

## W\_69\_Genesis.mp3

[00:00:02] This is a recording made at the Chapel of the Open Book. Under the covering title, The Pyramid number seven of the series dealing with the place of Adam, the passage being Genesis one and two. Those of you who are listening to this recording may care to join with us as we read the Scriptures together. If so, will you switch off for a moment or two and read with us? Psalms 138 and 139. Now, before we turn to Genesis one and two with Psalm 139 in front of you, just 1 or 2 features that I think might be worthwhile. In the preceding study, we were dealing particularly with the prophetic reference to Adam in Psalm eight. Looking back to Adam, the first and looking forward to the last Adam in one Corinthians 15. And there we discovered, among other things. But instead of saying what is man that thou art mindful of him and the son of man is it is him. He is but a worm and beyond a consideration, It doesn't say that he goes to the other way and says Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor. You see. And then another thing in Psalm eight, which we must carry with us, is that any be in view at the very Psalm which speaks about the creation of man and the purpose that he was to help forward there, that anybody that has to be stilled.

[00:01:40] Well, now we come to Psalm 139, whether we fully understand the words that we were reading just now. My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth and all that. It's most evident that the creation of man was not a mere sort of haphazard accident. He is something which is belonging to a tremendous purpose. And I'm going to read to you another translation. The verse 14, verse 14 reads In the authorized version, I will praise thee, for I am fearfully and wonderfully made. Marvelous are thy works and that my soul knows right well. Here's another rendering. I adore thee for the purpose for which I was wonderfully distinguished. Above all, thy marvelous works. There's men being placed in creation. And there was a distinction. God said, Let there be light. He didn't say. Let there be man. Oh, no. He said, let the earth produce. But he didn't say Let the earth produce, man. He said, Let us make man in our likeness. Oh, yes. He was wonderfully distinguished. And then one further thought, it says in verse 13, Thou hast covered me in my mother's womb. Now, you might just think that meant in the process of growth, but the very self-same word is awaiting for you in Psalm 140, verse seven. Thou has covered my head in the day of battle. It means to protect from an enemy. This man who

wrote this psalm was conscious there was an enemy at work that could even start before you were born.

[00:03:24] And of course, God starts before we are born. As Paul gives testimony that he was separated from his mother's womb to be the messenger of the gospel, even though he for many years didn't know it. Well, now we must go back then to the passage which is awaiting us in Genesis one and two. Here we're going to try to put again, if we can, the scriptures together and indicate where Adam comes in the scheme of things. The first thing I would like you to notice, because it follows on from the reference to the entity that's in the eighth Psalm and the entity that's evidently in Psalm 139. I would like you to notice the word dominion in chapter 126. And God said, Let us make man in our image after our likeness and let them have dominion. Now, you would think that that word could be accepted at its face value and need not occupy our thoughts. But when I look up the original word and as far as I can pronounce it, it's Radha. Radha. That Hebrew word means to tread down. Not merely to rule beneficently, but to trade and dominate. So I'm going to give you three references in order that you may see its usage. Leviticus 26:17 We shan't dwell on them or just let them speak for themselves. Leviticus 26 verse 17. And I will set my face against you.

[00:05:10] And ye shall be slain before your enemies. And they that hate you shall reign over you. You see, it's the reign of those that hate you. Not to watch over you and give you a pensions and give you a health scheme. And I don't know what, but a domination of you from that angle. Would you look at Ezekiel 34, verse four? Ezekiel 34, verse four. Dia, dia, dia. These old Bibles fit together, don't they? It's a good thing they stubbornly fixed together sometimes. Ezekiel 34, verse four. The disease had not strengthened, nor the heavy healed that which was sick. Neither had they bound up that which was broken. Neither had he brought again that which is driven away. Neither had he sought that which was lost, but with force and with cruelty. Have he ruled that same word dominion? See. Now, the other reference is Psalm 110, verse two. This has to do with the reign of Christ. Psalm 110. The first verse says, The Lord said unto my Lord, sit at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion, rule out exercise dominion in the midst of thine enemies. You see, those three references show you that that word can convey that particular thought. It means to rule and dominate in connection with keeping down enemies. Now here's Adam. Put in paradise. So far as we know, nobody else in the vicinity.

