

W_72_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, the Pleroma and is number ten of the present series. It is our custom to read a portion of scripture together. So if those of you who are listening to this recording care to join us, will you switch off for a little while and read with us the 13th chapter of the Book of Genesis? You will notice in this Genesis 12 that in the very first verse, the Lord had promised that when Abraham had left his country, his kindred and his father's house. He would go to a land that the Lord would show him. But there's no showing of Abraham that land in Genesis 12, and there's no showing of that land in Genesis 13 to get near the end. Now, does that mean to say God was slack concerning his promise? No, it was that Abraham hadn't fully obeyed. It was a desperate thing to tell a man to leave his home, his parents, his friends, his relations and come out just like that. And whether he wanted to come or not, Lot went with him. And sometimes I think we've imagined that lot was a youngster. Abraham was a venerable old patriarch with a long white beard and lot was just a stripling. But there's a possibility lot was older than Abraham because of the difficulties in connection with the line. You see, there were great distances between one brother and another, and there's every likelihood that lot was at least just as old as Abraham when they came out together.

[00:01:46] So that God kept his word. He showed Abraham when he had separated not only from his country, but from his father's house and all his kindred. It was a desperate thing to do, but he had to do it. Now, you will notice, too, that there's another feature. Oh, we'll just make sure of this in chapter 13. Verse 14. And the Lord said unto Abraham after that lot was separated from him. You see, as soon as that that takes place. Lift up now. Thine eyes. That's the land I'm showing you. There it is. North, south, east, west. Walk through it. Length and breadth of it, for it's yours. You know, there's a lesson for us all, isn't there? We may be sitting complaining that some promise in the New Testament doesn't seem to realise. We wonder whether we misunderstood it. And all the time there may be some little qualification that God put to it. We've not bothered about it. God is faithful. And he won't break his word. He's so faithful, he won't break his word just to satisfy us. And we go on in our darkness, stumbling when we might be walking in the light. Then you notice two references in this section to the Canaanite in chapter 12. Abraham passed through the land verse six.

[00:03:02] And reached the plain of Mora. But he is is that that he interjected. And the Canaanite was then in the land. Look back to chapter 11, will you? Verse 31. And Tara took Abraham. He is another interference. Abraham was told by God to come out from his father's house. So his father took Abraham. And it wasn't very easy for a man in those days to turn around and tell his father where he got off because of parental control was tremendously strong. This was the patriarchal age. So Kira took Abram, his son, and Lot the son of her and his son, son and Sarah, his daughter in law, his son, Abraham's wife. And they went forth with them from Earth to the Chaldees to go into the land of Canaan. But they didn't get there. And they came out of Hebron and dwelt there. Right, said the evil one. Have you remembered? I've suggested to you all down the age. It's like a game of chess. God makes his move and then the devil makes his move. Then God has to make his counter move. He called Abraham to go into that land. Then Terhar interferes. They stop there, in here until Tiara's dead. And by the time Abraham does get there, the Canaanites in front of him, they gave the devil his opportunity. And then there's one other reference to the Canaanite, which is also suggestive in chapter 13, verse seven.

[00:04:30] And there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle. And a Canaanite and a Perizzite dwelt then in the land. And they saw it. Or let there be no strife between us. We are, brethren. We are in the very presence of the evil seed. And are we going to make them point to us and say, Look at these. And just as bad as we are. Isn't that a lesson for us? Even in the present day in which we live? Well, now, so far, that's been a moralizing, but it may have a place. We are still dealing with this gigantic subject, the rover. And we've reached the the first half, not only of the Book of Genesis. We reached the half of the Book of Genesis, but as a bigger piece of Genesis, waiting for us in chapters. But we've reached halfway through the Old Testament. Did you realize that? The heart of the Old Testament is Genesis 12. It covers just as much time from Genesis 12 back to Adam as it is from Genesis 12 to the birth of Christ. So you see what a tremendous place. Abraham, Isaac, Jacob and his descendants must occupy in the scheme of things. If there's just a few pages to cover the first 2000 years and then a number of books and long books at that to cover the next 2000 years. So we're not surprised to discover that many things we'd like to know about Adam and the race, or even about Noah and the nations he's just passed over quickly, but all our attention.

