

W294_Throughly_Furnished_6.mp3

[00:00:02] This is a recording made in the chapel of the opened book and it is number six of the series entitled Throughly furnished, particularly addressed to those who may be addicted to the ministry, young people possibly who would value a little help in these times in which we live. I would like to read together before we open up the subject again any further. Ephesians Chapter one verses 1 to 14. The epistle to the Ephesians chapter one verses 1 to 14. Paul, an apostle of Jesus Christ by the will of God to the saints, which are at Ephesus and to the faithful in Christ Jesus. Grace be to you and peace from God, our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places, in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence. Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

[00:02:13] In whom? Also we have obtained an inheritance being predestinated according to the purpose of him, who worketh all things after the counsel of his own will that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted. After that, you heard the Word of truth, the Gospel of your salvation. In whom? Also? After that she believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance. Until the redemption of the purchased possession unto the praise of his glory. Now, there's no possibility in a meeting like this to attempt to say anything about that section. Every verse is a challenge. I just ask you to notice this, that at the verse six it says to the praise of the glory of his grace, and at the end of verse 12, that we are the beginning. We should be to the praise of his glory. And at the end of verse 14, unto the praise of his glory. Now, are we as good as a nod to a blind horse? But those of us who have searched the scriptures, we say, You see the little hint there given to you if you'll take it.

[00:03:36] This divides into three parts, ending up with the praise of his glory. And the first part is all to do with the will of the Father. Not a word about sin or salvation. Predestination, election, making a will and setting a purpose. That is followed by the work of the Son, which is entirely to do with redemption and bringing the whole thing back. And the third is the seal and earnest of the spirit. And in order to accommodate itself to our minds, to remember, we've just invented the words, the will of the Father, the work of the Son and the witness of the spirit. But that's merely superficial. You can reject those, if you will. Well, now our subject is particularly referring at this series to those of you who have either undertaken or feel that you must undertake the teaching of the Scriptures, the preaching of the Gospel. And last week I asked you to consider one of the things you were sure to meet an ecclesiastic objection about ordination. Now, I'm not going into that again because we discussed it last time, particularly with reference to the Scriptures. Today I'm going to deal with another objection which you must face, which you must face clearly. And that is the objection by the scientist. I want you to deal with this sympathetically to. I've got tremendous sympathy with the young person at school or college who comes to me and says, I'm just reading a bit that I've got here in the light of present evidence of the new astronomy and space research, the inconceivable immensity of space and the distance of the stars, the evidence of coalfields, of fossils, of strata of the earth, etcetera.

[00:05:38] I find it utterly impossible to believe the Book of Genesis. Now, they haven't overstated that. You could go on. Now you can airily dismiss it or you can sympathise with it. Now I'm going to tell you. That the first thing to remember is to say to those folks. A scientist worthy of the name. Wise and measures most accurately and carefully. The material with which he is dealing. And he doesn't confuse things that differ. Now, the objection that I have against all this is that the scientist has never read the Bible or you say never read it. Well, it gives it a glance and airily dismisses it and sets everybody at loggerheads and all the time it never says a word about it like that. If you would have 75. 75 people. Leaving one after the other of my age that would reach right back to Genesis 175. People of my age, that's all. No wonder people have a difficulty to believe that if the Bible teaches that the whole heaven and earth the universe was created 6000 years ago, roughly, or they say it's utterly impossible.

[00:07:09] I say, surely it's utterly impossible. If I go down to the south coast and I look at a great cliff of chalk with interlayered strata of flints, and I scrape a little of that chalk and put it under a microscope, and I find that it is minute little animals that have lived and died. And there's millions of them and there's a few hundred feet of them. And you tell me all that was deposited just 6000 years ago. Well, you say you haven't got common sense. If I pick up a piece of coal and I discover the impress of a leaf in it, if I know that there are fossils in it, if I know that there used to be tigers raging, raging about this country and I don't know what it's all just 6000 years ago. What do you say? Doesn't it say that? I say it surely doesn't say that. Do you know what we better do, friends. We better do what we always say we ought to do. Open the book. I think it was, Spurgeon said. You don't need to defend a lion if he's in a cage. Open the cage. So we'll do it. Shall we open the book and see what this book actually says? That's put on the rack like this and torments the minds of these young students that the very foundation of the faith is destroyed.