[00:07:15] What was he going to dominate? What enemy was he to be concerned about? All. You say there was one. Was one belonging to a creation that had been in existence and had come into disrepute. Long before man was created. You remember in Genesis one, verse two, the earth became without form and void, and darkness was upon the face of the deep. So that into the Garden of Eden there came the serpent. The Serpent, the first title of that wicked one, who is the enemy all the way down the line. And then on top of that, we get. The statement in verse 28, and God bless them. I'm coming back to Genesis one now and God bless them. And God said unto them, Be fruitful and multiply and replenish the earth. That word replenish is the word that supplies us with the word pleroma the fullness. So Adam was a part of the scheme of God, whether it was actual or only typical in bringing about the fullness that he was planning. But look immediately the word fullness and subdue it. Now that word subdue. That word subdue has the idea of keeping somebody under all his enemies, under his feet. Element of effort. And then, if you will notice with regard to the garden, it says in chapter three. 24. So he drove out the man and he placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way to keep the way of the tree of life.

[00:08:57] And he was told to keep it. Keep this garden, not merely to keep it in and dress it in the sense of a gardener, but he had to watch because of the possibility of attack whenever it was moved from that point. It's a thing to keep in mind all the way through our studies, that the man who belittles the enemy of truth is only playing into the hands of the enemy of truth. Those who would set aside all idea of a devil and Satan say That's childish and we've grown out of it. Are just as dupes. That's just what he wants. We cannot believe that the reference is all through Scripture to this great foul, as just a matter of figures of speech. He's a dread reality whenever we come to another question which is asking for consideration. What is the meaning of the name Adam? From the days at least of Josephus that nearly 2000 years ago. Expositors have told you that Adam is so named because he was taken out of the Adamah, which is the red Earth, as I think I said before. I don't know why Red Earth particularly. I'm not so sure that you would say that the soil of the Middle East is just red and makes you wonder whether you have old Devonshire Clyde, the place from which Adam was made at long last. If they stress that too much.

[00:10:29] But the point that I feel is an important one is this If I look at the names that are found in Genesis one and two and three and so on. For I find that they're explained. Now, isn't it strange I know what the word Cain means. I know what the name Seth means. I know what the name Eve means. But as far as I'm instructed, I don't know what the name Adam means. I've got a guess that. Would you have a look at these others? Chapter four. Or Eve is mentioned in chapter three, verse 20. And Adam called his wife's name Eve. For now, it tells you why? Because she was the mother of all living. And you, if you recognize the word at all, you see that the word happy is the word for life. And that's the name he gave to her. So it explains then when she had her first child, she called his name Cain. She said, I have gotten a man, Jehovah. Would have spelled it game because that's the meaning of the word. You've only got to spell the word with a capital G instead of a capital C, And you've translated the Hebrew. What we're getting on, aren't we? We are translating Hebrew straight at sight. Now you see. Well, look, it's another one. Chapter four, verse 25. And Adam knew his wife again, and she bear a son and called his name Seth. Well, the Shawford you've got the English meaning.

[00:12:09] For God said she hath appointed me or set me another seed instead of Abel, whom Cain slew. So you see, in the space of these four chapters, we've got explained explanations in the very verse where the name is given. Now, isn't it strange that the first name doesn't seem to be explained? But somebody may be saying to me, Well, Adam isn't mentioned by name until you get into the next chapter. Oh, well, that's a mistake, friends. The name Adam occurs in chapter one, verse 26 for the first time. The word man is just a word. Adam In that verse, that's the first occurrence of the name. And God said, Let us make Adam. We'll put it back again in our image after our likeness. Now, if you were reading the original, you might spot this. The word Adam and the word likeness. Have something about them that are similar. Of course, you've got to have a little acquaintance with the build up of Hebrew words. You find that they have a center, sometimes a triliteral root, three letters. Then to put a bit on the front and a bit on the back and they build up a word that way. But that remains in the middle all the time. So supposing I write on the board the word Adam and the word likeness to just give you as best I can in English the same thing that you would meet if you were reading the original. All we see are softened some of the word letters.

