# GENESIS ONE

## The Creation

Tuck Stadler, who didn't believe the Bible story of creation.

Science has cowed us. We walk gingerly and even apologetically over the First Chapter of Genesis.

There have been individuals who felt ordained to role as champions of the Bible account.

William Jennings Bryan-Clarence Darrow debates. Bryan came off second best.

Darwin's "Origin of the Species" - Scared the wits out of us.

Evolution? Science has some things to tell us that are valid. This is a changing world. Fauna and flora have undergone some radical changes.

Museum - Bones of ancient dinosaur.
Museum in Chicago.
Brea tar pits in California.

No denying these facts.

There is a place where science can go no further. Here religion must take over. That is where Genesis begins.

"In the beginning God...." - Science has many theories about how the world came into existence. They all lead back to a big question mark.

We must either accept -

Eternity of matter.
Eternity of God.

Ninety-eight per cent of American people say Amen to Genesis 1:1 - "In the beginning God...."

What can we say?

Creation was —

1. Progressive and Orderly.

On six successive days.

Are these 24 hour periods? They could have been. They appear not to have been.

This is primitive man speaking.

But this is principally the order that modern man has established.

Creation was —

2. Good.

Essentially good.

Overall benevolence far outweighs the few minor irritations.

Good earth.

Sun.

Everything necessary to sustain life and make us happy.

Man's misery is his own making and not God's.

3. Man a Moral Being.

Evolution? Piltdown fraud.

There has been progress - but primitive man was not different from primitive people of today.

Sunday School class - Image of God.

Moral discrimination the chief divine characteristic. Man possesses reasoning power. Man is a creature of initiative and not just instinct.

Created for fellowship with God.

# GENESIS, CHAPTER TWO

## Moral Law

Throwing eggs against chicken house wall when I was a child. As far as I was concerned, it was just a lot of fun, nothing wrong in it. My mother seemed to feel differently.

Who was right? Mother or child?

Who is to say? What is it that makes an action right or wrong?

In this instance I had defied some adult prejudices, but my mother had acted upon some time honored moral principles.

1. Respect for property of others.

2. Waste is wrong.

3. Honor thy father and thy mother.

Who bestowed these moral judgments that my mother was forcefully trying to pass on to another generation?

1. Man the Measure.

Ancient philosopher - "Man is measure of all things." Man has invented moral law. Whatever is beneficial to man is good. Therefore, moral law is apt to change from generation to generation and society to society.

If this be true, some things that are right for us today were wrong for our grandparents -- some things right in Japan are wrong in America.

Headhunters in South America -- Is it right for them simply because it is customary in their society?

Ancient Romans exposed girl babies. Was it right for them and wrong for us? Your answer surely is no! But upon what basis do you pronounce your judgment?

2. Divine Origin.

If you are thinking that in this world there are some things that are eternally right and eternally wrong in any given society, you have put moral law beyond the measure of man and have given it a divine origin.

This is where Genesis Two speaks to us.

Genesis 1:31 says, "God saw every thing that he had made, and, behold, it was very good." This universe is essentially good.

There are natural aberrations just as in our body some cells may go berserk and we have cancer, so in the world of nature we have storms, etc. But the universe is essentially good because it is harmonious and orderly.

I never will forget the first time I put a geranium leaf under the microscope and saw the protoplasm flowing within the individual cells. A study of the world which is invisible to the naked eye will soon convince one of the awe inspiring orderliness of the physical world.

We see that man is not simply a creation of the physical body. God breathed into him the breath of life and he became a living soul. Some try to explain the superiority of man over the rest of creation by saying:

Intellect,
Stands erect,
His thumb.

His superiority lies in his capacity for God and, consequently, for Good. God made man in his own

image and man, like God, can exercise moral discernment.

Man operates not just in a physical but a moral sphere. Is it not reasonable to believe that God who created the physical world with its orderliness also impregnates the moral sphere with a kindred orderliness?

