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[00:00:02] We are considering, as you know, this series. In the Chapel of the Open book. Under the heading of the finished work. Some of the teaching that we get from the early chapters of Genesis, the beginning of the whole thing. I think it's a wonderful thought to think that we can get folks with some measure of ordinary, decent intelligence to be willing to set apart 20 minutes once a week to look at a book which is so discredited as the book of Genesis. But we're beginning to find that it has a word to speak to us even in our modern times. And that's where we are coming now. I'm asking this question What was the Dominion given to Adam? You remember, don't you, that I can go over these too many times because of the limitations of our time? But I'll remind you that we practically came to the conclusion that the word Adam meant a shadow. Or a likeness. That we found that when Cain was named. The word means I have gained. When Abel was named, it meant something transitory. When Eve was named, we are told it was because she was the mother of all living. And when Seth was named, it was because he was set or appointed. Well, it is very strange that the one name we wanted most hasn't got a definition, but it has. For the root word of Adam and the root word of the Hebrew for likeness are the same. So Adam is the likeness of the image of God.

[00:01:42] Don't you see? Christ is the image of the invisible God, the express image of his person. And Adam was a likeness, a type, a symbol down here. Well, then, if that's the case, there's every possibility that the Dominion given to the shadow will be a shadow dominion. And one of the things I think which is characteristic of our times, we've mistaken the limitations that we should have exercised. And we are going out into the blue. Shall I remind you of a quotation in the Prophet Isaiah? All Lucifer, son of the morning. Thou hast said I will be as God. I will set my throne above the stars. I will be like the most high. That's Lucifer. And you see, one of the things that God did in the first chapter of Genesis was to limit. Limit by making a firmament which was called heaven and which the prophet Isaiah says was spread out like a curtain or a tabernacle for God to dwell in and limitation. Are you beside yourself or what's happening to the scientist of today? Is he going off on an exploration which is going to work out to his destruction? Well, I'm not the only one who can quote the words of the gospels that the rulers of the earth are fighting in their hearts when they're looking after the things that are coming on the earth. So you won't do us any harm to look back at the original charter and see what God gave to Adam and then see what the New Testament says that shadowed.

[00:03:19] And if we can get that crammed in the next ten minutes, well, we shan't be performing a miracle. We'll be getting near to it. So without further introduction, Genesis one. Verse 56, and you remember that the word Adam occurs there. So I'll put it back. And God said, Let us make Adam. After the likeness of our image, our retranslating, and let them have dominion over the fish of the sea, over the fowl, of the air, over the cattle, over all the earth, and over every creeping thing that creepeth upon the earth. The Dominion was limited to the earth and its lower orders. Now, with that in mind, turn will you to a divine commentary Psalm eight. This has been written with that in view. But here we are now going to see that this looks back to Adam, the first and is looking onward to Adam the second. Psalm eight. O Lord our Lord, how excellent is thy name in all the earth? Who hath set thy glory above the heavens? Out of the mouth of babes and sucklings as they were ordained. Strength because of thy enemies, that thou mightest still the enemy and the avenger. There's an enemy that's very dominant in the beginning. When I consider thy heavens and the work of thy fingers, the moon and the stars which thou hast ordained. I say to myself, What is man that thou art mindful of him and the son of man that thou visitest him? And then he answers there is made him for a little period not merely lower in status, but thou hast made him for a little lower than the angels, and has crowned him with glory and honor.

[00:05:05] Those two words describe the high priest's garments. There has crowned him with glory and honor. Thou madest him dominion over the works of thy hands. Thou hast put all things under his feet. And then he quotes once more sheep, oxen, beasts, fowl of the air, and so on. Well, now, will you turn without more ado to the New Testament commentary? I think you far rather have an inspired commentary than I go yarning on about it. So Hebrews chapter two, where you will see the Apostle picks up this very passage and extends it. Hebrews Chapter two. He says in verse five, For unto the angels, hath he not put in subjection the world to come whereof we speak, or no one in his senses would put that in. I think if angels never had any rule over any place because it would be beside the mark, wouldn't it? But he says, although that was true, so far as the days gone by are concerned, an angelic rule which has been put aside, that's not going to take place in the future. This is what's going to take place for one in a certain place, testified, saying, You see, writing to the Hebrews, he didn't even have to say Psalm eight because they knew it was in a certain place, testified saying What is man that thou is mindful of him or the son of man that thou visitest him.

[00:06:32] Thou madest him a little lower than notice the margin for a little time or a little period lower than the angels. Thou proudest him with glory and honor. Thou didst set him over the works of thy hands. Thou has put all things in subjection under his feet. Now comes the change. No sheep, no oxen, no beast, no fish of the sea. But this is what it says. For in that he put all in subjection under him. He left nothing that is not put under him. But now we see. Not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. That he, by the grace of God, should taste death for every man. This man has turned his back upon Adam the first. And he's looking to Adam the second. He says, Oh, I know it says sheep and oxen that was given to the shadow, but the true dominion was so vast that there's only one exception. Who is not under it that God the Father. What a statement. So will you get this confirmed by looking to Ephesians chapter one? It's good sometimes to have a double passage. Ephesians one. He speaks about Christ being raised from the dead in verse 19 and the power that was wrought in Christ when he was raised from the dead and seated with his own right hand in the heavenly places, far above all principality.

