

Sunday School - Roger Phipps - From Creation to the Deluge

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[0 : 00] especially verses 24 through the first verse of chapter 2. Then God said, Let the earth bring forth living creatures after their kind, cattle and creeping things, and beasts of the earth after their kind.

And it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind.

And God saw that it was good. Then God said, Let us make man in our image according to our likeness, and let them rule over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.

And God created man in his own image. In the image of God, he created him. Male and female, he created them.

And God blessed them, and God said to them, Be fruitful, and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the birds of the sky, and over every living thing that moves on the earth.

[1 : 20] Then God said, Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed, it shall be food for you.

And to every beast of the earth, and to every bird of the sky, and to everything that moves on the earth which has life, I have given every green plant for food.

And it was so. And God saw all that he had made, and behold, it was very good. And there was evening, and there was morning, the sixth day. Thus, the heavens and the earth were completed, and all their hosts.

Okay, a couple of questions then. First of all, just to get me moving back through in detail, what did he create on the sixth day? Okay. Keep going.

Let me say it loudly. The animals of the earth, terrestrial animals, and man. Mankind, if you will.

[2 : 30] So, I put a question there in the booklet because I was reminded. God said what? Let us make, help me out here.

Let us make man. Am I ever tempted to make God in my image? Think about the way I think about God.

Am I ever tempted to reduce God to a big man? Actually, the idols, all the false gods, of which we're aware, were all exaggerations of men's failings, weren't they?

They were vicious. They were arbitrary. You can go to any of the societies that had idols.

And they're always like that, aren't they? It's a perversion of God. Now, did you reconcile verses 26 and 27 with the warning that God gave to Israel?

[3 : 59] Israel. God said, let us make man in our image. Now, that warning to Israel in Deuteronomy chapter 4 came when God told them how to build the tabernacle and the furniture thereof.

Right? That is the warning. What did God tell them not to do? And you can even jump to, go ahead and jump even into the Ten Commandments, or as some have said, the Ten Suggestions that God gave to Israel.

What did he tell them not to do? Make idols. Make any graven image.

Some people have exaggerated that and said that means any statuary or any... There are some people that you go to see once in a while in Holmes County that won't even take pictures.

That's the reason. It doesn't mean that they think they're going to be captured somehow by a camera. That's... Somebody made that up. That's not true.

[5 : 12] The reason the Amish do not take pictures is a removal out of its context of that verse. But God told them you won't make any image.

Why? Actually, in Deuteronomy chapter 4 verses 15 and 16, he said it specifically. Nobody's going to look that up, are you?

Yeah. So watch yourselves carefully since you did not see any form on the day the Lord spoke to you at Horeb from the midst of the fire. Okay.

The reason God told them, don't you make an image, that meant don't make an image that represents me. That is God.

That's what he told them. Why? Because God is... And this is from John. When Jesus spoke to the Samaritan woman, he's sitting on the well of Jacob.

[6 : 14] And what does he tell her? God is... Spirit. And they that worship him must worship him in spirit and truth. God is spirit.

So, now I have to reconcile these, don't I? Because God said, let us make man in our image. Okay. So, what are we going to do with that? Okay. Then I'm going to...

See, if you don't answer, I'm going to make the suggestion. I'm going to make the suggestion. Go ahead, Joe. Well, Christ did eventually bring himself in an image.

Jesus Christ became an image. Okay. Image of God. Jesus. It is the image of God. Okay.

[7 : 13] The Son of the Son. Is Jesus the image of God? He is God, of course. Okay, then... So... He is...

The image of God. That is in there. But... He's more than that. In the beginning... Was the Word. And the Word... Was with God. And the Word... Was God. And the same... Okay. Now...

By the way... And this might be the time to get into some Christology here. In my personal opinion... In my personal opinion... Turn to...

Turn to... Someone... Please. Turn to... Oh... This would be in special revelation.

[8 : 11] Turn to... John... Chapter 1... And read that verse 3. I stopped it. Someone else...

Turn to... Colossians 1... 16 and 17. And someone else... Please raise your hand... Turn to Revelation 13.8.

This is not that... But God... Going back to the Garden of Eden...

They walked... With God... They could see... There was an image... God... Somehow was an image... In the Garden of Eden... Because... We're going to get there. Okay.

We are getting there. Okay. Okay. Someone... Please... Tell me... What does... God tell us...