[00:08:25] Because honestly, this friends, and we shall have to deal with this a bit more carefully next time. But I'll give you a hint. Do you know the word? The name? Adam comes right in the very heart of Paul's epistle to the Romans. Do you know the name? Adam comes in the genealogy of Christ. His birth certificate. Do you know the name? Adam comes in one Corinthians 15, which is emphasizing the resurrection and says, If there be no resurrection, the dead will of all men most miserable. But how can you say Adam is a person and a reality? And Christ himself is called the second man and the last Adam if there was never a first one. You see, it's not merely you're setting aside the first chapter of Genesis. You've taken the great lump out of the foundation of the whole thing. Al-tahta as it should. So I think that we'll have a look at this. How does it start? Genesis one. In the beginning. Oh, wait a minute, friends. Is that 6000 years ago? Well, I don't know. As many million years ago as it is necessary? I don't know. In the beginning. God created the heavens and the earth. It has phenomena about it that every eye doesn't see. If you're reading the original instead of the English. You will meet up immediately with something that ought to start you thinking. Just seven words here. Just 14 syllables here, just 28 letters here.

[00:09:58] And three basic words in this are all multiples of seven. So here we are. I can't help it, can I? I'm only telling you what's there. A good many people don't know this, that there are no figures in the Bible. They're all letters. The figures we use are

modern. If you wanted to say one, you'd say Aleph or Alpha. If you wanted to say two, you'd have to use Beth or Beta. So AB in the Hebrew language is made up of one and two making three, you see. And if you put down Jesus in the Greek language and add it up, it comes to 888, just in severe contrast to the number of the beast 666. You see, it's all there. I'm only quoting what's there. I haven't invented it. So we've got in this first verse something that we say, hey, wait a minute, there's a little stamp on this. Like you pick up a piece of jewelry. It's got the hallmark on it. It's got the hallmark on it. Now, that's all it says in the beginning, whatever it was. We don't know when it was created. It didn't just happen. I don't think I've got a mind that can believe that it just happened. All the possibilities that must take place at an identical moment by chance are so great. Then he said, easier thing to believe creation than to believe just a fortuitous concourse of atoms.

[00:11:25] But that's another story. When we move to the next thing. Oh, there is one passage I do remember, which I sometimes refer to myself, and sometimes to the one who objects. The 38th chapter of the Book of Job. God breaks the silence. It is just a job. Were you there? With all the morning stars sang together and all the sons of God shouted for joy when creation started. Were you there? No. Was any member of the Royal Society there? No. I see. I see. All right, then. Well, now the next thing is this. My challenge is that the scientist as cavalierly looked at this book and dismissed it like that. That is to say, he's got so little regard for truth that he never even reads. You know, it's possible that quite a number of real earnest Christians have never read the second verse of Genesis in the sense of reading it. When I say reading it, that's to observe what it says and how it says it. You say, What are you talking about? Well, have you got the book open? Let's look let's read this second verse, shall we, of Genesis one. And the earth was without form and void and darkness was upon the face of the deep. Have a look at that. You're a scientist. You're going to observe everything, weigh and measure, and you're going to discern things that differ.

[00:12:55] And it's a possibility. You're still looking at it and you haven't seen anything. Should I just ask you to look at the word was that comes twice in this verse. Look at the guide friends, will you? Is it dawning on you that the printer has gone out of his way for some reason to print the word in two different characters? Now, would a man with a Bible in front of him start diddling about with types if there wasn't some real reason? Do you know what the reason is? No. Oh, I see. We are beginning to sit up then. There's

something here that the scientists are never bothered about. Why should he go to the trouble of printing? The word was in two different types. What do you say? I don't know. You tell me. I'm good, right? In the Hebrew language, there is the verb to be. I am thou art. He is it spoken but never written. You can. You can. You can speak and you can write and assume the verb to be all the time. And hardly anybody will notice whether you put it in or not. But when it is printed out in full type. Then it is not the verb to be. This word was is a part of the verb to become. I'll give you an illustration of it in the next page. Genesis two seven and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life.