[00:14:02] The first letter in the word Adam. I put small and put M as the outstanding piece to watch. Then in the other word, dim comes first and is softened. Now Damar is

the word likeness. Likeness. That. You see what I'm telling you? It says Kane was gained and Seth was dead and he was living. And Adam is the likeness of the one that was to come. We needn't bother whether he was taken out of red earth or any other color that's incidental that comes in the next chapter. But the thing to remember is that Romans Chapter five, says Adam, who was a figure of him that was to come. Psalm eight says a figure of him that was to come. And one Corinthians 15 says that he's the first. He's the last man and the second Adam. Or the Second Man and the last Adam and Christ. And so the first Adam. Is anticipating the second. So Adam was put there as a type and a shadow, of course. Types and shadows file. Necessarily, but they are of value if in any measure they prefigure and foreshadow. The purpose of God, which ultimately is focused in Christ. All types and shadows in the Scriptures point to him. Whether it be Adam or whether it be Abel, whose blood, the blood of Christ, speaketh better things than that of Abel, or whether it be Noah, who was a picture of the second Adam coming out of the ark and told to replenish the earth just the same as Adam was before.

[00:15:45] All these are pictures pointing unto him. And so we have, I believe, something which has been rather hidden from the minds and the eyes of the English reader, which might be of value. So the next thing is. To realize that that Adam was made in the likeness. He was made as a shadow or as a figure of him that was to come. And the word image in that word also is translated many, many, many times by the word shadow. And combined with the word, which means death, it is 18 times translated the shadow of death. So we have Adam the Shadow and the figure of him that was to come. That's the meaning of his name. Well, now, with regard to this question of the image that is not put in there. And then forgotten. It's the subject that recurs. Or you remember the words that we have the word likeness, which is a parallel. Looking forward to the day of resurrection. I shall be satisfied, said the psalmist, when I awake in thy likeness. And you remember that it has been the revealed purpose of God as we get in Romans the eighth chapter that he has predestinated. Verse 29, for whom he did Foreknow. We also did predestinate to be conformed to the image of his son. That's the goal in front of every redeemed child of God to be conformed to the image of Christ.

[00:17:35] And let's get this further emphasized in one Corinthians 15, because one Corinthians 15 has already given us the title of Christ The Last Adam and the Second Man. But we'll get them all together now to get together with the image. Verse 45 of one

Corinthians 15. And so it is written. The first man, Adam, was made a living soul. The last Adam was made a quickening spirit. Howbeit that was not first, which is spiritual, but that which is natural, and afterwards that which is spiritual. So we are told distinctly that Adam was not spiritual. He was natural. Or so. Now, friend, I'm going to ask you a question without answering it. Can a being who is not spiritual. Can a being who is not spiritual but natural, can he die a spiritual death? You try to answer that and see what's been read in two. Genesis three. Adam was not spiritual. And yet they tell you the death Adam died was a spiritual death. Well, how he managed it, I don't know. I don't think you could explain. But as I said, I'd ask the question, you know, and just leave it for you to answer. Verse 47, The first man is of the earth, earthly. They're going to read about that in a moment. The second man is the Lord from heaven. Now, as is the earthly such they also that are earthly and as is the heavenly.