[9 : 04] In John... Chapter 1... Verse 3. Who made all things? The Word. Jesus.

Because later on... You're going to read... And the Word became... And... Dwelt among us. We're going to be celebrating that. Before too long...

Aren't we? That's the incarnation. So... Someone else... Tell us... What... What did he tell us...

In Colossians 16 and 17? And he's talking about... Jesus the Christ. ■...

So... This is... Pretty important stuff. By the way... The rule... Dominions... And authorities... And powers... Are... are not necessarily earthly.

[10 : 13] That also includes angelic beings. They are created. So, who created it?

Jesus, acting as part of the Godhead. Jesus created. He was active in the creation. Remember from your second verse, chapter 1, verse 2, the Spirit of God hovered or brooded as the eagle broods over her nest.

The Spirit of God brooded over the deep. So, all three of the persons of the Trinity are active in this creation. Otherwise, when we read God here, and God said, that's a plural.

That's a plural word. And it gives, it does not prove Trinitarianism, I will admit, but it allows for it.

So, it's a plurality there. Now, I don't understand that. I do not understand how the Father, Son, and Holy Spirit are one God in three persons.

[11 : 34] I don't get it. But that's okay. I think John and I were talking last week, and I mentioned to him. I don't understand how to produce electricity.

But it doesn't keep me from using a light switch. I don't understand how to build a car from scratch, but I still drive. Not real well, but anyway.

Anyway, so when my, I'm never tempted this way, but when someone you know is ever tempted to say, well, I don't really understand how that works.

I'm not going to believe in it. That doesn't keep you from doing a whole lot of other stuff that you don't understand, does it? So, what I'm doing there is looking for an excuse not to believe. I'm not really proving a reason for a lack of faith. I'm just looking for an excuse for it. Because I very readily will use many things I don't comprehend as far as thoroughly.

[12:57] So, one more. Because this is important in understanding the Jesus as the Christ in the eternal purpose of Christ.

And it comes from Revelation. Did someone look that one up? All who dwell on the earth will worship as everyone whose name is written has not been written.

From the foundation of the world, the birth of the life of the land, the earth of the flame. God's eternal purpose in salvation is in Christ.

And again, it's eternal. God did not have to react to it. The formulation of that is that the lamb is slain before the foundation of the world.

That is, so, rolling all that back into these verses here with the sixth day of creation and what God said, let us make man in our image.

[14:12] In my personal view, for what it's worth, my personal view is that the image that man would have physically, as well as mentally, was already predetermined by God.

That this is something of a Christophany. And I think that, well, we'll get into it. We'll see how it plays out.

Anyone else before we move on? So, Roger, sorry. Yeah. What are you saying with the image of God?

The image of God is? I personally believe that it has to do with physical as well as spiritual, moral, and mental. That the created in our image has to do with God had the plan for our physical bodies in eternity.

In Christ. In the garden, it says that Adam walked with God, and God did not have a lot of doing it.

[15:33] It seems that maybe there was a manifestation, and maybe in a physical form I do that. God's thought anyway. And we're going to rehearse that when we get there, aren't we?

Well, I'm sure we will. I'm sure we will. Okay. So, look at verse 28 there.

And this has been a recurring thing. And God said. And God said.

Now, in verse 28, this is the ninth time we have seen, and God said. What is different about this time than the first eight?

He blessed them. He gives them a command. To whom was he speaking the first eight times? Was he?

[16:47] And God said. Let there be light. And there was light. To whom was he speaking? He hadn't created any.

Okay. Okay. And, well, exactly. Say that again, Joe. Was he talking to Jesus?

Jesus and the Spirit. The plurality of the Godhead is speaking to himself. And God said. And God said. Let there be light.

And there was light. And God said. Let there, you know, all the divisions. And God said. And God said.

But this one's different. What? He's speaking to man. The first eight times we see, and God said.

[17:41] He's talking to the Godhead. He's talking to himself. I don't know how to word this. You know, I'm kind of limited as to my small mind here.

But he's talking to himself. But now he addresses man. What is he telling?

Okay. Now. Now we jump back into the theophany. The Christophany, I believe. And that is. He addresses man.

Was this a vision? Did Adam and Eve hear it? I believe they heard it.

And I believe they saw him. And I'll. And you've already mentioned it. Two persons have mentioned it already.

[18:44] About the walking in the garden. We just have to get there, don't we? But. Okay. Okay. Now. He gives them an assignment.