[00:14:25] And man became. He wasn't until this moment, but he became a living soul. Or we have all sorts of ways in which this is used. But there's one illustration you can look up many if you wish. Again, before we deal with this second verse, look a little bit further down. Don't get bogged down by whether it was 24 hours, days or not for a bit. You just wait a minute over that verse nine and God said, Let the waters under the heaven be gathered together in one place and let the dry land appear. Would anybody say that that was creation? To let the dry land appear. You know. Right. And couldn't appear if he wasn't there before. And it's not created here. In the beginning. God created the heaven and the earth. I mean, there's a consistency. Millions of years ago, he created the earth. Then some time not very far distant back from us, there was one of those cataclysms that have left their mark on the Earth's surface all over the world. That was that was one had to do with God's purpose and not merely just one of the convulsions of nature. And the earth became covered with water. And then the moment came for the refashioning of this earth only a little while ago for a new type of man that had never existed before.

[00:15:53] A man made in the image of God. She it's all consistent. It doesn't it doesn't say that there weren't man like people on the earth millions of years before they left their mark. But they were the vertebrate. They were the highest order of the animal world. And we've got no evidence that was anything much more about them. And then the moment had come for God to break in. Now, the thing that we haven't got very much in our mind, any of us, is that from first to last of the Bible story, there's a war on, there's a conflict on. And of course, we can raise our objections and so on. But that won't alter the fact that we're here now at this very moment, involved in a battle between good and evil, light and darkness. And it will go on to the end of the chapter. And it's personified in

the Book of Genesis by the serpent that brought about the fall of man. And it's picked up again in the last book of the Bible, the book of the Revelation, and says that old or ancient serpent, which is the devil that's New Testament, Satan. Old Testament. So it consistently says he's there all the time, whether you like it or whether you don't. Well, we come back to this verse two, The earth was. Well, my suggestion is that to make it intelligible to the English reader, the earth became.

[00:17:19] It wasn't created like that because the words without form and void mean that it had no outside and no inside. It didn't create it like that. It became like that. Now there's a principle in scripture. Or two great principles one we stressed for 50 years. The other we are stressing now. One is rightly divide the word of truth and don't mix up your dispensations. The other is words which the Holy Ghost teacheth comparing. Now, as far as I'm concerned, these words are indicted by the Spirit of God. For all scripture is given by inspiration of God. Old Testament as well as new. Now I can say I'm not going to bother my head. I think it's ridiculous. I'm not going to bother any further. Right. You can shut out any light that might come. But supposing you say to me erm do these words without form and void come anywhere else. I say yes. And you started on the way to learn what they mean by asking that question. They do come elsewhere. How many times? Twice. Well, will that be too big a burden for you to look at those two passages? I hope you'll say, Oh, dear. Yes, I must look at them because I realize it may throw light upon them. Shall we? Now I'll tell you the Hebrew words so that you can test me. I don't want you to take anything from me.

[00:18:48] Except I trust you. Give me credit for being honest in what I say. I may make a lot of mistakes, but the two words are you. And both you. I sound alike without form and void. And those two words only occur together in Jeremiah four and the Prophet Isaiah in a passage we'll turn to in a minute. Will you turn to Jeremiah chapter four and see whether Jeremiah, a prophet of God, is using these words without form and void to describe the way in which creation comes in, or whether he refers it to a judgment that fell. Now, Jeremiah four. He says in verse 22, for my people is foolish. They have not known me. They are sottish children and they have none understanding. They are wise to do evil, but to do good. They have no knowledge. Now this good and evil coming into it, I beheld the earth and lo it was without form and void. And the heavens, they had no light. I beheld the mountains. And lo they trembled and all the hills moved lightly. I beheld. And lo there was no man. And all the birds of the heavens were fled. I beheld.

