end when he shall have delivered up the kingdom to God, even the Father. When He shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Paul says, Paul, I can't let that go. I've said all things under

his feet. All this is my special text. For he hath put all things under his feet. But don't you know when he says that? All things and it is manifest that he is accepted, which is put all things under him. Isn't that a marvelous thought? He says this is such a universal dominion that I've got to draw your attention that the only exception is God himself. Well, I said advance the sheep and oxen, isn't it? If you would, if you had dominion over all the sheep and oxen in creation. That's nothing in comparison with principality and power. But what is this? He says all this is. There may be natives that I know nothing of the world to come. I do know this, that he has such a universal sway under his feet.

[00:47:04] The God alone is accepted. Now, when you turn to Hebrews chapter two and read it all over again. Verse six, but one in a certain place testified, saying, What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou makest him a little lower than the angels. Thou crowned him with glory and honor. And he set him over the works of thy hands. That was put all things in subjection under his feet. Oh, it says, I can't let that go, can I? But in that, he put all in subjection under him. He left nothing that is not put under him. Now, isn't that the same mind at work that wrote one Corinthians 15? Isn't that one of those casual little proofs that you've got the same man who wrote Corinthians, who wrote Hebrews? That's far greater proof than a good many other things that are brought forward, that sort of way of gripping the thought and saying to see what's in it. Well, let's. Just an attempt this evening to look at that one psalm. Psalm eight and give you a little idea as to the question why was man put in the garden? Why did God choose such a person? And we go back on the story that out of the mouth of babes and sucklings thou hast ordained strength. He did not put a great, wonderful giant of a person who could stand up to the devil.

[00:48:34] No. He put one who was easily tempted and went over like that. Trial that we reminded ourselves in Corinthians that the weakness of God is stronger than men and that our savior is said to have been crucified in weakness. And the Apostle Paul said, When I am weak, then am I strong? Oh, friends, if the weakness of God can encompass that, what would it be when he makes bare his arm? And when the words can be really said, the Lord God omnipotent reigneth. Oh, we're on the right side, Craig. If God works like that. We say courage. He could use you. He could use me. Weak, though we may be. And pass by some who, in the estimate of the world, are far greater. God hath chosen the weak things. The things which are not to compel the things which are that no flesh should glory in his presence. Well, we'll leave it there because there are quite a

number of our folks will be sorry that they haven't been here this evening owing to the inclemency of the weather. And there are other aspects of the Constitution of man and the place he occupies that we shall have to reserve for another meeting. I hope that what you have seen has been sufficient to justify coming out in this weather and that you will have a happy and speedy journey home.