[00:19:06] Such are they also that are heavenly? What's he talking about? And as we have borne the image of the earthly, we shall also bear the image of the heavenly. And you will find that is repeated and comes out again in Colossians that he has created. We are created after the image of him in this new creation to which by the mercy of God, we belong. The next thing I want to do is come back to Genesis, is to consider the record of his creation, which is given in detail in chapter two, because here we shall get some acquaintance with the Constitution of this man who was wonderfully wrought and created and put into his position because of his place in the outworking of God's great purpose. I put down two words on my notes here. Soil and soul. Losers say they can't be related. I think they are here. You'll discover that the soul is an indication that you're dealing with animated dust. The body itself was made of the dust of the earth. And it. Then God breathed into the nostrils of that man, that he made the breath of life and he became a living soul. Do you notice it doesn't say he possessed a soul. He himself became a all. What are some people got? Weird ideas. Some were floating about inside them and they don't quite know where is what they call the soul. I remember one of my daughters, when she was a tiny mite, told me that she thought the soul was like a piece of grey tulle.

[00:21:08] Well, I suppose she was about as good as some people's conception of it. It never says that you possess a soul. It says that you are a dead or a living soul. You yourself. So we might as well get our terms right, you see? And of course, this is true. If a person doesn't possess a soul, that is a soul. Well, it's no good worrying about where

a soul has gone to because it doesn't come. He's either dead or alive. And that's the thing that matters. But then somebody may interrupt and say. Although you can't speak about a soul that must be spiritual. Well, should we look at the first occurrence of the word soul? The first four occurrences of the word soul in the Scriptures, all your soul know where you're going to Chapter two, verse seven. All right, we'll read it. 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. But would you believe it? The word soul has come four times over already. And now translators have never given it once. I'm not judging them. I don't know why they didn't. But you see, we are being misled. We could be told by a person who he may say categorically that the word soul doesn't come until it comes in Chapter two, verse seven.

[00:22:28] It is wrong. So shall we look at these four passages? Chapter 120. And the Lord and God said, let the waters bring forth abundantly the moving creature that hath life. Would you believe it? That's a living soul. In the original verse 21, And God created great whales and every living creature that move it. Great whales. They are associated with living souls. And verse 24. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, there are living souls. And finally, verse 30, and to every beast of the earth and to every fowl of the air. To every thing that creepeth upon the earth wherein there is life margin, which is a living soul. So you see, a man is not the only living soul in creation. All animate creation. And the distinctive element is that it breathes. It breaks at the outstanding significant character of a living soul. It breathes. I'll give you the word for breathe. N a p h a h. Now, think of the way in which you get a Hebrew word with bits on the front and bits on the end. Ap is in the middle. Now I'll give you the word nostril. Ap. You see? You could paraphrase it. He breathed with his breather and he became a living breather. Put yourself. Oh, no, Let's take it garbage. As you see. That's because we are trying to put into it what God didn't put.

[00:24:15] Adam was not spiritual. He was natural, but he was the foreshadow of the spiritual. All we not belittling, but only try to see what God has said first and build our doctrine solidly on that basis. Now, before we go into the next word, which is in chapter two seven, and he breathed the breath of life. That has to be considered separately. I want to come back to the word dust of the ground. If he would turn to Proverbs the eighth chapter. There's a little hint there as to its value in the scheme of things.

Proverbs the eighth chapter. And verse 26 gives us the actual verse. I think we ought to go right back to verse 22. The Lord possessed me in the beginning of his way before his works of old. I was set up from Everlasting from the beginning or ever the Earth was. When there were no deaths, I was brought forth when there were no fountains abounding with water. Before the mountains were settled. Before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. Strange thing to bring that in, isn't it? And yet we know. As God knew that the highest part of the dust of the world contains all the ingredients of the human body and all that is necessary to build and retain that body in life. A few feet of the crust of the earth supplies every ingredient of the human body.