There were two trees in the garden which are given special attention:

Tree of Life.
Tree of the Knowledge of Good and Evil.

Isn't this suggestive that the Life of man is related to Moral Discernment?

Man was instructed not to eat of the tree of the knowledge of good and evil. God expected man to exercise his moral discernment. From the very first man is limited by direct instruction of God from absolute liberty to do what he pleases with a clear conscience.

God knew that this God-like quality of man could not be developed without exercise.

He was trying to develop Adam's moral muscle--- Genesis Two establishes:

1. Man is a moral being.

2. Moral law originates with God.

How can we know the right and the wrong? There are two ways:

1. Revelation -- Ten Commandments.

2. Trial and error.

Man is also intelligent as well as moral and God lets him find out some things for himself. This does not mean that every generation must by trial

and error rediscover moral truth. The accumulated wisdom of the years teach us. We must apply basic principles to our own day and time.

Why didn't Jesus deal with every specific thing? For example, Is it wrong to dance and smoke? He expects us, like Adam, to exercise our moral muscles. It is only by doing so that we grow up morally and spiritually.

NOTICE A FEW BASIC MORAL PRINCIPLES IN GENESIS.

1. A Day of Rest.

We need a day to contemplate the spiritual side of life and to seek to adjust our lives to God's will.

2. Life's Responsibilities - v. 15

We are not set here to idle out time but to work.

3. Monogamy. One man for one woman.

In these these three areas lie some of the most notable breaches of moral law, namely:

1. Irreverence and worldliness.

2. Laziness and irresponsibility.

3. Sexual promiscuity.

# GENESIS, CHAPTER THREE

## Sin Invades Human History

One of the longest trips I ever took was from the theatre in my home town to my home. The distance was only a few blocks, but on a dark night just after I had seen that horror movie "Dr. Jekyll and Mr. Hyde" it seemed much farther.

Most of you are familiar with the story. It is the story of a man who was alternately good and evil. A radical personality change would occur after drinking a certain potion.

There is a sense in which all of us are Jekylls and Hydes. We are created with a capacity for good, and also with a capacity for evil. It is somewhere in this area of capacity for evil that sin has its origin in human experience.

I don't think that man in his original state morally was either good or bad. Innocence is amoral. It is not to my personal credit that I have never stolen a million dollars. I have never had the opportunity.

God pronounced the verdict good over man as he did all creation. But there is a great difference between constitutional goodness and ethical and moral goodness. The atom bomb, from the viewpoint of scientific formulations, is good; but whether it is morally good or evil depends upon the use to which it is put.

Man was created with capacity for good or evil. It was a question of which capacity he would exercise. As it turned out, he exercised both so both goodness and sin became a part of human experience.

We could speak of Genesis Three as the "devolution of man," the downward journey of man into the darkness of sin.

Is evil, or sin, a resultant state of being or is there an aggressive force of sin or evil at work in the world? I think both. When a person does something contrary to moral or divine law, we say he has committed sin and is a sinner. Genesis 3 shows us there is an aggressive spirit of evil at work in the world also. Evil did not originate with Adam's transgression; evil triumphed and gained entree into human experience through Adam's transgression.

We speak of this evil influence as Satan, or the Devil. He appeared to Adam and Eve in the guise of a serpent.

Our picture of Satan is just as crude and does not present a true likeness of him. For the devil is a very subtle person, a smart operator. He is out to undo all the handiwork of God, particularly in the moral and spiritual realm.

The Devil's appeal to man is through his capacity for evil.

Just as man has capacity for faith, he has capacity for doubt.

"Ye shall not surely die."

Just as man has capacity for obedience, he has capacity for disobedience.

"In the day that ye eat thereof."

Just as man has capacity for humility, he has capacity for vanity.

"Ye shall be as gods."