[00:06:08] For page after page is concentrated on One Nation. So it kind of smaller. Adam And the race. Noah and the nations. Abraham are the One nation and the other nations of the earth Egypt, Assyria, Babylon and others. They only come into the scriptures as they come into touch with Israel. Their histories are not recorded for their own sakes, God as the Scripture says. That so far as God is concerned, all the time of their ignorance, God winked at, condoned it, let it pass, and concentrated all his attention upon this one People. He said to them, You only have I known of all the families of the earth. Therefore, he said, I will deal with you. Far more discriminately, far more searchingly. Now, there must be a reason for this. Setting aside the whole human race, as it were, and concentrating on this one people. It wasn't that God had forgotten the rest of the world. It was because this apparently was the only way in which the world could ever be brought back to him. So now we're going to consider. Another aspect of this free rover. First of all, you remember that when Adam was put upon the earth in the first chapter, the words were. Be fruitful and multiply and replenish. Then when Noah came out of the ark.

[00:07:37] Be fruitful and multiply and replenish. But you notice that one of the effects of Satan's interference with God's plan. Was to bring about pretty well the total destruction of the whole human race. God said it grieved him in his heart, and he repented that he had made man. And he said, I will destroy man from off the face of the earth. And were it not for one man, Noah, who was perfect with regard to his generations, the whole human race would have gone according to that statement. But that one man. Was used by God. Decide the situation. And last time we met together, we were dealing particularly with Noah as a type of the second Adam. He was no more perfect than the first Adam, but as a type, he has a very great place in scripture. We now want to turn your attention to this sort of feature. And first of all, come to the prophet Isaiah for three different passages. I just say three different passages. So you'll say, Oh, well, it's worthwhile turning to it. Then you see just what they call a little bit of policy. Oh, by the way, that's all going down on this record, isn't it? Isaiah 45, verse 18, for thus saith the Lord that created the heavens. God himself. I like that bit, don't you? This is one who can tell you about the heavens and the earth, isn't it? I don't think we ever had a given to him.

[00:09:13] The one who said this. He didn't need it. He knew. God himself that formed the earth and made it. He hath established it. He created it not in vain. Now, that word in

vain is the word we've already considered in Genesis one, verse two. Told you without form. He created it. Not a waste. But what did he create it for then? He created it to be inhabited. The very first statement we get of the purpose for this earth was that it was created to be inhabited. Somebody comes to me and says, you know, this universe is so vast and the earth is so small that it's not possible to believe that God should concentrate his attention upon you and what you're doing or anything like that. You see, that's muddling up size with importance, isn't it? After all said and done, if this globe is a speck in the universe, you get pretty tired by the time you walk right around it, wouldn't you? So far as we are concerned, it's a big place. So don't let that interfere with your thoughts. But supposing God had planned this world, this little earth. To be the one to be inhabited. You know the speculations these Mars inhabit. It is Venus inhabited and all that. God says this one was made to be inhabited. And that's a bit for us, isn't it? Right.

[00:10:35] So is that a part of the purpose of God? Satan will ever go at that too. He'll either so his own seed to inhabit it that the Canaanites or he'll do his utmost to corrupt the others and get them blotted out. Well, that's one feature. Now, will you turn to 13th chapter of the Acts of the Apostles of Isaiah? 13th chapter and verse. 1920. And Babylon, the glory of kingdoms, the beauty of the Chaldees Excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited. Neither shall it be dwelt in from generation to generation. Neither shall the Arabian pitched tent there. Neither shall the shepherds make their fold there. You see, if you want to speak of a curse that's fallen upon a place, just say it will be rendered uninhabitable by man. Some people might say, well, look what man's done to the earth and spoiled it. All True. But as soon as he leaves it, what happens? Because the primeval curse has never been lifted off this earth, as far as I understand. Yet it still brings its thorns and its thistles quickly enough. Everywhere, even in your back garden. Come in. Who is that? Somebody peeked in, try to grab them. So that we can now at that point. Now, will you turn once more to Isaiah, chapter six, verse 11? When Israel are going out into their blindness. According to this prophecy, with their hearts hardened and their eyes shut.