What is it? Be fruitful and multiply and. Fill the earth and.

Subdue it. And. Okay. The word. The word subdue. Literally means bring into bondage.

Bring it in. Into captivity. He doesn't say abuse it. Don't misunderstand me. But he does say bring it into bondage. The creation.

He puts the creation. At least the earth. Under the domination of. Man. Now.

[19 : 43] Well. Even in the sin. We're going to see. That man. Had dominion. Because. What else fell. Beside man. I know. We're jumping ahead. But. Since you brought it up. We're going to. We're going to chase that rabbit. Just for a little while. And I'm not going to chase it very far. What else fell.

Creation. Everything fell. Everything fell. Everything fell. When man sinned. So. Let's back up here. Now.

He is supposed to subdue. Or bring into bondage. Creation. And he's supposed to. What's he supposed to do with the animals? Rule over them.

Or dominate the animals. Now. It's going to be easy at first. Isn't it? Apparently. Apparently. It's not going to get easy after that.

[20 : 46] That's. That's about eight chapters ahead of where we are right now. So. We'll. We'll wait on that. Okay. Now. No one else.

The reason I put these next questions in. Is just to remind me. Okay. So. No one else has been. Ever. Thought that.

All of this is occurring in the garden of Eden. Right? See. I used to. I just kind of.

In a. In a light reading. I would tend to read right over it. And I would. Picture in my mind. That all this is occurring in the garden of Eden. But he doesn't say he's got him there yet. So.

Where is. The order given. To. Or to where is the order confined. If you will. He specifies it. Rule over the. Earth.

[21 : 44] Earth. So. He's not confined. Just to the garden of Eden. This order goes to the earth. Same thing goes with the food.

Doesn't it? What. What did man give. Or what did God. Give man to eat. Vegetation.

Boy. I sure. I sure. Miss the. The. Bacon and fish. But. No. It. What did he give the animals to eat? The vegetation. Where did he tell them. That they could get it? On the earth. So. Right now.

Man is given dominion. Of. The earth. We'll get into more detail. In the next chapters. Won't we? All right. Now.

[22 : 46] What did God. Leave. To create later. Look at verse one. Of chapter two. Says he finished it.

I'm done. I'm done. Which brings us now. Let's go ahead to. Chapter two. Verses two and three. Go ahead and read those quickly.

And. We'll ask ourselves a couple of questions. What did God do. In these two verses. He what? He what? What does that word mean? When it says. Was God tired? That's right.

The word actually means. When it says he rested from it. He ceased. The operation. He. It was done. He had finished it.

[23 : 51] Right? He ceased the operation. So God rested on the seventh day. What did he do? He blessed the day.

And he what? He sanctified it. What does that word mean? It means the same thing in Hebrew. That it means in Greek. He set it apart.

It's the same word. If we were reading. And. If we were reading. In a. In. What we call. Commonly. The New Testament. The book. The letters to the churches. We will see in there.

Things like. Sanctify God in your hearts. That the Lord.

We are sanctified. Sanctified. In Christ. We are. Set apart. And it. By the way. Is the same word. Or the same root. From which we take the word.

[24 : 54] Saints. And. Holy. It means. So when God says he. When God is holy. He is. Set apart.

He is. Apart. Later on. That's going to be real important. In the law. law. Because.

When he delivers the law. To Moses. Am I doing something wrong here? When he delivers the law. To Moses. God is going to say.

I will be. Holy. In front of you. I will. Sanctify myself. With you. He sanctified himself. In Pharaoh.

He said. I. I. I will be glorified. In Pharaoh. Why? Because. In judgment. In. To Israel.

[25 : 52] Especially. In the giving of the law. He is going to be very strict. With what they do. With the incense. And what they do.

With the altar sacrifices. And the fire. Remember when they. When Aaron's sons. Offered strange incense.

To the Lord. What did God do? He killed them. And then. To Moses. He said. Don't you let. Don't you let Aaron.

Leave that. Tabernacle. He may not. Mourn them. He may not. He has the ephod on. He has the anointing oil.

He may not leave the sanctuary. Not even for his sons. He. He was pretty strict. He was pretty strict.

[26 : 53] I'm glad. I live now. Now. In this dispensation. We are given these instructions.

So that. He says. So that. I don't misbehave. But. None of my righteousness.

Comes from. This. Now. That kind of comes. To the Sabbath day. Here. God blesses it. When's the next time.