McKay -- Man's chief sin - the vanity of wanting to be god. Man chafes under the moral restraints of a holy God. He sets himself up as a tin god who justifies evil and calls it good.

Nowhere does the subtlety of the devil appear more than when he makes us think that whatever we enjoy is good. A school of philosophers known as Epicureans, or hedonists, was the chief proponent of the theory that whatever gives pleasure is good.

Fruit - good for food - sensually good.

pleasant to eyes - visually good.

Desired to make one wise - mentally good.

Man can find pleasure in good or in evil. He must be discriminate in his pleasures.

> "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (Jas. 1:14-15).

Why should we choose good rather than evil? The rest of Genesis visually answers this question. What was the result of Adam and Eve's choice?

1. Shame.

Knew they were naked and sought cover. Sin loves darkness - seeks cover.

2. Guilty Conscience.

They hid themselves. A sinner cannot stand in the presence of God. The unhappy people are remorse stricken sinners.

3. Separation.

God called "Where art thou?" Separation from the source of life and holiness. Major part of maladjustments are result.

4. Judgment.

Accounting.

Excuses.

Verdict.

> Sin brings suffering, both now and eternally.
> Put forth from the garden.

The devil as he surveyed the final consequences of evil probably said, "That's good," for the completely evil mind calls good evil and evil good. The more under the influence of sin we become, the more difficult it is to recognize good when we see it.

Genesis 3:15 shows us the absolute incompatibility of good and evil.

> "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This anticipates the coming of One who would bring complete victory.

> "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. .... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:12, 19).

Not by disobedience do we become like God, but by obedience--Christ's and ours.

# GENESIS, CHAPTER FOUR

## The Dominion of Sin

At the beginning of World War II someone asked Dr. George W. Truett, "Why doesn't God stop this War?" He replied, "God didn't start this war."

When we start to accuse God, Genesis Four has an important message for us. Strife, bloodshed, human unbrotherliness is an expression of sin.

In order to grasp certain principles it is important to give simplified examples. Master of ceremonies on TV explained why airplane flys by blowing on a piece of paper. Genesis Four gives us a simplified picture of the principles that are responsible for so much conflict and human misery. World War II in minuscale - Korea in a nutshell.

In chapter three we see sin introduced into human history.

In chapter four we see the inevitable consequences of sin in human history. If a man drinks a bottle of hydrochloric acid, a violent response is expected. Man cannot imbibe of sin without some violent reactions also.

Eve looked proudly upon her first child, and said: "I have gotten a man from the Lord." One day she was to realize that sin had turned her man into a beast, a beast who would in a state of jealour rage kill his own brother.

The sin of Cain was Eve's own sin returning to laugh in her face. Through her surrender and the consequent surrender of Adam to the wiles of the devil, sin had first fastened itself like a leech. While I do not believe that sin is inherited, I do believe that the tendency to sin is present in the child as it was in the father.

Intellect is inherited, and emotional stability; why not a bent for sin? Disposition has a great deal to do with one's susceptibility to sin. It is more difficult for some to be good than for others. Some are of a wild nature, others more gentle.

So it was with Cain and Abel. It is quite apparent that Abel understood the language of worship better than Cain. Hebrews says:

> "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." (Hev. 11:4).

Cain was aware of Abel's greater acceptability, and like so many who are engrained with sin, he resented his brother's religious superiority. He probably interpreted it as self-righteousness. Rather than repenting he thought of revenge, and killed him.

Sin put Cain out of harmony with God. Out of this want of God-harmony comes all of man's disharmony. If a man were right with God man would be right with man. When man is offering sacrifices of faith to God there is burned up the jealousies, envies, hatreds that sin engenders between man and man.

The lowest estate of sinful man is reached when he disowns any responsibility for his fellow man.

"Am I my brother's keeper?"

Instead of sensing a brotherly responsibility he looks upon his fellow man as one whom he can exploit, or as representing a threat to his own security. Misunderstandings, arguments, fights result.