[00:12:18] Then Isaiah the prophet said in verse 11, Lord, how long? And he answered, Until the cities be wasted without inhabitant and the houses without man and the land be utterly desolate. Now, I don't want to multiply these. Any amount of passages will come to you where you have this desolation, this being uninhabited and uninhabitable

as a mark of God's anger. And when he would give us a little glowing picture of what it would be like when even the earthly Jerusalem is a blessed place again, he said, they're going to be boys and girls playing in the streets and old men walking with a staff for very age inhabited. Inhabit it. And it's going to be, as you'll find in another passage, going to be so crowded with inhabitants that they'll have to extend outside the walls. Zechariah Chapter 214. Zechariah Chapter 214. Uh, no. For Sorry. And he said unto him, Run, speak to this young man saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I saith the Lord will be unto her a wall of fire round about, and will be the glory in the midst of her. And again, you will read that several passages that God simply says Jerusalem shall be inhabited. Well, now, coming to this point that Israel's place in this scheme of things is not only to be the custodian of the oracles of God, that is one of their greatest assets and blessings.

[00:14:14] Not only that, through them, should the Messiah come according to the flesh, which is another great blessing, but that they themselves are ultimately going to blossom and bud and fill the earth with fruit. Now, you may say, well, that's simply a moral statement. It isn't friends, but the time we've gone through it, it's a literal piece of arithmetic. I don't know how far it's true today, but years ago I remember that it was said that if you had all the people of the Earth marching by a given place. That every fourth man from the beginning to the end of time would be a Chinaman. He'd beat the lot. And then you get the multitudes. Teeming multitudes in India. And then you think of the little tiny handful there is of the people of Israel in comparison. And like a drop in a bucket. Well, it's all going to be changed over friends. A day is coming when the inhabitants of this world would have pretty well decimated themselves. They will be so wiped out that the vast spaces of the earth will be crying out for inhabitants. And the people of Israel from the very beginning are told that they're going to multiply to such an extent that if you could number the sand of the sea or the stars of the sky or number, then So should we face that and see that God will not not going to have.

[00:15:41] At this world emptied of inhabitants because of the attack of the evil one. It may not be a very comforting thought to some of the Gentile nations to know that one day their colonies and their great stretches of the earth will be inhabited by the descendants of Abraham, Isaac and Jacob. But that's another aspect and another story. Should we turn now to the Book of Genesis? There's 2 or 3 passages there which deal with this word multiply. First of all, in the 28th, know the 48th chapter, the 48th chapter,

and verse four and verse 19. I'll read the two verses first. Genesis 48, verse four. And the Lord speaking to Jacob and said unto him and said unto me. Behold, I will make thee fruitful and multiply thee and I will make of thee a multitude of people and will give this land to thy seed after thee for an everlasting possession. And then further down in the same chapter. Verse 19. Jacob refused to accede to the suggestion of Joseph with regard to his firstborn. His father refused and said, I know it, my son. I know it. He also shall become a people. He also shall be great. But truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. Now, if you using the companion Bible, you've got to know this. That if you merely take what it says at the margin, you'll be absolutely misled.

[00:17:27] The paragraph which is supposed to belong to verse four, is tacked on to verse 19. And the comment is put in the wrong place, it's the right comment. But instead of belonging to one person, it belongs to the other. So you might perhaps beware of using that as an argument because it will be a false one. Well, now let's come back to 28 to 48. 19. The Hebrew word translated multitude is the word Melo. Melo. And that is the word that gives us in the Greek translation the word that supplies pleroma a fulness. But in verse four. Genesis verse four. This is where the companion Bible is twisted over in Genesis 48, verse four. The word multitude is the Hebrew word. Kahal q a h a l. Never mind whether you can pronounce it all right if you want to spell it. Now, that word is similar. To the word in the English language to call. And it's paralleled is the word Kaleo in the Greek and gives us a word ecclesia a called out people called a church and the Septuagint translates this word a number of times by the word synagogue. And when Stephen was speaking to his own people about his own people in their early history, he spoke about Israel in the wilderness as a church. Now, some of us I never thought about the nation of Israel as a church.