[00:26:07] Since the creation of man and there have been millions and millions of that crust of the earth and there are still millions and they are still being supplied daily. I'm just going to read after the Berean Expositor. That is the magazine which we have published for many years. Just a word or two with regard to the composition of the human body and the dust of the earth. The composition of the body of a man weighing a little over £150 would be as follows. So we'll have a little inventory of you and me, shall we? Oxygen, £90. Carbon, £36. Hydrogen, £14. Nitrogen, £3, eight ounces. Calcium, £3, 12oz. Phosphorus, £1, 14oz. Chlorine, four ounces. Sulfur, 3.5oz. Potassium, three ounces. Sodium 2.5oz. Fluorine, two ounces. Magnesium, one and a half. Silicon quarter an iron one sixth. As a mixture. Look at the proportions. £90 of oxygen and one sixth of an ounce of iron. What a chance to go wrong, isn't there? With all that variety. But that's only the beginning of things. Fans listen to a lot more. You're made up of stuff that you've never seen or never heard of. Friends. Listen. These are the main constituents of the human body. But there are other elements also present in small quantities. In addition to the £150 detailed above, we have a trace almost immeasurable of lead. Cerium argon manganese. Zinc. Vanadium. Beryllium. Aluminium. Lithium.

[00:28:04] Chromium. Helium. Iodine. Cobalt. Boron neon, arsenic bromide, rubidium stadium nickel lanthanum, strontium, titanium, copper, neodymium, molybdenum. Silver and tin. Would you believe it? It's interesting to note that such gases as argon, neon and helium, which we normally associate with electric lamps, signs and airships, form a part of the human body. Some of them are cannot couldn't pronounce properly. I said them quickly, but they used to make an alloy for steel. It may be interesting to you to know that aluminium is the distinctive element in man and silver, the distinctive element in

woman. So the woman goes run up. So far as those apparent values are concerned, you might like to know, just as we're looking at this, the way in which these little elements come into their own. And then ask with all this bewildering variety. How can we say that? It's just come about by hit and miss evolution. Look at the chances of going wrong or never getting right. The pancreas needs nickel, cobalt and lead. The saburido capsules connected with the kidneys they need in the liver and kidneys need zinc, the thyroid, heart, spleen and the kidneys need silver. The lungs. The kidneys, The heart and pancreas need aluminium. The lungs, the liver and the heart need copper. All organs, especially the thyroid and the spleen, need chromium. All organs, especially the brain, the spleen and the thyroid, need tin. And all organs except the heart need zinc. When? Now. Shut the book. I wouldn't be able to start making a man clean.

[00:30:08] Forget all the materials and all the marvelous proportions. And God said, Let us make man. He made Man of the dust of the earth. You see, it's not just what we think. Just a little bit of mud brought together. It's all those marvelous ingredients scrupulously measured and weighed. Oh, no wonder the sahib said I was marvelous. Marvelously fashioned before ever. I had a member. Every part of my being was in thy book. Friends. That's how God made man. We say, How are the mighty fallen? That we don't do any good by Dee Dee? Now grading ourselves, let us accept the fact that we have sinned and come short of the glory of God. But it makes you realize that man had a place and man will yet have a place. For God has loved it and hasn't let him go and has given his beloved son to bring men mankind who have gone so far astray back to himself. Just in passing. The word ground, as I suppose, you know, comes from the verb to grind. Although a good many people would speak of the ground and never think of it, the ground has been brought about by the grinding process of hundreds and thousands of years of weather conditions, grinding up the rocky parts of the soil, getting them ready to make man. Either by creation or by his feeding. Now we want to come to this other word, which is importance.

[00:31:50] And God breathed into his nostrils the breath of life. Now, this word I'll give you the English pronunciation of the word is the word neshama. It's not the ordinary word for breeding. It's got a distinctive meaning about it. I'll give you just a couple of passages to give you some idea of its bearing. Deuteronomy 2016. Deuteronomy 2016. It's a dreadful context. He's rather sent out to do a surgical operation because of the dreadful conditions in which these people were living and acting. It says there in verse

13, Thou shalt spy every male thereof with the edge of the sword. But the women and the little ones and the cattle and all that is in the city, even the spoil thereof. Thou shalt take unto thyself. And thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. And then going on to verse 15 and 16, thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations, but of the cities of these people, which the Lord thy God doth give thee for inheritance. Thou shalt save alive nothing that breeding. Nothing that brings it. Although the cattle was to be spared. Nothing that breathing. You'll never find. Cattle are associated with the with this nchama. Cattle equally with Maranatha breathed with their nostrils, but God never breathed into their nostrils. The neshama. That's the distinctive element in mankind.