There is a mighty chorus of voices of fallen brothers crying out to God. The blood of brothers

fallen in war, fallen in strikes, fallen in personal strife. The Cains of every age have consigned their brothers to the grave.

Disharmony with God means disharmony among men. Is it any wonder that Christ defined the whole law as contained in these two commands?

1. Love the Lord thy God.

2. Love thy Neighbor as thyself.

Man can have no peace with man until he is at peace with God.

Follow Cain's career. He became a spiritual outlaw -- a vagabond.

He married. Where did he get his wife?

Children were born. His children were illustrious. Three decendants might be considered the fathers of three great fields of human endeavor:

Jabal - Agriculture,
Jubal - Arts,
Tubal - Industry.

The restlessness of Cain and his descendants led them to notable contributions. They and their kind, little concerned about the next world, have tried to make this world as profitable and enjoyable as possible.

Hear the lament of Lamech, "I have killed a man."

All of us appreciate the advances made in science, industry, and art. I couldn't go back to "the good old days" at all. I thank the Jabals, Jubals, and Tubals for what they have done, but none of their products have brought to this world peace.

This century has seen the threat of human bloodshed hang over the human race as never before. Where lies Humanity's Age? Is there no end to this strife?

Adam and Eve bare another son, Seth, and he had descendants. It is said - "then began men to call upon the name of the Lord."

From Seth came Enos,
From Enos came Noah,
From Noah came Shem,
From Shem came Abraham,
From Abraham came Jacob,
From Jacob came David,
From David came Mary,
From Mary came Christ,
From Christ came we.

We are the latter-day Sethites, who call upon the name of the Lord.

In the midst of Cain's descendants--the people concerned with the world and its conveniences--we must stand up to call upon the name of the Lord.

# GENESIS, CHAPTER FIVE

## Adam's Family Tree

Man who studied family tree and found a man who had been electrocuted. He said of him, "He occupied the chair of applied electricity in one of our better known institutions." The descendants of Adam are a little embarrassed by Uncle Cain and Uncle Lamech.

It was very important to keep the record straight in those days. People lived so long it was difficult to tell what kin they were to each other. Imagine Adam talking to a child and asking, "Who are you, son?" The child might reply, "Don't you know me, great-great-great-great-great-great-great-grandpappy?" Or, Adam proudly patting Adam XXXVI on the head. Adam lived to be 930 years old and could have seen about forty-five generations of descendants.

Did they actually live that long? When I think that they lived in a day of

no taxes
no time clocks
no atom bombs
no diseases
no automobiles

I cannot doubt that they lived to a great age.

Automobile - American genius has never provided a more effective instrument to make ancestors out of us than this.

Homer Garrison - In 1901 there were two autos and they had a collision. The over population of Japan would be taken care of if enough autos were introduced. With cars and coronaries we don't have a chance to be a centenarian.

Maybe Edgar Guest had something. He went to see a doctor. The doctor told him if he didn't do anything he might live to be 100. On the way home he passed an apple tree. All the apples were gone except one little shriveled apple in the top of the tree. It was still tenaciously clinging there. He went home and wrote the poem "I Don't Want To Be the Oldest Apple On the Tree."

The oldest apple on the human family tree was Methuselah, who lived to be 969 years old -- put him back to 985 A.D. -- ~~Christ~~ 507 years old when Columbus discovered America. Surely a man in that length of time would learn much and do great things.

If George Washington had lived to same age, he would still be a chipper youth of only 222 years. Frankly, I am glad he didn't live to see the kind of statesmanship being displayed on our television sets today (McCarthy).

Think what Edison could have done for humanity if he had lived to be 969 instead of 84.

Let's look at the list of Methuselah's accomplishments, found in Genesis 5:27:

> "And all the days of Methuselah were nine hundred sixty and nine years: <u>and he died</u>."

On his memorial shaft we read -

> "He lived longer than any other mortal."