[00:19:07] In what way were they a church? Well, weren't they called out from all the nations of the earth? That's all you need to be to be a church called out by God for a special purpose. If you look in the acts of the apostles, you will find. The city clerk of Ephesus, who was not a believer in Christ at all, saying that they ought to have had a proper legal assembly. And that word is the word ecclesia, a church. So a church is any company called out for a special purpose. Now, Israel would a church in the wilderness, for they were separated from all the nations of the earth for a special purpose. Whatever. Go back to Genesis 28 because we're going to find another one of these

references to the multitude of people which will be also a peculiar people are called out people. Genesis 28, verse three. The first two verses will tell us the way it comes about. And Isaac called Jacob and blessed him and charged him and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise. Go to pay that Aram to the house of Bethuel, my mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude. Of people. They were Guy.

[00:20:43] And Jacob is the only one in the book of Genesis who gets this promise. The only one who is told that his descendants will be a called out separated people like a church. The other reference is chapter 35, verse 11, so we might as well get it. Jacob. Has been told by God to go back to Bethel. And there is on his way. Back home. And then we read in verse 11. Holy verse ten that his name was changed from Jacob to Israel. And God said unto him, I am God Almighty. Be fruitful and multiply. A nation and a company of nations shall be of thee. And kings shall come out of thy loins. So we have a company of nations. Well, now we've got the emphasis, then, that this nation was picked out by God to fulfill a very extraordinary function. And among other things, they were going to be tremendously multiplied. Now, let's go into this a bit further. When Rotherham translated the passage we've already looked at in Genesis 48:19, he translated, and he shall be a filling up of the nations. He sensed the thought that he was this word fullness coming in it. I think we'll go a little further now with regard to this. The embassy is not only on the. People that own the land. I'll go back to 228 Genesis 28. Not only not only fruitful and multiply. It's rather awkward to be fruitful and multiply.

[00:22:54] And have nowhere to go. That's one of the terrible things of the present time, isn't it? People who ought to be living a normal, happy. Fruitful life are wishing they hadn't got any children at all because they're all living on top of one another. They're all getting disgruntled and losing their temper and so on. You can understand it, can't you? So all the time you get the multiplied seed mentioned, you get a place to live mentioned. So we get it here. And give thee the blessing of Abraham to thee and to thy seed with thee that thou mayest inherit the land wherein thou art a stranger which God gave unto Abraham. And you will realize, too, that that land was specified. He was told to walk through it, the length of it and the breadth of it. And there are other other indications that its boundaries were very clearly marked. In chapter 37, verse one, we read and Jacob dwelt in the land wherein his father was a stranger in the land of Canaan. And that little

remark keeps coming in which you are a stranger, in which you were a sojourner. They are reminded all the way through that although they are in the land, the time hasn't yet come for them to exercise their prerogative. They were not yet a kingdom of priests unto God. They had to have a tremendous discipline and learn their lesson before that time came so that they dwelled in the land.

[00:24:36] But they were sojourners and strangers. In chapter 47, verse nine, I think it's mentioned once more. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are 130 years. Few and evil have the days of the years of my life been and have not attained under the days of the years of the life of my fathers. In the days of their pilgrimage. That word pilgrimage is the word sojourner. And then you're reminded in the epistle to the Hebrews. That they became pilgrims and strangers. Even in the land that God had given them. So you see, there's a time as well as a place that's be considered. God, my head's promises. But if they jumped into. Before the time, that's just as evil as holding back. The same movement may be right at one time and wrong at the other. While we are dealing with these ancient times, let's get one illustration. It was the will of God that Joseph should go down to Egypt and should ultimately sit on the throne next to Pharaoh. For when these brothers began to question and wonder, he said, It's all right. God sent me. And when the days came for Moses to face the same thing, he was given the opportunity of sitting on the throne. He was given the opportunity to be adopted by the Princess and come into the line of succession. Now, wouldn't it be easy for Moses to have just argued himself into it? He could have said, Oh, I don't want to sit on the throne of Egypt.