And lo the fruitful place was a wilderness. And all the cities thereof were broken down at the presence of the Lord. And by his fierce anger. Whatever you think about it, fierce anger can never describe an act of creation.

[00:20:21] This, without form and void was a judgment that fell. Whether you like to believe God ever judges or not is another matter. But taking the words as they stand so far as Jeremiah is concerned, without form and void, which most certainly looks back to Genesis one as its basis, was another repetition of the same thing in a smaller degree. The judgment fell as a consequence of some sin. Now we'll turn to the prophet Isaiah because in the in the mouth of 2 or 3 witnesses, every word shall be established. And this time it is Isaiah chapter 34. Now, at the risk of overdoing it, I'm going to ask you to let me read the first half of Jeremiah 34, and I want you to come to a conclusion as to whether this is a context of creation or a context of the most severe judgment you see. All right. Isaiah 34 come near ye nations to hear and hearken ye people. Let the earth hear and all that is therein the world and all things that come forth of it. Now here's the words for the indignation of the Lord is upon all nations and His fury upon all their armies. He hath utterly destroyed them. He hath delivered them to the slaughter. They are slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

[00:21:49] And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine and the falling fig tree from the fig tree. For my sword shall be bathed in heaven. Behold, it shall come down upon idumea and upon the people of my curse to judgment. The sword of the Lord is filled with blood. It is made fat with fatness, with the blood of lambs and goats, with a cat fat of kidneys and rams. For the Lord hath a sacrifice in bozrah and a great slaughter in the land of Idumea. And a unicorn shall come down with them. And the bullocks with the bulls and their land shall be soaked with blood and their dust made fat with fatness. For it is the day of the Lord's vengeance and the year of Recompenses for the controversy of Zion. For the moment, I'm not concerned as to whether we like it or whether we don't what our opinion of this may be. The one thing I'm asking you, the writer of this who wrote it, is going to use the two words without form and void. And it's utterly impossible for us to say that if it's in that context, it can refer to creation. It refers to judgment at the most severe kind. Now here they come, verse 11.

[00:23:07] But the cormorant and the bittern shall possess it. They are birds which are reckoned unclean in the mosaic law and the owl also. And the raven shall dwell in it. Do you know your Shakespeare? The Raven himself is hoarse that quotes croaks the fatal entrance of Duncan under my battlements. The Raven. Whether these four unclean birds, they shall dwell in it, and he shall stretch out upon it. The line of Tokyu and the stones of Boju. The line of confusion and the stones of emptiness. So now we've got all the references in the Bible to the two words without form and void, and the scientist who should collect all his material before he starts building his theory. He says, I've got three passages. Two of them, Whether I like it or not, it doesn't matter. Two of them use the words without form and void in a context of utter judgment. Do you say if that's the case and these men knew what they were talking about? That's a guide to me. All you say to me, Well, what judgment could fall? All friends. There's a lot to be said yet there's most extraordinary evidence in the scriptures that there was a fall of moral creatures that brought about judgment long before man was created. But that's another story we're just saying. It's not easy, not right to sweep aside the book so cavalierly that you will so much the moment you give it a chance to speak for itself.

[00:24:39] If, of course, you say, I don't believe a word of it, that's all right. That's up to you, friends. But don't impose that upon the book. The book never commits itself that just within the space of a few generations ago, the heavens and the earth were created. They were created in the beginning and for some reason yet to be discovered if needs be. They became without form and void, and darkness was upon the face of the deep. Now then the other feature when you come to the last book in the Bible, the book of the Revelation, you have a wonderful balance. You have here a creation heaven and earth. In the last chapters of the book of the Revelation, Behold, I make new heavens and New Earth. In the first chapters of the Book of Genesis, you have a forfeiture of the tree of life. In the last chapter of the Book of Revelation, you have access and right to the tree of life. So you're beginning to get the thing all coming right around to a complete conclusion. And in that particular case, we have this, um, this emphasis upon the beginning. Now, when we speak about the word beginning, we think of time, don't we? Naturally. So. But supposing it should be a little more than time, will you let me quote from Colossians Chapter one, The epistle to the Colossians chapter one says of Christ, who is the image of the invisible God, the firstborn of every creature.