We kindly remember him today through a current expression, "As old as Methuselah." He lived a millennium but did nothing worthy of remembering.

Let's call the roll of Adam's descendants. Surely there is someone who used his years to advantage.

Adam - 930 years and he died.
Seth - 912 years and he died.

Enos - 905 years and he died.
Cainan - 910 years and he died.
Mehalaleel - 895 years and he died.
Jared - 962 years and he died.

This is an aggregate of 5,514 years, and all that is said of these fellows is that "they died."

But look! here's a person who passed off the scene in comparative infancy.

> "And all the days of Enoch were three hundred sixty and five years ..." (v. 23).

And he died? No, something very interesting is said about Enoch:

> "And Enoch walked with God: and he was not; for God took him." (v. 24).

What happened?

> "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Heb. 11:5).

God honored the good life of Enoch by sparing him the agonies of death. He was not the last apple but the best one.

This chapter says this to me:

> It is not how long you live but how well you live.
> It is more important to bless future generations with the influence and memory of a good life than long years.

GF-412 - Relay Race.

# GENESIS, CHAPTER SIX

## God Deals With Man's Sin

Mr. Peeper's argument with his aunt. She asked by what route he arrived at his destination. He showed her on the map. She replied: "My automobile club tells me that road is closed. You couldn't have come that way." "I did though," insisted Peepers. "Well, the only thing I can say," said the aunt, "if you came that route, you are just not here."

Reminds me of the attitude of many scientists toward the Bible. Here we have God's revelation of how this world got here. Because it does not conform to their ideas, then they discard it. If we had to come the way the Bible says, then we just aren't here.

So they dig into the earth, searching out the secrets. More and more their discoveries corroborate the Scriptures.

For example, this passage about giants. What does it mean when it says, "Sons of God married daughters of men?" Early man had a hard time explaining the giants. This superman must be a superior being-- direct offspring of divine beings. Other mythologies speak of relation between gods and men -- but were there actually giants in those days?

"Man, Time, and Fossils" by Ruth Moore -- summarizes man's search for his origins.

Was discovered in China and Java -- giants.

"Weidenreich could not resist playing with the idea of how large these early giants might have been. By comparing the teeth and bones with those of living animals and from careful anatomical measurements he decided that the Java giant was much larger than any living gorilla, and the Chinese giant was one and a half times larger still. That would have made him

twice as large as a male gorilla! The Biblical words came inevitably to mind: "There were giants in the earth in those days (Genesis vi, 4). (p. 250-1). Called him Meganthropus paleojavanicus. Later in Africa a kinsman found.

Nor are we completely dependent upon the Bible for the story of the flood.

Gilgamesh epic -- See Bible and Spade, Carger.
Found in Assurbanipal's library.
Read portions, p. 20ff.

How account for similarity? Both go back to a common tradition and experience.

The moral and spiritual element of Genesis story is its superiority.

God is dealing with sin in primitive man.

We see here the holy indignation of God and the grace of God in conflict.

God's wrath said - wipe out the whole bunch and start over.
God's grace said - no, there is Noah. He hasn't associated with the others. Why should he suffer their fate?

Grace prevailed in Noah's instance.

Perhaps God thought I'll start over with a man who has fought sin, knows the wiles of the devil, and will not be easily duped. At any rate God decided to spare Noah and his family.

God told Noah his plans. I wonder if Noah felt smug with satisfaction, or was his heart broken with grief?

Understanding the wrath to come turned Noah into an evangelist. He built and he preached, but no

one listened. Not a single convert did he win.

There is a deluge coming -- the judgment of God.

We are the Noahs of our generation. Can we smugly relax in the comfort of our Ark, knowing the rain is coming?

GF-495 - Bruce Barton wanting to warn every woman about cancer.

# GOD PRESERVES HIS OWN

## Genesis 7

Ohio Valley flood of 1937 - One of worst in United States history.