[00:26:29] But you see, I've got the scriptures, and Scripture tells me that Joseph went down and he sat upon the throne of Egypt. Maya, we've all done it. I think I've done it. Find something in scripture that justifies what you want to do. And it will condemn you. But don't you see the reason? It was the will of God that Joseph should go down to Egypt and it was the will of God that Moses should go out of it because the time had come for 400 years for that. And he was going to lead them out. The time element made one person's action right and the other person's action wrong. And then a person wants to set aside the question of dispensational truth and things that differ. He makes a difference to your very manner of life. It's not merely an academic question of chopping up verses. It has to do with what is my very action or what am I doing to this very moment? What would God have me do now? And when I say now, I mean in contrast

with some other period when he was dealing with folks in other ways or some other period when he's dealing in the future. What are the next thing is to observe the way in which, Oh, there's one more word we want to consider first before we go further.

[00:27:46] We've looked at I'll try to pronounce them mellow, which is an easy one, which is to do with the real fullness. Which has to do with calling them out to be called out separate people. There's yet one more word, and it's spelled r o B, rob, which means abundance. And I think we ought to consider that. Genesis 35:11 is the word. Carl We've looked at that and now we come back to Genesis 48, because as yet, one more passage in that chapter which uses the word multitude. You see, we've looked at verse four. I will make of thee a multitude of people. We've looked at verse 19. He shall become a multitude of nations. But now in verse 16. The angel which redeemed me from all evil. Bless the lads and let my name be named on them. And the name of my fathers, Abraham and Isaac, and let them grow into a multitude in the midst of the earth. Let them grow into a multitude. Now, this word you see says three different words in the one chapter which are all translated multitude as though God would impress upon us, however small this number might be at the beginning. And they were. That's their destiny. Well, now let's take this a stage further. Chapter 32, verse 12. Jacob is speaking still. And thou sayest I will surely do the good.

[00:29:33] And make thy seed as the sand of seed, which cannot be numbered for multitude. Such an immense number that it's no good trying to take a census of them. When that day comes. Then if you look at Deuteronomy, there's quite a number of passages in Deuteronomy chapter one. Moses is recounting how he spoke to them at the beginning. Verse nine. And I spake unto you at that time saying, I am not able to bear you myself alone. The Lord your God have multiplied you. And behold, you are this day as the stars of heaven for multitude. Would you say that's an exaggeration? Yes, but he's going to explain presently. He's reminding them that when they went down, they were just 70 people and now they've come out. What a tremendous difference that has been in that little time. And then he goes on in brackets to say, don't think I'm murmuring about this. This is a part of what is to be the Lord God of your fathers. Make you a thousand times so many more as he are and bless you as he hath promised you. So he's not saying, Well, now I do go a bit easy. Don't multiply at such a great. Oh no. Is the day will come. Well that will be the very destiny that you have to fulfill. But there's

another side to that story. So go on again. Chapter ten, verse 22. He has this comment that I was referring to.

[00:31:20] Thy fathers went down into Egypt with threescore and ten persons and now the Lord thy God hath made thee as the stars of heaven for multitude or abundance. Now, Deuteronomy 28. Deuteronomy 28, verse 62. Onwards. He says that if they turn away from him, depart from his word, he will make the plagues upon them wonderful. A verse 59. Even great plagues sickness, long continuance diseases of Egypt or what a terrible thought. And verse 62 and you shall be left few in number. Few in number, in contrast with the destined purpose to be a multitude. Whereas you were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God. Verse 64. And the Lord shall scatter thee among all people from the one end of the earth, even unto unto the other. And there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations, shalt thou find no ease. Neither shall the sole of thy foot have rest. For the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee. And thou shalt fear day and night. And shalt have none Assaults of thy life. In the morning, thou shalt say would God it were even and. Would God it were morning and evening.