[00:26:19] For by him were all things created which are in heaven, which are on Earth visible and invisible, whether they be thrones or dominions or principalities or powers. All things were created by him and for him and he is before all things and by him all things consist. And he is the head of the church, the body of the church who is the beginning, the firstborn from the dead. He is the beginning of the new creation which is connected with the church. Now if you'll go to the book of the Revelation, chapter three, you'll discover that he was the beginning of the first creation Revelation Chapter three. Verse 24, and unto the Angel of the Church of the Laodicean, write these things, saith the Amen, the faithful and true witness, the beginning of the creation of God. As you see, it's one thing to say that in the beginning of time God created. That's all we can understand when we start with Genesis. But by the time we read the whole Bible right through, we should be a little bit more educated, wouldn't we, in the things of God? And we may be prepared to discover that the one we know as our Savior was the one in whom all creation was incipient and vested. And He is revealed at last as the beginning of the creation of God.

[00:27:50] That's another story. But what I was going to say was this, that in this book of the Revelation chapter 20, you read that I think the better turn to the book because of the terms that is used, Revelation 20. You read and I saw an angel come down from heaven. Having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon. That old serpent, which is the devil and Satan, and bound him a thousand years and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled. And after that he must be loosed a little season. Now the Septuagint version, the Greek version of the Old Testament. Puts that word bottomless pit. In Genesis one, verse two. Shall we put it there? Genesis one, verse two. The bottomless pit. And the earth became without form and void. And darkness was upon the face of the bottomless pit. Same word. Now this is where you get the balance of scripture. In the second reference in Revelation, he's put into that bottomless pit as a prison for a thousand years. What does he do when he's let out? Deceives the nations immediately. And that time it's finished. We go back to Genesis. There's the bottomless pit.

[00:29:27] There was a fall of angels and whatnot. Was Satan put in there and then was he let out after man was created and he immediately started deceiving? Man He did it in Revelation one. Genesis one. He does it all over again in Revelation 20 and he's been

doing it all the time. All is a consistency about the book. Well, of course we come back to Genesis one and we say. What is this written for? You see the superficial scientific critic. He won't believe the Book of Genesis can possibly be true because Moses hasn't given you a survey of all the mode and material of creation. That is to say that because it doesn't anticipate space travel and nuclear fusion, it couldn't be true. Well, I say they're going to demand of Moses that he should write all that's got to be revealed about creation. He might still be writing for man. I don't know. But wouldn't he lay himself open to the criticism of the self-same people if he used up the bulk of the Bible, telling us all about the fabric of material creation and we were all dying in need of a savior. We should all be dead and buried before ever we got to redemption. No, he was writing primarily not for you or me, but for a nation of slaves that had just been redeemed out of Egypt, who were so steeped in idolatry that when Moses left them, even Aaron made a golden calf.

[00:31:00] And you want him to take his time. All about astronomy and conchology and all the other ologies. He said, I've only got one theology I'm going to give you, and that's Soteriology. He said, What's that? Salvation teaching. Just dismisses it quickly, gets on with the story. Now for another moment or two and let us finish. What about the question of these days? Some say they can't possibly be days of 24 hours because there's no sense in it. What do you say? Supposing? Supposing we say each one of these days is a million years. Well, in half a million years was pitched up and the other half a million years was light. Well, they'll all pitch dark again. Well, the whole thing would be all I'd done every time. Every day came round, wouldn't it? That's not much good. Well, what constitutes a day and night? What do you say? So far as we are concerned, the revolution of the earth on its own axis and the relationship to the sun. I see. So in the fourth day, the sun is put there to rule the day. And from that moment, of course, from that moment, it must be 24 hours, mustn't it? Day and night. About what did you do with the first day and the second day and the third day? By the time the sun's there and you got evening and morning and you say, Well, now we're up against it.