[00:08:00] Now, do notice this No sheep, no oxen, no fish, no creeping things. Far above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come and hath put all things under his feet. And again, not a single reference to sheep or oxen, but all things under his feet are principalities and powers, Thrones, dominions and names. Well, if there's one further confirmation of this, if you'll go back one Corinthians 15. So that's three references in the New Testament showing you that the Dominion given to Adam was only a shadow and the True dominion and its vastness belongs to Christ. One Corinthians 15, verse 24. Then cometh the end. Genesis is in the beginning. And the beginning in the Bible posits anticipates an end in view. It's not a beginning if you never get anywhere. Not in the true sense. So he says, then cometh the end. When he should have delivered up the kingdom to God, even the Father. When he should have put down all rule and all authority and power, for he must reign till he put all enemies under his feet. To the last enemy to be destroyed is death. For he hath put all things under his feet.

[00:09:23] Here it comes again, quoting Psalm eight, a once more. Not a word about sheep and oxen. But when he said all things are put under him, it is manifest that he is

accepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things unto Him that God may be all in all. Now, there are three references in the New Testament that definitely say that the psalmist was foreshadowing as Adam was foreshadowing a Greater Adam, a greater dominion. And the one is so vast that he says there's only one exception, and that is the father who put all things under him. What what did that mean? Well, now. When I go back to the Book of Genesis and look at the word dominion, I find that it is from a root word that means to tread down. To trade down like you trade a winepress. Isaiah 63. You see, the idea is already there. When the Lord said to Adam, he was put there to dress it and to keep it the word keep as an idea of watching out, there may be an enemy in the vicinity. So the Dominion is already anticipating an antagonist, the Dominion. Now, when we look at these things, we begin to ask ourselves. Was the first name sidetracked. In the Garden of Eden. What was the temptation? We'll come to that in the course of our studies, but I don't think it'll do any harm to anticipate so many, many have put about the idea that Eve tempted Adam into sexual intercourse, and that was the sin as to blot out from the minds of every one of us the insanity of such a case.

[00:11:22] God created man and woman for that very purpose and sanctified it. The temptation in the garden was knowledge. Knowledge and the the sneer of the evil ones is God's liberty. Here He's given you a dominion over the cattle and the beast. And that. I couldn't let you in on her secret. And you shall be as gods. And that's where we are today. All our thoughts are on the vastness of human knowledge. What limits are there? Well, I mean to say I read with astonishment. I wouldn't like to misquote. How many million dollars are going to be set apart by Kennedy to be sure to get a man on the moon within so many years? You see, if you read that in Alice in Wonderland, you just chuckle, wouldn't you? Don't you see? The more these things are being advanced, the more we are playing into the hands of the evil one. Whereas God says, I've given you a limited dominion and slowly last a little time, and then when you're ready for it, you'll be translated. Don't you see what the evil one did? He's doing it all the time. He's taking a young person and he's telling them things that they would be right to know when they were 10 or 15 years older.

[00:12:47] And they all go on luck with it. And that's what happened to our first parents in their infancy. We shall come to the next question, which is also a challenging one.

That in the posterity of Cain. This seeking out for something beyond the mere limitations that God has given you. Is that in the line of Cain? Were all the inventors? I guess. You not going to find fault with the inventions? No friends. I'm glad of them. Because for me to walk to Beckenham now will be absolutely impossible. I'm glad of the train. That's all right. But some of these things can be a part of the snare. A part of the snare. And if you'll read what the scripture says about inventions, you'll see there's another side to it. So we won't anticipate that. But if we come together, God willing, next time, we may have to go straight away to that as a supplement to this. So you see. The scripture is practically one, whether it's Old Testament or new, that there is a man named Adam who was a shadow of Christ. He's in the New Testament. Our savior is called the second man and the last Adam. So there's no trifling with that. He's made a little lower than the Angels, but he was tempted to say, Oh, well, why wait? Because the word ye shall be as gods.

[00:14:11] Could be the word that is used of the angels. Elohim is used of the angels as well as of God himself. And that's more or less where man is today. We are benefiting in some measure because it prevents you from feeling so keenly the curse which is on the face of the earth. That's avidya that it's a false security. And many of these things we shall have to way over as we go through. I hope that you will realize that this is an important thing. If this is showing what God intended man should do and be and we are very, very far removed, we've either got to say he intended human progress to I was going to say degenerate, but can progress degenerate? Well, the more we go, the worse we get, it seems, don't you? I mean, you look at the wars of, say, 1000 years ago. Well, they're flea bites to what happens now. All the possibilities that are waiting, man. As though at the press of a button, he'll bring about the fulfillment of the prophecy that the heavens shall depart as a scroll with a fervent heat, and he will be destroying himself and the very world that God gave him. Not a pleasant prospect, is it? Neither His sin nor death, nor was crucifixion by Christ a pleasant prospect. We've got to face realities, and that's one of the reasons why we are going back to the beginning to get them a little bit square as far as it would be possible.