When I moved to Louisville in 1943, it was still a lively topic.

Dated events from the flood.

Only a small sample of what Noah and his comtemporaries experienced.

Can you imagine what would result from a heavy rain for forty days and nights?

Seven days before the rains came Noah enters the Ark.

During the next six days a great crowd of sight seeers.

Sun blazed down from a cloudless sky.

They knocked on the door and called, "Hey, Noah, where's the rain?" Their laughter could be heard mingled with roars, bellows, grunts, cackling.

Noah had become quite a celebrity.

Concessions were set up--hot dog stands, and the like.

The idlers and excursionists had long made this their favorite gathering place.

"I hear old Noah has gone in the Ark" - The word spread rapidly. One of the biggest crowds gathered on the sixth day.

They laughed and hooted. Some looked a little anxiously at the sky. Dark clouds were assembling in the sky.

The seventh day arrived -
A rain drop spattered on the cheek of a bystander.

The crowd broke for cover -
Somebody yelled, "Hey, Noah, it's raining."

The old timers had never seen a rain like this.
All day and all night it rained.

The second day saw the streams and ditches overflowing. By midday a lot of houses were flooded.
Farmers drove their stock to high ground.

Water began gathering around the Ark.

The third day everyone realized that a serious situation was at hand.

The Red Cross got busy. Boats were carrying people to the hill tops.

A few had the gall to wade to the Ark, knock, and apply for admission -- but God had sealed the door.

By nightfall the Ark had begun to float.

Noah and his family could hear the pitiful cries of the helpless and doomed.

About the fifth day--as the waters began to cover the houses and small hills--the cries grew fewer.
Finally all was silence, except the relentless din of the torrential rain upon the Ark.

There has never been a rain or a flood like that and God has promised there will never be another.

How extensive was the flood?
Did it actually cover the earth?

There are two schools of thought:

1. <u>The Literalists</u> - Who accept the account

as meaning exactly what it says: that the flood covered the whole earth, mountains and all; that this earth was one great ball of water.

2. The Interpretists - Not likely that it covered the whole earth.

Mt. Everest, 29,002 feet. Did the water rise to such a height?

They say probably not. This is the expression of early man, who was limited in his experience of this world.

Mesopotamia is a flat country with few mountains.

Here was living man.

God's purpose accomplished by wiping out the human race here.

You may decide for yourself. Whichever throry you accept, we know this: that God did accomplish his purpose in eliminating the human race except for a few noble representatives.

There have been other Noahs through the centuries through whom God has preserved his name and truth. Who have taken into the ark of their understanding God's revelation of himself.

I think of Abraham, living in the midst of a pagan people, whom God called out and whose seed he preserved.

The prophets served the same function in their day.

Elijah and the remnant. There were in the ark 7000 who had not bowed the knee to Baal.

Paul identifies the Christians as the remnant in the later times--that segment of humanity who preserve

the Gospel truth.

Through the dark periods of Christian history God preserved little segments of Christians even as He did Noah.

I'm not narrow enough to think that Baptists have all the truth.....that there are no Christians in other denominations.

The Baptists are the Noahs. We preserve the truth. If we fail, God will raise up another group.

There is a difference. We are to rescue as many from the flood waters as we possibly can.

They are out there, dying, crying to us.

Paul advised the centurion that the sailors were about to abandon ship.

> "Except these abide in the ship, ye cannot be saved." (Acts 27:31).

## GENESIS, CHAPTER VIII

## GOD REMEMBERS NOAH

Occasionally papers tell about an expedition to Mount Ararat to find the Ark.

The search is based on an account of some Russian aviators just prior to Bolshevik Revolution. They claimed to have seen the hulk of a gigantic ship high up in inaccessible glacier fastnesses. Czar sent out an expedition which found the ship, took measurements, drawings and photographs. The Csarist government was overthrown and these reports were never made public.