[00:32:22] This is 24 hours, isn't it? All right, let's come a bit further. It says, and God rested the seventh day, verse two of chapter two. And on the seventh day, God ended his work, which he had made. And he rested on the seventh day from all his work which he had made. So God was tired. Was he? Or you say, no, don't be blasphemous. He says that they that the holy one neither slumbers nor sleeps. He's never weary. Well,

why should he say he rested on the Sabbath day? All right, Ron, we read in the scriptures that different ones at different times have spoken about a rest that remaineth for the children of God and Hebrews four pursues it until at last is it wasn't. So in the case of Moses. It didn't come in the days of Joshua. It didn't come in the days of David. There remaineth yet a Sabbath keeping a Sabbath ismos for the people of God future. How do you say yes, I know it's coming. The book of the revelation says the thousand year reign of Christ will be the Sabbath. Well, if that 1000 years is one day in God's work, then the other six are 6000 years that we're getting perilously near or blessedly near to the end of God's working week. Foreshadowed. Now, these these six days don't tell you that God did everything that was necessary just in six days or 24 hours.

[00:33:50] It's just a survey and a quick survey. And here's one thing to ponder. The word which is translated, created and made. The word made. I haven't time to turn to all the passages. I'll tell you a few of them. Numbers 1411. Supposing we look at that as a sample and the rest you'll take down or you'll listen to and you'll look up for yourself. Numbers 1411 And the Lord said unto Moses, how long will this people provoke me? And how long will it be ere they believe me? For all the signs which I have shown, abandon signs showed the other references are judges. 617 Psalm 6817. Psalm 8810. Now they'll be recorded on this tape and if you haven't written them down, you'll you can have them over and over again until you get them. Now, look, this particular expression signs, which I've showed them, that word showed, is this word made. And it comes all, I think about 19 times to show. And there are some who believe that he doesn't say that God created a mind that God created and showed to Moses. In a series of six visions that occurred in six consecutive days. So will you see the sketch of the age that this now gives you? Draw a long line across a sheet of paper at the bottom.

[00:35:22] Now, at either end of that long line, put seven steps going in two opposite directions. You see? Like that. Now put a little man there and a little man there at the foot of the steps. And a little man at one end is Moses and a little man at the other end is John. Now we're going to John in the book of the Revelation. He's looking up a series of seven visions. The Occupy the bulk of the book of the revelation to a creation that hadn't come then. And Moses is looking up a series of seven visions to a creation that was already passed. In neither case does it commit God to occupy 24 hours to do the whole creation. It was shown to Moses in a series of visions that occupied that time. But the great importance is that this was foreshadowing. That's the reason. A purpose of the

ages. That's why it's six days and seven. And once we start that, you yourself can collect your evidences. We have six days. Followed by seven. By the seventh, there's seven days. Then we move up in Israel's history and we have a feast of weeks. God intended they should remember seven weeks between Passover and Pentecost. And then we have seven months because in Israel, the festival year practically occupies seven months and the rest of the months just mark time till you get around to the beginning of the year again.

[00:36:49] So we've got seven days, seven weeks, seven months, and then we have a Sabbath year. Every seventh, seventh year, God guaranteed the harvest would last over. So we have days, weeks, months, years. But then you get the jubilee, which is seven times 7 or 49 and the 50th year of Jubilee when everybody goes out free, all sins forgiven, all inheritance that was forfeited goes back again. And then that's not, not not nearly so. But you have Daniel's prophecy of 70 times seven, and then you get the 6000 years with the 7000 years as the Sabbath keeping and then a new creation and God all in all. So you see how much we're going to lose by just cavalierly throwing aside the Book of Genesis, because the scientist who has never read it just ended in December, sees it and says no one in this scientific age can possibly believe the first chapter of Genesis. I think the very seriousness of the challenge makes it necessary that we should give it most careful and patient consideration. Well, now, next time we meet together, I want to take some of the serious consequences. And I hope that you will come to the conclusion when we looked at them that if Genesis one isn't true, it doesn't matter what happens because I've got no gospel to preach. But I'll leave that for to speak for itself when we meet together next time.