It's going to show up. Because this is very early. And you know. This is right after. He finishes creation. Right. He blesses the Sabbath day. He makes it holy.

Now. When's the next time it shows up. Did anybody. Look that up. It shows. Actually. A little before the giving of the law.

[27 : 48] It shows up. When God gave the manna. To Israel. It. If you. Let's see.

It will show up. I think. In Exodus. Chapter 16. When. When God gave manna. To Israel. In the wilderness.

He said. You can collect it. These days. And on day six. You collect. Twice as much. Because tomorrow.

There won't be any. There won't be any. Now. On days. One through five. And I know I'm digressing here. But.

Just as a matter. You can check it out. But on days. One through five. If I collected. Two days worth. What happened to it? It. It got worms.

[28 : 44] Right. There were worms in it. And if I. But on day six. That's not going to happen. And. Because. Tomorrow.

You don't go outside. Roger. Or whatever my name. Would have been in Israel. But. You don't go. You're. You're not going out there. To gather it.

Not only will there not be any. But you better not go looking for it. That's going to be a deep. Big deal in the law. Now. And then later.

It is going to appear. In the ten words of the law. The ten. Commandments. It's going to appear. Remember.

The Sabbath day. To. Keep it apart. Keep it holy. To set it apart. And then later in the law.

[29 : 40] He's going to make it explicit. With. Not only. How to set it apart. Like. You shall not go out. And gather. Gather wood. You won't do.

Your usual labors. You'll take care of your animals. Just. What has to be done. But you're not going to do. A lot of extra stuff. He's going to tell Israel that. Now.

Some of us. Were raised. In traditions. That kind of extended. That into today. Right. But in Romans. Chapter 14. Paul said.

Look. Some of you regard. One day. Specially. Right. You can go ahead. And look this up. Some of you regard. One day. As special.

And some of you regard. Every day. As alike. Let each. Now here. And I have to be careful. With this. Because. Well.

[30 : 38] You've never done it. But you've heard. You know somebody. Who's done this. Well. When he says. Let each man. Be fully convinced. In his own mind.

That means. I get to make up. My own theology. And my own doctrine. Right. That's not. What he's saying. He's very specific. Here. About what each man.

Can. Be fully convinced. About. It. This doesn't mean. Everything. Everything. This doesn't mean. Everything. By the way. In the Pauline epistles.

They're almost. Evenly split. I think you will find. When you read them. And study them. I think you will agree. They're almost. Evenly split. They're about.

Half of it. Is doctrine. Theology. And doctrine. Theology. Is contained. Within the doctrine. I'll give you that. Theology. And doctrine.

[31 : 32] Is about half of it. And the other half. Is behavioral. The. Do this. And don't do that. Now. Never is it given.

And never may I. Construe that to mean. That my righteousness. Is found in that behavior. That's not what he says. My righteousness. Is entirely founded. Upon the finished work of Christ. Amen. Any other reliance. That's why we sing. I have no other argument. I have no other plea. It is enough that Jesus died. And that he died for me.

And as I study this creation. I am increasingly amazed. And I see what David is saying. [32 : 31] When he says. When I consider the work of your hands. In the heavens. What is man? What is man? That you're mindful of him. And even more so.

I think of the. Billions of people. And who am I. That he loves. Me. I. The grace of God. Is astounding. The more we look into what he's done. And who he is. I'm sorry. It does. All in. At least. Certainly mine. Certainly mine. So. In this day. In this dispensation of grace. We realize that we're not under the law. We're under grace. We know that. And today. Any day. Is the same as another day.

[33 : 31] But. But I do need to still be careful. If I go. For instance. And I'll just use a personal example. We haven't been there.

And probably. I doubt that I'll go back. We have some Amish friends. They're very strict Amish. But when I go there. I'll restrict my freedoms.

That I have here. I'm not going to go in short pants. And. And Sherry's not going to wear. Slacks. When we go to their house.

It's not because it's wrong. It's not because I think it's wrong. It's because I have a respect for their conscience. And I do believe in having talked to them.

That they. Well. I believe that. That she's with the Lord. And he's soon to be. But I. In having talked to them. They have reaffirmed that.

[34 : 31] Yes. You're saved by salvation through grace. But. But. But we have the Amish way. And we. And they have some other reasons.

On that. But. That's an aside. Today. I don't confuse it. But God did. Here. Set aside. The Sabbath day.