Will we ever find Noah's ark? Who knows? Strange things happen every day.

Recently the ship of a Pharaoh who has been dead for nearly 5000 years was discovered in the sands of Egypt.

This 8th Chapter is a mountain peak on which we discover the ship of a beautiful truth.

"And God remembered Noah."

Noah needed to be remembered.

Existing under very unpleasant circumstances.

Even the ship was large -- 450' long, 75' wide, and 45' high -- still it was jam packed with animals.

The air was stifling -- the noise ear splitting -- the task of feeding and caring for the floating zoo was back-breaking.

The uncertainty of everything -- the ship drifting without visible hand to guide it.

"God remembered Noah" -- sent a wind to assuage the waters.

One day the boat came to rest with a jar.

Forty days passed, however, before Noah finally opened a window.

Sent forth the raven and dove.

Three times sent forth the dove.

God instructed Noah to leave the ark.

One year and seventeen days in the ark.

Noah did a significant thing --

Built an altar.

"And God remembered Noah .... And Noah builded an altar unto the Lord."

God smelled a sweet savour and made a vow:

> "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." v. 21-22.

It is a wonderful thing to be remembered.

When our friends go on trips.

Thief on cross: "Lord, remember me."

The cross is an undeniable evidence that God remembered us.

We were afloat on the sea of sin -- our doom sealed. God one day opened the door of our spiritual prison and invited us to step out onto the solid rock.

We have a token --

just as the rainbow was a token to Noah,

circumcision to Abraham and the Jews,

our token is the Holy Spirit.

> "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye 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." (Eph. 1:13-14).

Our assurance -- our down payment.

The Holy Spirit is our guarantee that we will have no part in the second destruction.

> "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being over-

flowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:1-7.

When shall this be?

> "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." v. 10.

An occasion of concern -- that we might lead all men every where to repent.

To live lives worthy of our blessing.

> "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." v. 11.

~~Seeing~~

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." v. 11

# GENESIS, CHAPTER IX

## GOD'S IMPERFECT TOOLS

Snakes who said, "We're adders."

God's commission to Noah - "Be fruitful, and multiply, and replenish the earth."

Noah looked up and saw the bow--symbol of God's covenant.

Noah and his family had been spared for a purpose. God was depending upon this family for the accomplishment of his purpose.

No doubt the responsibility weighed heavily upon Noah. So heavily did it weigh on him that he promptly proceeded to get drunk.

Noah immediately demonstrated that God was still depending upon weak and sinful flesh.

God realized this and had said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. 8:21.

Psychoanalysists would tell us that Noah's drunkenness was an escape tactic.

All problem drinking is just that--an endeavor to avoid the problems, anxieties, frustrations of life.

We'll not curse Noah until we take a look at ourselves.

> I, too, am a commissioned servant of God.
>
> Our commission is no less important or difficult: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

We are to be fruitful, fill this earth with Christians.

But what weak vessels, what inferior tools!

Not just once but constantly I disappoint God. But God knows us just like He knew Noah. He is patient and kind.

P5, p.251 - "Son, I know you can play those chords in "Moonlight on the Waters," and so long as we know it, what do we care about anybody else?"

God sees beyond our failures to our potential. He keeps on entrusting us with our sacred commission.

Noah had sons born unto him, some of which reflected his weaknesses and some his strength. Shem, Ham, and Japheth were their names.

We notice that God is careful to intrust the future of his eternal program in the hands of the strong.

Ham proved himself the weakest--mere intimation of his character in this story of looking on his father's nakedness.

Wherefore, when the destinies of the three sons were prophesied, Ham was cursed.

What does this mean? Not that negroes are to be enslaved.

They have played not as significant a role in the cultural and spiritual development of the human race.

We have no right to boast. Jaheth, the father of the Caucasians, was dependent upon Shem.

Shem, the father of Semitic peoples. It was through this race that God was to bless humanity.

