

And God said

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[0 : 00] A word you will find in the first portion of scripture we read together. The book of Genesis Chapter 1.

Genesis Chapter 1. We shall read again the third verse. Genesis 1 and 3.

And God said, let there be light. And there was light. Especially the word, and God said.

We will find this repeated in connection with every science of the Divine Will, which we have recorded in this first chapter of Genesis.

And God said. This is the biblical account of the genitals, the beginning of all things.

[1 : 34] That is, the beginning of all things in connection with God's creation. We are not concerned at the moment, but may then suppose what we are the biblical days, but may arise in connection with this account, when compared with the other accounts we have of the beginning of things.

Just to state that this is the biblical account. And that it is by no means unisolated account.

It is free, suppose, from now on, in the close of the book of Genesis. What we are told here lies at the foundation, at the very base of everything else we are told in the scriptures.

The whole words which are mentioned are God said. And here at the very base of the Bible message, we have the importance of the word of God.

God's book, God's book. And then the saying of God, or what God has said, is placed in the realm of first and fourth.

[3 : 41] And this, of course, is carried on throughout the whole life. There is a reference due to the word of God.

Simply because it is the word of God. Of course, I know that there are many who give their own interpretation of those terms, the word of God.

But with these we are not concerned at the moment. The word of God is that which we have written in God's book.

Where we have unfolded to us the thought of the eternal mind. And when we are brought to face, face to face with the divine design.

God did something and God has some ending view. The one is in order to the earth.

[4 : 53] The world that hopes for His pleasure. He called it into being, but it must show forth His glory.

And what His glory is. For we are told in the world. And of course, superbly in Jesus Christ.

Who is the brightness of the Father's glory. And the express image of His presence. Now, when it comes to bringing these words for others, and it is in the first of all comes to the fact of this.

God said, this is a fact. And then again, good power of it. When God wrote, it was done.

The psalmist reminds us of God. When His word went forth, there was immediate result.

[5 : 59] His word is the word of His pride. That is, on the pride of the world. And then partly, there is the finality of the world.

There is no repetition of it. He doesn't say one thing, none, or another thing afterwards. The word is finite.

There is no need for repetition. And of course, there is no room for improvement in all His works.

First then, the prophet. God spoke. God said. God said. He was not very aware that this formula is treated with the utmost respect of God's work.

It is something worth considering. It is something far, with far-reaching importance.

[7 : 14] That's God's work. He was not very aware. He was not very aware of what we call the semblance of God's work.

Please begin, is presented here as something definite, something which occurred as the beginning of all things. God spoke. And it is from this world of God that the universe takes its beginning, at least that it is the greatest to all, that the universe, as we know, takes its own particular character from the word of God.

Now again and again we find the prophets, we, the psalmists, and the kingdom of God to speak. You remember the word, Be not silent, O Lord, be not silent now. And again it says, Be not silent, not, bless thy beloved, those that go down to the pit.

His word is considered of the utmost importance. And this of course was one of the distilling-wisely characteristics of the God of Israel, of the yoga.

[9 : 13] As man passed it, with a God of the evil world above. He was a God who spoke. Again and again he broke the silence. Again and again he made known to his people that he was near.

Again and again he exhibited on where he had his own movements, leading them out from the hand of the enemy.

And all this in connection with the word of God. God spoke, God said.

Now of course we are face to face with sort of difficulties. One of course, one of course spoke to begin with, and I just mentioned this in passing.

To whom or to what did he speak? He said something. To whom did he say it?

[10 : 28] He said, not there be.

But immediately he spoke to God of Allah something. That was not there. He said not there be.

But immediately he spoke, there was something. When he spoke, there was light.

He suggested the darkness that breathed on the face of the water. And when he spoke, there was light.

And that is true of all else we have in this chapter of Gregory, God said. And what he said came to pass immediately.

[11 : 35] But his world is the link between what is formerly darkness and what is now life.

His world is the link between what is and what was not. It is the link between being and non-being.

Lest there be no from now onwards all that God says to us, all that is binding upon us.

From the time he spoke at the beginning and from the time he created man, all that is binding on man is this, what God has spoken.

Do you remember? Hmm. From the time that came to Eve, what did he say? Has God said?

[12 : 40] Now the emphasis is on this in Has God said? It was this word we say that called the universe into being.

Now, in the moral universe, the time to ask the question, Has God said? Is this actually so that God has said something?

Has God said? You know you come all the trees of the garden. You know you come all the trees of the garden. You know you come all the trees of the garden. You see the authority of that word, God said.

