

Man in a Perfect World (Part 1)

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[0:00] Genesis chapter 2 and we're going to start with verse 4, 4-7.

You might have heard the story about the little boy who asked his mommy a question. He said, Mom, is it true that we come from dust and that when we die we go back to dust?

And she said, Yes, son, that's true. And he looked at her and he said, I just looked underneath my bed and I saw a pile of dust. I think it's a man, but I'm not sure if he's coming or going.

I thought I'd start with that. I've been Genesis chapter 2. Let me go ahead and read verses 4-7. And that's the portion of the chapter we're going to take here tonight.

This is the history of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens. Before any plant of the field was in the earth and before any herb of the field had grown, for the Lord God had not caused it to rain on the earth, there was no man to till the ground.

[1:23] But a mist went up from the earth and watered the whole face of the ground. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life.

And man became a living being. Alright, we're going to stop right there. And that's as far as we're going to get. So, what does it say there in verse 4? This is the history.

And now we're, you know, we have looked at the progress of the creation. As it was kind of laid out for us day by day.

There in chapter 1. And so we're, last week we talked about the Sabbath. And what God's word had to say about that.

And the implications of that for us today. What that means to us today. And then verse 4 says, This is the history of the heavens and the earth. When they were created.

[2:19] And that's what we have here. In the day, then he says, In the day that the Lord God made the earth and the heavens. Now, a brief, kind of, just a brief little note here.

I think it's significant. And I hope you'll think the same. But this is the first time that we have the word Lord in Scripture.

And I know we're only to the second chapter. And you say, well, that's not a big deal. But you would think, especially as I explain, you know, what that word Lord is a translation of.

You would think we would find that word already. Have that already mentioned. But in chapter 1, you don't have the word Lord there. Not as it appears here in all capital letters.

And most translations do it that way. In fact, I guess I would be safe to say that all do. When it's translating a certain Hebrew word, and that word is Yahweh, you're going to have the word Lord there.

[3:24] And so that we can distinguish it from some other words or names or titles for God, most translators put it in all capital letters. So this is Yahweh there in verse 4.

The Lord God. All capital letters. And I think I have explained this before. And if you didn't hear it from me, you've heard it from other preachers, that Yahweh is God's divine, supreme name.

His divine name. All right, so now, then, we have two names for God that are mentioned to us in the Bible, in the first couple of chapters of the Bible.

Two names for God. Now, I didn't explain this when we got to the word God, but that is a translation of the Hebrew word Elohim.

Elohim, that's how it's pronounced, or at least that's how we think it's pronounced. Not how I think, that's how scholars think it's pronounced. We're not really sure how the biblical Hebrew was actually pronounced, by the way.

[4:34] Though Hebrew is not a dead language, it has gone through a number of changes over the years, and the way Hebrew words are pronounced today over in Jerusalem, or in Israel, not

necessarily the way that it was pronounced in the Bible back in Bible days.

We think it's Elohim. And Elohim appears in chapter 1, and it's usually translated God. G-O-D. All right. God with a capital G.

Now, the word means, as a matter of fact, let me just stop here a minute and say this, that Elohim is not, per se, a name, as much as it is a title, a title for God.

And the word means, the God of might, well, maybe, not just a title, but a description, God. God of might and power, who is the creator of all things.

That's basically, what we understand is the meaning of the word Elohim, and we get that, by its use in chapter 1, Genesis chapter 1. Then, we have Yahweh.

[5:49] Yahweh, translated again, L-O-R-D, in all capital letters, and this is the eternal, self-existent, immutable, covenant maker with man.

That's a mouthful, I know. But, this is the divine name, for God. And, the name, Yahweh, we can talk about a little of the history of the word itself.

I'm not going to do that tonight. It's quite an interesting name. It actually comes in the Hebrew from a word that is unpronounceable.

It's the tetragrammaton, the five consonant word, or four, excuse me, four consonant word, and with no vowels. Of course, the Hebrew doesn't have, many vowels anyway, but it's, it's unpronounceable.

But, it's the divine name, for God. And, it stresses his loving kindness. It stresses, his mercy, and his grace, his covenant.

[6:56] Now, there's a reason, the two names are combined here. And, they are, by the way, you notice that there in verse 4. You have the two names side by side, don't you? Lord, God. Again, Lord is the name, and God is the description, or the title, that, that is paired up here with, with the sacred name.

Now, there, there's a reason for that. Elohim, again, is used exclusively in chapter 1. And, it is so, because of the focus of chapter 1.

The focus of chapter 1, is the creation, the creation of all things. And so, you have Elohim, the power of God, revealed, there in chapter 1.

But then, Elohim is combined with Yahweh, in chapter 2, because the focus is now, fine-tuned, upon the history of man.

Not, the history of creation, in general, but now, we are now, focusing upon man himself. So, it's the history of man. And so, Yahweh is now, brought into the picture, because pretty soon, man is going to need, the mercy of God.

[8:08] Pretty soon. We're going to read about that, here. Going to need God's grace. And so, from here on out, really, throughout the rest of the Bible, we can say, even on into the New Testament, though the word Yahweh, is not there, is replaced by kurios, and Jesus becomes the Yahweh, of the Old Testament.