[00:33:09] Thou shalt say, would God it were morning. What a dreadful picture. What a consequence of turning aside from what the Lord had said. That's all. Did they just did not hearken. They went in their own ways. And instead of being a multitude of people and a blessing in the earth, they became diminished. As the word is translated and were often a byword among the nations. You might look at Psalm 107, verse 39. He's speaking about the various ways in which God deals with his people. He says in verse 35, he turneth a wilderness into standing water, the dry ground into water springs. There he maketh the hungry to dwell that they may prepare a city to habitation. And so the fields and plant vineyards which may yield fruits of increase. He blesses them also so that they are multiplied greatly and suffereth not their cattle to decrease. Okay. They are finished and brought low through a oppression, affliction and sorrow. You see, that's how it goes on. If they obey him, they multiply. If they disobey, they are finished. They are few. They are brought low. And this same word occurs in Deuteronomy chapter seven, verse seven. This is how God reminds them. It says in verse six, For thou art

and holy people unto the Lord, thy God, the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

[00:35:12] There's they're called out character. The Lord did not set his love upon you nor choose you because you were more in number than any people, for ye were the fewest of all people. And that word fewest is this word diminished. They were a diminished little handful at the beginning and they become a diminished little handful whenever they turn against and away from God. But in the light of blessing, after that little handful is going to be a fullness that will stagger the world, where once they wake up to that fact, we ought to read verse eight. I think the law did not set his love upon you nor choose you because you were more in number than any people. But because the Lord loved you, now that is what they call arguing in a circle. But isn't it good that God has to do that? He said to them, Do you know the reason why the Lord loved you? And they say no. He says it because the Lord loved you. What is that? Well, that's the only reason God's going to give any of us. The Lord did not set His love upon you because you happen to be this or that or the other. He didn't set his love upon Israel because they were better than anyone else. In fact, the record in Scripture is so tremendous that God said that they justified Sodom and Gomorrah because of their utter wickedness.

[00:36:35] Across all the people regions. But you say, does God condone evil? No. He may have chose that people so that he would set an example to all the world, that it's mercy and it's grace, not merit, that ultimately trials. So that we've got this emphasis both on the budgets of the people and their diminishing. Now we still come back to Genesis for a little more. We've already read the passage in Chapter 13, which I'll refer to again as a part of a series. Oh, thank you. My bob was falling to pieces. Chapter 13. Where we read at the end of the chapter. A verse 16 and I will make thy seed as the dust of the earth so that if a man can number the dust of the earth, then shall thy seed also be numbered? You come to Chapter 15 and Abraham is now concerned, particularly not with a land so much at first, but with a seed. In the 13th chapter it was the land that was occupying attention. Walk through it. But in the 15th chapter in our wanders about this promised seed and the Lord leads him out to see the stars in the sky. Ancestor with So shall thy seed be. Let's read verse five. And he brought him forth abroad and said, Look now toward heaven and tell the stars if thou be able to number them. And he said unto him, So shall thy seed be.

[00:38:24] Now the New Testament. Romans four, said. Abraham staggered not through unbelief, but he had a stagger, didn't he? If I may play on the word for an old man. Creeping up to a hundred years of age and his wife getting near that, too. And both of them conscious that they partially age normal age to become parents, to be told to look at that sky and all those blazing stars and say, so shall thy seed be. And he believed in the Lord. And he counted it to him for righteousness. And then in chapter 22, he reaches that climax of his faith when the very son that had been given him in this supernatural way, Isaac, in whom the promises were vested, God said to him, Thou take thy son. And he didn't stop there. He said, Take now, thy son thine only son. And he didn't stop there. He said, Take now thy son thine only son Isaac, whom thou lovest and offer him. You know why they're doing that? Not to tear the heart strings of that man. Abraham. He was giving Abraham the most wonderful opportunity of getting a glimpse of the heart of God. For in the New Testament, it says the very self-same word that we find here. When Abraham was commended on that mountain. Stay thy hand, said the angel. For now, I know. Thou fearest God, seeing thou hast not withheld. That's the word Thine only son.