See the power of it. Hmm. And when this question is raised, Has God said? It leaves us face to face with the origin of all things.

When we get the moral sphere, when we dispute or discuss, or investigate this question for ourselves, we say, May God say this?

[13 : 48] And we often use that term without realizing the profundity of it. Has God said? Now that is the end of all controversy.

At least it should be. And will be, in the end. It's what God has said. Much of importance.

Now where is the power of this word? It wasn't a monthly commandment. It was a wishful thinking.

That immediately the word proceeded from its mouth. But we commanded to speak fast.

It was done. There was no disobedience. There was no reluctance. On the path of anything. It is, speaking, finished and complete.

[14 : 56] Let there be and there was. Now it is the same word that speaks to us in God's moral universe.

I see the power of that word. It is still the same. When God said let there be, He didn't, He did not merely initiate that process. That was to complete itself. But the word let there be, is still in motion.

It is that same word as Peter reminds us, that keeps the luminous in being. The word that spoke at the beginning. Consider the power of it. It is not spent yet. Now when he speaks to us, it says, No one speaks to us, say, no shaft, I am not.

No shaft, I am not. No shaft, I am not. No shaft, I am not. No shaft, No shaft, No shaft not.
It is the same word of power. But strange as it may seem, we have a denial power to disobey this word.

[16:15] That is the history of a man's creation in relation to God. that he has the power to say, No. To God. And that is the reason, the essence of all sin, it is all No. To God's Yes. No.

No. But on the other hand, see, how futile it is to say, No. To God, Yes.

How futile? Why? Because of the power of God's word. It is powerful. First we read that, Unto God, every knee shall bow, and every tongue confess, that he is God.

And every tongue confess, that he is God. Now that you could bring back about the power, the power of the eternal word, the word of the Lord, by which he created all things, and by which he governs all things.

[17:31] the futility of disobedience. It can only last for long, and it is bound to spell dough.

God said that. How what reasonableness to set yourself up against the word of God, that which God has said.

It is the, it is the utmost insanity. It's the very presence of all reason.

But it just seems so nice. The sábic informs us that he himself was brought into grace meant that his abilities, by thinking of the prosperity of the way he comes.

How they prospered in this word, and how they seemed to get things all their own way. It didn't seem that the word of God had any power. It didn't seem that he meant what he had said.

[18:46] Nor, the point of matter is whether he had said it at all. Now, now, now, these are the points precisely, at which we are often assailed, by the enemy.

It is still the question we have to accept. Now, if that can be explained away, then, everything in the moral universe can be explained away.

Then, everything in the moral universe can be explained away. As God said. And then, of course, there is the invitation and the enticement.

To act as if God hath not said. That's the essence of all temptation.

To act as if he hathn't said it at all. And that, of course, may succeed for a time. But then, the time of the awakening is coming.

[19:59] The power of the word will confront us at one time or another. Or others. We are now told of its authority.

That it is God's. But that authority does not seem to be accompanied with power. It was there in the beginning.

But we don't see it like that. But the time is coming to say that power will accompany authority. And the power will be commentary with the authority.

And then, every knee shall go. Every tongue confess that he is God. Consider again the finality of this word.

God said. This was all that was necessary. There was no room for anything else.

[21:10] He said it. It was done. It was too fast. It was too fast. It was too fast. It was too fast. It was too fast. It was too fast. And this is always the case with the word of God.

He said it. It is never unended. It is never unended. It is never changed.

It stands forever. It stands forever. And this is true at least of all that he said.

It stands until he himself terminates. Now as he speaks to us, as Lord of all confidence, as he speaks to us as the Governor of the Universe, this is what we ought to be persuaded of.

That it is he who does speak. And that that word is not faithful to a change. He has spoken once.

[22:23] It was heard again that unto the law, power belongs. This is what we call, call rationalizing your own conduct.

This is the way we try to get round what God has said. We are quite willing to admit that it has limited application, a special application.

that all diligently and dexterously we try to get out from under this obligation ourselves.

As if it did not lie to us. As if we were an exception to the rule. As if this was the fact that God has said it. Yet in consideration for us, that's not fair.

Change it. We can't even get out of it. And this is again the old temptation. He shall not die.

[23:35] He shall not die. It will be all right with you. Somewhere or whatever, the law, the barra law will be suspended in connection with you.