However. He's not going to mention it again. For a long time. Not for a long time. Until. They're wandering in the wilderness.

And he gives them manna. So. The Sabbath belongs to the law. Now. I don't want to.

Indicate there though. We. We have Christian brothers. And I do believe. They are brothers in the Lord. Who will say that Sunday.

[35 : 29] Is the Christian Sabbath. And. And they're very. You don't. You know somebody like that.

Don't you. Sunday is the Christian Sabbath. And. Yeah. Well. Yeah. They.

They. They would. Um. But it's not just. It's not just Amish. You. You know. Presbyterian. And. Anybody in the reformed tradition would.

Uh. And. And many people in the Mennonite tradition. I know from. The past. Would. Looked at it that way. And preached it that way.

Now. In this day. We don't really have a Sabbath. You know. The same way. The same way.

[36 : 25] We don't have. Certain other rituals. That. These are defining rituals. And it's by this. The grace of God is ministered. That's.

That's. That's. That's not true. The grace of God is ministered through. Faith. In what Jesus did. That is.

God's gracious. Because. He decided to be gracious. He. He didn't. Tells Israel. By the way. He tells Israel.

Look. It's not because you were so good. That I. That I called you. It wasn't because you were populist. That I called you. It wasn't because.

You were above all the other peoples. That I created. That I called you. He said. I called you because I decided to. I set. My love. On you. So.

[37 : 22] It's important for me to realize. That the grace of God. Is amazing. And I don't say it lightly. It is amazing. So.

Let's keep rolling. So. In day seven. He sanctifies the day. Today.

One day as an. As another. We know that. But. But. If we have a brother who is weaker in faith. And then decides that. It's important to set. One day apart from another.

We're to. We're to bear that burden. If we can. That's Romans chapter 14. By the way. It's a good idea though.

To set aside a day. That we gather as a body of Christ. Because we are called together. Now. The habit.

[38 : 20] The habit was. As Paul. Reiterated. Was it to the Corinthians. The first day of the week. That they gathered. That's kind of how we got.

In the habit. I believe. But. It's important to note. That that wasn't given as a commandment. Gathering.

Was given as a commandment. But the day you gather. Wasn't necessarily. But we are together. As a Christian body of believers. Most all of the spiritual gifts.

That we are supposed to work on. All but one. Are done within the body. There's one that is done outside the body. Evangelism.

That's done in the world. Everything else. That we are told. Do this. One to another. He is talking. He is talking to Joe.

[39 : 22] And Joe. And Steve. And me. And. Right. He is talking to us. As a body. Okay. Now we start adding some detail.

And verses. Starting with chapter 2. Verse 4. Look at chapter 2. Verses 4 through 7. If you would please. How does that begin?

We have two things. That I'm going to ask you about it. Verse 4. What does he say? This is the account. This is the account.

Of the heavens and the earth. When they were created. In. The day. That the Lord God made.

Okay. Now. Hang on. I just thought. We just read. That he finished it. Now we're back into. This is what he did on the day.

[40 : 38] This kind of harks back to. Nathan's study. A few weeks ago. About reading your Bible. And. And the. And understanding.

When we get word pictures. This is one of those word pictures. Here. The day is not. A 24 hour day. This is a time frame.

Right. This is. In that day. In the last days. On that day. By the way. Well.

No. I'm not going to go there yet. Hopefully. I won't go there at all. Sherry. Okay. Genesis 2.4.

Is the first time. That we see the name Jehovah. It's not rendered that way in your scripture. It's probably rendered. Lord. In all capitals.

[41 : 42] Right. That's. That's the way the English Bible. Usually does it. That is the name. And I know. I just say Jehovah.

Because that's the only one I can pronounce. I cannot pronounce Hebrew. Even. Remotely. But. It. What do they call that word?

The Tetragrammaton. Is that what that word is called? The. The. When. When the scribes wrote God's formal name. Jehovah.

When the scribes wrote it. They. Cut a new quill. We're told.

They baptized their hands. That's what all the washings were about. And then they wrote it without the vowel sounds.

[42 : 38] Without the vowel markings. Because it was a holy name of God. It was a given name of God. This is the first time we see that word appear. Yahweh.

Well. That's as close as I've ever been to it. I. I've never heard. An actual. Hebrew. Speaker. Say the name. But that's the.

The English. Term we use for Yahweh. Is Jehovah. Jehovah. And I. Well. Anyway. This is the first time. And it's just a matter of interest. This is the first time he uses his proper name.