[00:40:02] And Paul picks that very word up and says in Romans the eighth chapter. God, who spared not his only son. Actually being able to feel. There was all the intensity and agony of mine that he must have gone through. He was being honored to get a glimpse of what it meant to God. To enable him to write John 3:16 for God so loved the world that he gave his only begotten Son. Well, now that we've got that emphasis there. So when the interposition took place on that mountain, we have these words. Verse 15, and the angel of the Lord called unto Abraham out of heaven the second time and said by myself, Have I sworn? Is he up to now? God just promised. And that's good enough for any of us. God's promise that Now Hebrews says he confirmed it with an oath. By myself. Have I sworn saith the Lord? So because thou hast done this thing and has not withheld thy son thine, only son that in blessing I will bless thee. And in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore. And thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed. Because thou hast obeyed my voice. Whenever I meet a person who has come to the conclusion there is no future for Israel, as there are some and men of God in this very city teach that no place for Israel anymore.

[00:41:48] It's all swamped by the church. I feel like reminded them that God said by myself, Have I sworn that I'll do this because thou hast obeyed my voice? Not you or anybody else. And that's God's truth. And we do well to hold it fast. Eddington. The astronomer. I don't know how many stars he reckoned there were. In one galaxy. See, the word means something to do with milk. You know that, don't you? Galaxy. And that's only because of the milky looking and the appearance of these clouds millions of miles away. The Milky Way and other places. But he said it possibly 100,000 million stars in one galaxy. Hundred thousand million. And then he goes on to say, and there's probably 100,000 million galaxies all over the universe. When, of course, Abraham didn't know a word about that. But the very fact that God could refer to the innumerable stars is enough to help us to see. Although it's a figure of speech, it cannot be reduced down. It must be accepted. Well, then we get a reference to the sand of the sea. That cannot be numbered. And there's quite a number of folks who say that the Starseed represent one set of gods. Abraham's children and the same seed represent the others. So there's the there's the seed of the earth and there's the seed in the heavens.

[00:43:29] And then, of course, I come in and say, Well, what about the dust seed? Where are they going to be put? That's awkward, isn't it? You see, God didn't say that there was any difference between the stars and the sand and the dust. So far as the destiny of any one of Abraham's descendants were concerned. He refers to the dust or the sand or the stars and always says that's something that you can look at and never be able to number. That's all. If there are distinctions, as there are between the heavenly calling and the earthly. Well, we don't fix it upon stars and sand because, as I say, you're going to have a bit of a bother with the dust and you mustn't shut your eyes to that. Well, now I think we'll come to the conclusion of the matter and see the way in which the Scripture indicates that this is coming. Chapter. Jeremiah Chapter 33. Just a way of gathering up a passage which tells you that things are going to be resumed after the long interval. Chapter 33, verse seven and 14 and 21. 33. Seven. I will cause a captivity of Judah and the captivity of Israel to return and will build them. As at first. And then in verse 14, behold the days come saith the Lord that I will perform that good thing which I have promised unto the House of Israel and the House of Judah.

[00:45:16] And verse 21, then may also my covenant, that is to say. If the Lord breaks his covenant with day and night. And he's never done so day and night. Follow. So it's become a proverb, and it must follow as the night. The day. Well, he says, when I break

that, then you can begin to wonder whether I'll break my promise. Then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne. And with the Levites, the priests, my ministers, as the host of heaven, cannot be numbered. Neither the sand of the sea measured. So will I multiply the seed of David, my servant, and the Levites that minister unto me? So again, God is bringing before us this promise. Now we'll come. To the dreadful days covered by the Book of Daniel. Covered by the book of the Revelation. Do you remember how it says in chapter eight and Chapter nine, in the book of the Revelation, a third part of the shipping was destroyed. Well, we've lived through a war. When your hearts began to fail you, when you read of the dreadful sinkings of ships coming across the Atlantic. Submarine attacks. A third part of the ship's. A third part of mankind destroyed and all green grass burned up. You may not think of that as a desperate thing until you realize that between you and death.