That is the old temptation. The old temptation. The old temptation. But this is impossible. It is impossible because God is God. And impossible because His word is His word. He said it. It can't be amended. It can't be changed. It can't be suspended. No creator has the power to change it in the slightest degree. No creator has the power to change it in the slightest degree. The it is final. The it is final. I apply this in conclusion to it. Not only I would arise standing before God. [24 : 44] But to the end which we have it applied in the New Testament to the salvation of God. God. God. He ascended times and unenvolved, namas, faith unto the Father by the prophets. God has spoken by the prophets. And it is He who has spoken by the prophets. God has spoken by the prophets. And what did He have to say by the prophets. He informs us of His design, His plan of salvation to the lost and the old. And this again stands fast. And here in is our hope. Here in is our salvation. God has spoken. He has spoken through the prophets. And He has spoken in those last days unto us by His Son. That Son. [26 : 01] The Son who is the brightness of His glory and the express image of His person. That's His personal glory. But what else? Who when He hath purged all the sins by Himself? Sucked out forever on the right hand of the majesty on high. The Son who is the brightness of His glory. The transcript of His person. The Son who is the brightness of His glory. The transcript of His person. The Son who is the brightness of His glory. The transcript of His person. The transcript of His power. The transcript of His- has spoken this. It is He who informs and apprises us of this. And this is steadfast. This is unchanging. And here, there is lust for to be in it. Come and I will give you lust. The Lord has spoken. He has spoken in His Son. He has spoken of lust for our soul. He has spoken of the purging of our sins by His Son. He has spoken of purging through the blood of the Lord. He has spoken all this. And this is a fact. It is a fact that is powerful. It is a fact that is final. [27 : 43] There is nothing else to come by way of speaking. He has spoken to us in those last days by His Son. And He has spoken to us. He has not only spoken to us through His Son. But He has testified to us all His Son. And as He is said, don't cry to fall. He addresses us concerning Him. As He addresses us through Him. What does He say concerning Him? This is His Son. This is my beloved Son in whom I am well pleased. Hear ye Him. Hear ye Him. This is the Father's testimony to the Son. Hear ye Him. I am well pleased in Him. And the consequence of that is you ought to be well pleased with Him too. I am well pleased with Him. And this is what He calls us to put our trust in Christ's peace. To commit ourselves to Him. In a whole soul act of submission, of adoration, of gratitude. [29 : 34] And this is what He says. And this is what He says. And this is what He says. And this is the word that cannot be proclaimed. The Lord hath sworn and will not repent. That all who put their trust in Him will find rest unto their soul. will find Him as a shepherd from the storm and a cover from the tempest. As provost of water in a dry place. As the shadow of a great rock in a weary land. God said. God said. And that applies. And that applies. And will always apply. It applies to the material creation. What He said is still going on. His word is still called. What He says in the realm of salvation is still going on. What He has said concerning His Son is still bearing fruit. And will bear fruit to the end of time. For think ye of Jesus. We are the Christ. God said. He is my beloved Son. In whom I am well pleased. What is He to us. Our destiny angels. on the answer we can return to that question. It is not whether we are this or that. These things are important in their own place. But the question of the utmost importance is this. [31 : 23] What think ye of Christ? Let us pray. Lord, Lord, do thou bless us according to the riches of thy grace, teaching us that thou art, and that thou art a rewarder of them that diligently seek thee. Thou knowest that we are poor and needy. Yet give us, we pray thee at home, that thou thinkest upon us. And then our very poverty will redound to thy glory. As thy servant understood and confessed when he said, give thy glory, it is in my weakness that I will glory, that the power of Christ

may dwell upon me.

Lift upon us the light of thy countenance and take away all our iniquities. For Christ's sake, Amen. Psalm 33. Psalm 33 at verse 6. The heavens by the word of God did their beginning take, and by the breathing of his mouth he all their hosts did make.

The waters of the seas he brings together as an heap, and in storehouses as it were he layeth up the deep.

Let earth and all that live therein with reverence fear the Lord, let all the world's inhabitants dread him with one accord.

[33 : 20] For he did speak the word, and done it was without delay, establisheth it firmly stoop, whatever he did say.

God of the council bring to the Lord, which heathen folk do take, and what the people do devise, of none effect doubt made. Oh, but the council of the Lord doth stand for ever sure, and of his heart the purposes from age to age endure.

We shall stand for ever sure, and of his heart the purposes from age to age endure. He said, and thumbs up to arrive. He should do the manifesting thenczenie andaid of others, and done it neither shall be mouth quelqu'un, as z cheat of days if he hatteth Mong semin translations or light...

All right, I certainly think you, your heart and soul besond the commonunder. Same word from Christ to his archae■■ Mehrspotony. May 2. The three whole indigenou hidden ones who were once so he was captured the■■■ of