[00:33:39] Let's get another reference to this from another point of view in Jobe 32, verse eight. This is the same word that is used in Genesis. God breathed into his nostrils. Jobe 32, verse eight. There is a spirit in man, and the inspiration of the Almighty giveth them understanding that word Inspiration is Neshabur Now the ordinary breath that we take moment by moment doesn't give us understanding. It keeps us alive. But you can be an idiot. You could be locked up in a lunatic asylum, but you're breathing all the time. So the breath of the atmosphere doesn't give you understanding, but the inspiration of the Almighty does, and the inspiration of the Almighty is the very word God breathed into his. You see, when I say inspire, I'm saying breathe in. Aren't I? Inspire? Respire. Breathe out. Perspire. Transpire, they will be the breeze. So we have this added element that God breathed something into man, which he never did with the animal world. Then if you like to just look at two Psalms. 148. And 150. 148. Praise ye, the Lord. Praise ye, the Lord from the heavens. Praise Him in the heights. I will read every word. Angels and all his hosts. Sun and moon and stars. Heavens and waters above the heavens. Then it goes on and gives, speaks about dragons and all deeps and fire and hail and snow and vapors and stormy wind forfeiting his word and beasts and cattle and creeping things and so on.

[00:35:40] But. That's the type of creation that's called upon to join in this song of praise. But when you come to 150. Which is also a similar call to praise. It says, Praise ye the Lord, praise God in his sanctuary, praise him in the firmament of his power. And then you're told to praise him with the sound of a trumpet and a harp and a dance and a string instrument and the cymbals. That sounds like a lot of human beings having a go at it, doesn't it? Doesn't it? Last verse. Let everything that has breath. But that's not the

breath of the ordinary animal. That's the breath that God gave to man. That's how puts that in it. When you're distinctly dealing with mankind. So now we've got the thought in Genesis. That man is a very humble origin. From one point of view is like the beasts of the field is made from the same elements. The very difficult to distinguish between a piece of beef and the flesh of man. By chemical analysis, by design staff supported by the same materials. But in one case. Ordered by God. This is the earthen vessel. The treasure came from God that was put in it. If we have sadly abused it, that is sad indeed. But it doesn't alter the fact that man was separated from all creation beneath him because of his distinctive purpose. And is yet to be redeemed. A man is yet to be transfigured into the likeness of his redeemer.

[00:37:21] And he will be put into a position, or at least other than will that angels have never occupied. We learn in the epistles that belong to our present calling that our blessings are all spiritual, that he joys in heavenly places where Christ sits far above all principality and power. So we begin to realize the two sides. What a dignity. What an honor to have been created by God. What a mercy not to have been forgotten by him or left by him, but that he sent to seek and save that which was lost. And so we see that this man was appointed and God said replenish is the idea of fullness. When Noah stepped out of the ark as the second man replenish all over again, and ultimately all our thoughts are turned away from Adam and Noah and Joseph and all the others who very faultily exhibited this replenishing to the one in whom it was well pleasing that all fullness should dwell. And the prayer of Ephesians is that we should get to know him, to know the love of Christ, which passeth knowledge that we may be filled up to all the fullness of God. It's weightiness. Who! What a contrast from being made of the earth earthy to one day putting on the image of the heavenly. And so we are told our citizenship is in heaven from whence we look for a savior who shall transfigure this body of our humiliation that it may be fashioned like unto his body of glory.