[00:46:56] Is the green herb. All the things that we need for our bodily sustenance must be ministered through the vegetable kingdom. But you say, Well, I like a piece of beef steak. Oh, yes, friends. But the beef steak. With a result of having a good field of grass. It ultimately all goes back, not merely to a think of his speech, but the fact that all flesh is grass and the chemical laboratory that God has put in that little green leaf is still the wonder of the universe. That under the action of sunlight by the principle which we call photosynthesis, it puts together the materials that we must have. All the minerals that are in the soil would remain minerals forever. But the little plant goes down and lifts them up and puts them onto a new stage of life. And we can take it. All the green grass gone means the whole world is facing death, not merely famine. And then not only. In the Book of Revelation. God says he's going to destroy them that destroy the earth. That sounds a little bit like modern, doesn't it? To think that men is spending all his energies because the poor soul can't help it to plan and to plot. Greater weapons of destruction. Takes you to read in the paper today that they can now send a rocket missile. As far from New Zealand to Central Europe. How wonderful.

[00:48:36] Wouldn't it be a good thing if we weren't like, clean round and went back where it started? Because boomerangs come from that part of the world. But they may do that yet. In fact, the whole thing is a boomerang, whether they plan it or not. So we come to the Prophet Zechariah and read these dreadful words. The Prophet Zechariah. Chapter 14. Now, I don't want to harrow you, but you do remember the dreadful effect of

the first atomic bomb that fell on Japan. With the awful effects of radioactive activity. And listen to this. Zechariah 14, verse 12, and this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet. And their eyes shall consume away in their holes. And their tongue shall consume away in their mouth. 100 years ago. There will be no way of making that. Possible except in figures of speech. Anybody who's read of the effect of the first atom bomb knows that those words could almost have been written concerning effect. Now further down. Verse 16, and it shall come to pass that every one that is left. Notice those words, friends. Don't say them too quickly. It shall come to pass that every one that is left of all the nations that looks as though there'll be very few. It comes to pass, that every one that is left of all the nations which came up against Jerusalem shall then have to go up year by year to worship.

[00:50:27] But you see, the thought is a decimation of the inhabitants of the earth so that their numbers are exhausted. Are they? Comes the feeling of the nations. Israel destined to take their place. There will be inhabited world. And that world will be inhabited by the descendants of Abraham, Isaac and Jacob and the Gentile nations. Then, instead of being on the top, will be their servants. They are plowmen. But Israel shall be a kingdom of priests until the end of the ages. Come. Isaiah 53 six. He shall see his seed. He or she is saying. Now we have a destiny which has no place on the earth, and there is no emphasis with regard to our calling that it's going to be a great multitude. We do see a great multitude of no man can number in the book of the revelation, but they are not members of the one body. At the same time, even though we have been looking at the calling of another people. We are looking at a part of the self-same purpose that we belong to coming from the self-same god and based upon the self-same Christ. So let's be glad, even though we may not understand it all, that God is going to fill this earth. And instead of it being filled with violence. As wickedness so that it has to be destroyed like Sodom and Gomorrah or destroyed like in the days of the flood.

[00:52:12] It's going to be a blessed place. It's going to be a fruitful place. And the very city is going to be called. My delight is in her. The very land is going to be called Beulah. That is to say, married. And a form of things. Blessed be God, the former things are going to pass away. So this is only just another one of the many contributions I hope to make to show you what a wonderful thought it is that covering the whole purpose of the

ages is this insistent emphasis upon replenishing. It was devastated before man was here by a satanic fall. It was devastated again by a satanic interference. It will be devastated again when the satanic deceit brings all the nations of the earth into conflict. But replenishing is in the mind and will of God. And the original original purpose of this creation was that it should be inhabited. And the ultimate goal is that it will be. So. Let's bless God that He will. Though it goes a strange way and a difficult way for us to follow, his purpose is going to be achieved. And then let's bless him again that even though it will be a lovely place to be upon an earth when there is no more curse and no more possibility of it, it's even more lovelier to think of being blessed with all spiritual blessings in heavenly places in Christ.