But the emphasis is on Yahweh, the rest of the way, because man needs a personal, relationship with God. That's what we were created for.

The cows weren't created for that, and the chickens, and all the other animals, that God created, there, in chapter 1. But man, was created for that, had a relationship with God, and so, the emphasis, now is on Yahweh.

The, relationship, it's a relationship, is the word that suggests that. Let's read on. Verse 5, before any plant, of the field, was in the earth, and before any herb, of the field, had grown, for the God had, or the Lord God, had not caused it to rain on the earth, and there was no man, to till the ground.

Now this might be a little confusing, here, what do you mean? No, herb, And, no plant, all those things, were already created. Well, there were.

[9:28] But, you, you need to understand, it's combined there, with the word field, plant of the field, herb of the field, and so, the reference here, is to plants, that require cultivation.

And, so, they require to be cultivated, so that they could produce a harvest, and that requires, then, personal care, and who's going to have personal care, over these kind of plants, that need cultivation, so that they can produce fruit, who's going to do that, since there's no man, to work the ground?

So, that's, this is just a transition, maybe, you know, making a point, of one of the needs, that, the earth has for man. And, and then I want you to notice something, kind of unusual here, at least, from our present day perspective.

It says, for the Lord God, had not caused it, to rain on the earth. Now, that's interesting. And then you get on into chapter 6, or verse 6, but a mist, at least that's the word that, the King James, New King James, selected, a mist, went up from the earth, and watered the whole face of the ground. Now, this is kind of interesting. Just from that verse, it's obvious, that God watered everything, that he created, all the plant life, he watered it, with a mist, or, maybe more accurately, it's dew, a dew, and not rain, a mist, or a dew, and it came up, out of the earth, which, by the way, you know, is an ideal way, to water, plants, and an ideal way, for vegetation to grow.

[11:12] Now, the question then is, if it was not rain, at this point, if it was just a dew, or mist, came up, out of the earth, then when did it first rain, on the earth?

Yeah. Well, I believe, that it did not rain, on the earth, until Noah's day. It rained, until then, when God sent rain, to flood the entire earth.

And so, prior to Noah's flood, God's way of watering, this planet, was by way of, a dew, very thick dew. And, vegetation, really responded to that.

And, we'll get to that here, in just a minute. Now, I believe this, for several reasons. And, it's not just me, I'm not, you know, there are quite a number, of theologians, and even scientists, that believe in creation, that believe this.

And, and they give these, several reasons. Number one, one thing that points to this, is the massive, cold deposits, that we have, on this planet. I would add, even, even oil.

[12:16] which were created, by the flood. That happened, when the flood came. And, of course, you know, the weight of the water, and the waters, came from the deep, as well as from, above.

And, the entire earth, was in turmoil, and things, all the plant life, was suddenly buried. And, so we have all the cold deposits, from that time, and the earth was covered.

Which points to the fact, that the earth was covered, with massive, massive amounts, of vegetation. Now, a mist, or a dew, method, of watering, was, apparently, and I think, accurately, the most conducive, method, for watering, vegetation.

And, it responded, quite well to it. Now, what about animals, and man? Where did they get their water? From rivers, and springs, and such, that came from, from, underneath. Number two, rain, and we know this, to be true, rain is detrimental, at times, and at times, even destructive, to the earth.

And, remember, God created a perfect world. And, everybody knows, you know, rain, rain, rather, leeches, the soil, from important nutrients.

[13:33] Right? It does. Rain washes away, enriched topsoil. Certainly does that. Rain causes gullies, and ditches, that destroy plants, and make, parts of the earth, uninhabitable.

Rain, rain storms, can cause destruction, of plants. And, all kinds of things, like that. Alright, now, that's all well and good, but, where is the proof, then, that rain did not occur, until Noah's flood?

These are implications, you know, the massive, coal deposits, and such. So, we must have had a lot of vegetation, and rain did produce that, probably, another kind of watering method.

And, and then we have, you know, all the negative, things of rain. All those are kind of, implications, that, we could, draw some assumptions, from these things.

But, where's the proof? Well, third, according to the Bible, rain was sent, originally, as God's judgment. God's judgment. Noah, God said to Noah, in Genesis 7, 4, for after seven more days, I will cause it to rain on the earth, forty days and forty nights, and I will destroy, from the face of the earth, all living things, that I have made.

[14:47] Implication is, that God is going to do something new, something different. Hebrews 11, 7, supports this. But, by faith, Noah, being divinely warned, of, or really, more accurately, about things, not yet seen.

What, what things, not yet seen? Rain, I believe. He moved, with godly fear, Noah did. Prepared an ark, for the saving, of his household, by which, that is, by the rain, he condemned the world, and became heir, of the righteousness, which is according to faith.

Alright. Four, then, the rainbow. Rainbow, you say, how does that, prove that we didn't have rain, until after Noah?

Well, after the flood, God made a covenant. Read about that in the Bible. Made a promise, covenant, with man. Made it through Noah. And, in that covenant, he promised, never to destroy, the earth again, with a flood.