Now. Wonder why. Oh. I think. My guess is. And as we go through. As you go through.

The first parts of Genesis. You see that Genesis is a history for whom. Specifically. Yeah. It gives a history of the whole world.

[43 : 39] But. Specifically. Especially when you get into the genealogies. Boy. We're all looking forward to that. But especially when you get into the genealogy. What do you find?

This is a history for. For Israel. God gave this to Moses to say. This is where you came from. This is how you got here.

Because. When we do get into the genealogies. We're going to find. That he's just going to trace it through one. Son. Specifically. And.

We'll get. We'll get there. Eventually. And it is. Somewhat interesting. But. Because of that. I think. This is why he uses. The given name for God here.

Not because. Always before. When we saw God. It was the Elohim. The. The plurality. Of deity. But here. He. We get both.

[44 : 38] We get his given name. And the plurality. So. Now. How do verses.

Five and six. Fit. Especially. In light of what we just read.

In chapter one. Verses. Eleven and twelve. And. And the only reason I ask. Isn't to throw. Isn't to. The only reason I ask.

Is when. When I talk to someone. And they start challenging me. I want to have thought through this. A little bit. Before. Before I.

Here we go. So. What do you. What do you say. It's almost like. It's back to the third day. Where. They had been arriving. And. Spoke and said.

[45 : 39] Let it. Your. Sprout. Vegetation. Plants. Free. Free. Sea. Sea bearing. Plants. I'm just. Thinking. In more detail. Additional. I think it's additional information. Personally. And. Especially. When you look at verse five.

Now. There are some. Who. Who will present it. As. This. Is. What God's talking about here. Is the actual planting.

Of the garden. He didn't plant the garden. Yet. Because he had no man to. To till it. That's what he said. So.

Otherwise. I get into this. Interruption of. Okay. Now. This says that he created the plants. On this day. And he created man. On this day.

[46 : 34] And here. I'm getting. And you will meet someone. Who's going to say. See. There's your contradictions. You will find someone.

Someone. Someone who has. Usually. It's a person who's rebelling. Well. Against their. Fetching up. Their upbringing. You know. And they're saying. Oh. I was in Sunday school. And I heard that. And. See. This is just stupid. David. When what I'm really doing.

Is saying. I'm telling God. That if I can't comprehend. Everything. Then I don't have to believe. Anything. Now.

I wonder. So. He's given us some detail. About. How this goes about. Now.

[47 : 35] Then I come up. To another question. Verse seven. And God formed man. From the dust of the ground.

Now. Wait a minute. I made a big deal. A couple of weeks ago. About saying. He created. Ex nihilo. Of. Of nothing.

Now. I'm saying. Oh. Wait a minute. So. How do I. How do I reconcile this? I'm not asking that. So. That you give me. The answer. I want to hear. I'm asking. How do I reconcile this? Check out the word.

Okay. The word does. Does. Does. We have to check out what the word means. The word does. Does actually mean small particles. Of.

[48 : 37] Formed. Formed. Oh. Formed. Formed. Okay. It does say he formed. It does mean what you would do.

Um. With something. Nothing. The word does mean that. Now. Does that negate. God creating man.

Or God creating from nothing. Okay. I don't want to. The dust was created. The dust was created. From nothing. And he formed Eve from a rib. It does not interfere with verses. Chapter one. Verses six. With the sixth day of creation. I forgot my verses. But. It doesn't interfere with. Male and female. Created he them.

[49 : 32] It doesn't. Interfere with that. It's just a little more detail. And it can be instantaneous. Joe. All the elements. Have been created already. I think. That's what I personally.

Look at. I personally think. That what he's saying is. And God formed man. Out of the. Elements that he had formed everything. There are no atoms.

In your body. That are any different. Than the atoms. Out there. It's how they're put together. And what their use is. At the time. So that God.

Can truly say. Dust thou art. And. To dust you. Shall return. But.

That's not all he says. The psalmist says. God knows our frame. That we are dust. God.

[50 : 33] Looks on me. And he. Oh my goodness. He looks on me. And he knows. My weaknesses. I'm very sorry. I wasn't paying attention. I don't know.

Should I ask? Does anyone need. A book. Or would you like one? Okay. Okay. I'll get. I'll get with you. I'm sorry. I didn't. I wasn't paying attention. I wasn't paying attention. I wasn't paying attention.