[00:39:08] That's a goal before us, isn't it? So you see, we move from Adam the first to Adam the second. But as in Adam, all die. Even so, in Christ all shall be made alive. But every man in his own order. So you see, why does the very beginning, all this wonderful teaching which we wait for, till we get to Paul's mighty epistles, was all incipient in the word used. Because God knows the end from the beginning. Now, just to finish, because our time is running out. I'd like to draw attention to the essential difference between two aspects of creation the mechanical creation and the moral creation. Now

there is a mechanical creation as a covering term may not be a very good one, but all chemical affinities. There is no friendship between oxygen and hydrogen. They have a chemical affinity, but they never fall in love. I never heard about it. They've got no moral element about it, but it's there. There's a mechanical world and there's a moral world. Now, Genesis one uses one title. God, God, God, when he's making the earth and fitting it for man. But when he's going to deal with a man that is made the next chapter says the Lord God. It's the same God, but a different title. But you say, Oh, but that's rather straining a point. Will you look at Psalm 19? The heavens declare the glory of God.

[00:40:46] God. God. And then it says the testimonies of the Lord. But it's speaking about his word changes from God to Lord. You'll find there are places where in one verse it's God and Lord. The animals went into the ark as God commanded, and the Lord shut him in. You see. So we have these two titles. There's a difference between a mechanical, a chemical, a mineral or whatnot world and a moral one. In the mechanical creation, God said. And it also. Doesn't say that in the moral world. It says. Let us. Let us by. There's a stop. There is a consultation. There is a plan. It says in the mechanical world and God saw all that is made was good. But when he looked at the moral world and Adam, he said, Oh, no, I can't say that There's got to be tested to see whether you're good. You see? You don't read the word if in Genesis one. Since our idea of contingency, there is no idea that God said, Let there be light and nothing happened. You can't believe that the sun or the moon would ever refuse to shine. It doesn't enter. But there's an if comes in when man's made. Will you help me or not? There are conditions. If you do this, then that will follow. So we got the distinction between the mechanical universe. And a moral one. So we write over the first chapter of Genesis.

[00:42:34] God is all. Now I want to turn to the verse that gives us the end of the story, and that's one Corinthians 15, where we not only have God all, but we have the added words in all one Corinthians 15, verse 24. This is where we reach the gold of the ages. The first verse of the Bible says, In the beginning, God created the heavens and the earth. That's the beginning. Here's the last verse, although it happens to come in one Corinthians 15:24. Then cometh the end. It is reached by a series of steps. When he should have delivered up the kingdom to God, even the Father. That's one step. When he should have put down all rule and all authority and power. For he must reign till he has put all enemies under his feet. And the last enemy that shall be destroyed is death.

For he that put all things under his feet. He hath put all things under his feet, but when he saith all things are put unto him, it is manifest that he is accepted, which did put all things under him. He is the fourth step. And when all things shall be subdued unto him, then. He added, never did this. He was told to save you, but all Adam couldn't do it. He couldn't subdue himself. But he was a picture of a shadow of what was happening. Then shall the son also himself be subject unto him? That put all things under him that God that not only may be all as he was, as the Creator.

[00:44:07] But God may be all in all. And that's suggests some response. And you'll find the echo of it in Colossians chapter three, where we read of the church and they believer. Verse ten, and I put on the new man, which is renewed in knowledge after the image of him that created him. Verse 11, where there is neither Greek nor Jew circumcision, nor uncircumcision barbarian Scythian bond or free. But Christ is all and in all. What Christ is now to the Church, God will ultimately be when the fullness of time has come and the purpose of the ages has run its course. Now there's a lifeguard up, friends. And that means to say that my time is finished. One of the reasons why we have to go so quickly and get tangled up with finding texts and bother about these things is because the length of that tape is not interminable. I mustn't go on like Tennyson's brook forever. Perhaps you're glad of that too. But I do trust that you've seen enough to make you realize what a valuable book this is. And what a pity that so many clever people who say, Don't talk to me about Genesis we've got beyond that long ago haven't even started with it, let alone getting beyond it. We shall never get beyond its teaching until we see Him. Who is the one the great fulfiller of all types and channels.