And, God placed a reminder, of that covenant, in the sky. Genesis 9, 12, and 13. This is the sign, of the covenant. I am making, between me and you, and every living creature, with you, a covenant, for all generations, to come.

[16:06] I set my rainbow, in the cloud, and it shall be, for a sign, of the covenant, between me, and the earth. Now, the obvious, implication there, is that the rainbow, was something new.

Now, if it rained before, then there would have been, a rainbow before. But, this was something, brand new. And, so it had not been there before, because it had never rained, before.

Alright, so, let's move on, then, from there. And, this will be kind of the, maybe, first main point.

We're not going to get into, the actual, creation of man, and focus on that.

And so, first of all, we have Adam's creation. By the way, what time is it? My watch is working. I'll get my cell phone, and I'll pop that, every once in a while.

Alright, we have Adam's creation. And, verse 7, And the Lord God, formed man, of the dust of the ground, and breathed, into his nostrils, the breath of life, and man became, a living being, or soul.

[17:14] Alright, so, God formed Adam, from the dust of the earth. God is the potter. And, a little bit of imagery, of God being a potter. And, that's the imagery we have here.

He formed, like a potter would form, something out of the clay. And, so, God's the potter, and he takes a piece of clay, in a sense, and shapes it, on his wheel, metaphorically.

The Talmud, which is a Jewish law book, it says, and I quote, God took dirt, from the four corners of the earth, so that wherever man goes, he can say, I'm from there.

Or, I'm from here, rather. I, you know, I don't know, how accurate that is. A lot of places, I haven't been, but, but, maybe the idea, is right.

Alright, so, the picture here then, is, of God shaping the first man, and it's a tender, kind of a tender, kind of personal, shed that kind of light upon God, very intimate activity, of God.

[18:21] You know, maybe, we could visualize it, God's scooping up, some dust, and then he begins, to shape it. And, David describes that process, in Psalm 139, 14, I will praise you, for I am fearfully, and wonderfully made, marvelous are thy works, and that my soul knows, very well.

Fearfully, wonderfully made. This is a picture of God, scooping up that dust, or maybe, making that clay, and putting it on his wheel. He's the potter, and he's forming, forming man.

Now, the Hebrew word, for man, is, you know, you have it in the notes, but guess what it is? It's Adam, or Adam, in the Hebrew.

Come right over, into our English, and the Hebrew word, for ground, is Adamah. And, it's like God saying, you know, man will be called, earthling.

You know, what aliens call us, I guess, you know, earthling. And, we are that, because we, because God, has taken us, from the earth. Adam, Adamah.

[19:31] Alright? Man's dirt. That's what we are. We're dirt. You know, man's dust. Wives, you can call your husband, a clod. And, he can call you one too.

That's what you are. A clod. Did you know, you probably have heard this before, but, but, but, but, but, our bodies are made of, uh, 65% water.

And, uh, and then you add, that trace amount, add to that trace amounts of iron, phosphorus, sodium, calcium, potassium, magnesium, and chlorine, and a few other things.

And, when you figure it out, at today's market price, the total comes to \$4.50. Now, you know, I pulled this illustration from several years ago, so maybe the price has gone up.

There might be some inflation, you know, on, on that. I don't know. Uh, but, if you just think about it, you're, you're worth a \$5 bill with 50 cents left over. Basically it.

[20:36] Not too long ago, I ate at Wendy's, and I spent \$4.43, and that's seven cents less than my body is worth. Now, you put it in those terms, and really, you know, kind of makes you feel bad, uh, that we're not worth more than that.

And, uh, and so here is Adam, the first earthling, and he's the first dirt man, he's the first clod, and, uh, and God has just formed him out of the Adama, uh, the earth, and, uh, and he can't stand, he can't move, he can't talk, he can't sing, he can't speak, he can't feel, he can't drink, he can't remember anything, he can't, and a lot of us are still in that kind of shape.

Uh, he can't do anything like that, because, why? Because he's not alive yet. Not alive. And then God, uh, bends over him, and, and very carefully, and, uh, very tenderly, breathes into his nostrils the breath of God, the breath of life.

And then man becomes a living soul. And, uh, uh, there's not, not another animal God's created like that. You know, I have that being said about any other animal created, only man.

And so, don't listen to those wackos out there, say that man is just simply a, maybe a more advanced, form of a, uh, more evolved animal.

[22 : 04] Uh, it's not true. We're not. Uh, we're not at all. God breathed, life into us. And so, here's the point. Your value is not in the net worth of your body.

Be it 450 or, whatever, uh, we might come to. The real value, uh, also is not in the things you can do.

The value comes from the life of God breathed into you, uh, to make you a living soul. You're a living soul.

You have the breath of God in you. That's a pretty awesome thing. You think about that. And, uh, and so you were created then to live forever in a paradise that God has made just for you.

And, uh, what does that, did that paradise look like for Adam? Well, we'll have to wait until next time. I don't want to get into Adam's location. We, we'll talk about Adam's creation.

[23 : 06] Next time we'll talk about Adam's location. All right. Something about this planet. I think you'll discover that a little different then than it is now. And, uh, so we'll talk about that next time.

All right. Thank you. Thank you.