Here again God has been bitterly disappointed. The Jews were the Noahs of their day. They became drunk on their own pride.

Paul says Christians are the New Israel. We are the Noahs. God is depending on us.

Duke of Windsor - "Remember your position and who you are."

# GENESIS, CHAPTERS 10 AND 11

## A STAR OF HOPE ON THE HUMAN HORIZON

Chapters 10 and 11 tell how the world was populated by the families of Shem, Ham, and Japheth.

Japheth went northward - Caucasians.

Hamites - southward - Africans.

Shemites - central lands - Semites.

The migrations were not clear cut - overlapping.

We are told that the first tyrant was Nimrod, who consolidated his kingdom in the Mesopotamian Valley.

He was a descendant of Ham.

He is spoken of as a "mighty hunter."

Reason we call hunters nimrods.

Because the tyrannical Nimrods of our day have turned their weapons against their fellowman, we are living in a time in which the world is in danger of depopulation.

Writing in Saturday Review, Bertrand Russell said recently that if another war comes there may be a few Eskimos and Patagonians survive.

How have we gotten ourselves into such a situation?

Could perhaps learn a lesson from Chapter 11.

The whole world spoke same language.

Began to feel their oats.

The best way to express their might -- to build a tower.

Man seems to get a great satisfaction out of building towers -- shows his independence -- conquest of natural forces.

Particularly was this true in the flat plains of Mesopotamia. If one visits Babylon today, he can see the remains of ancient towers.

Ur of Chaldees -- the Ziggurat.

Had a religious significance.

Perhaps this town of Babel did -- going to bring heaven to earth by their own efforts -- "Gate of God."

God saw the tower as an expression of man's arrogance -- a symbol of pride.

God confounded their speech.

It was impossible to continue the operation -- or even to live in peace.

We are suspicious of someone who doesn't speak our language -- think they are ignorant.

Prejudice drove them apart -- scattered over the earth.

My visit to the United Nations Building.

A great tower of brick and glass -- shines as a symbol of man's hope for peace on earth.

In a sense of the word, theirs is one language.

French or English.

People from all over the world go in and out its doors -- but the news of the sessions remind me of Babel after the confusion of tongues.

I am for the United Nations -- for any effort to

bring peace. I believe the only way we can from a human standpoint have peace is for the nations of the world to surrender a little of their sovereignty....but yet here is another Babel--symbol of pride--for the ambassadors are trying to bring peace without God -- create a heaven with their own hands.

There are too many trigger happy nimrods in the world to do that.

God confounded the peoples and separated them.

He is the only one who can bring the peoples back together.

How will he do it?

Nine generations of the family of Shem were to be born before there appeared a star of hope in the horizon of human history -- 460 years of time passed by.

Wickedness must have increased.

Men began to live fewer and fewer years.

| | |
|---|---|
| Shem | 600 |
| Arphaxad | 438 |
| Salah | 433 |
| Eber | 464 |
| Peleg | 239 |
| Reu | 239 |
| Serug | 230 |
| Nahor | 148 |
| Terah | 205 |
| Abraham | 175 |

Abraham became the shining star of Humanity's hope.

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth from Ur of the Chaldees,

to go into the land of Canaan; and they
came unto Haran, and dwelt there." v. 31.

Chapter 12 interprets this journey.

It was thru Abraham that God was to bless the world.

One day over the hills of Judea - angels would sing "Peace on earth, good will to men .... for there is born this day in the city of David a Savior, which is Christ the Lord."

# GENESIS, CHAPTER 12

## "CALLED TO BE A BLESSING"

One of the most difficult things is to break family religious ties. Even when there is no religious fervor in the family, still the social outlook and family traditions are bound up with the religious background.

Jenny Destafano - her struggle between family and religious ideals.

Sometimes it is necessary to separate oneself entirely from family before there can be any Christian advance.

God found it necessary to take Abraham our of his environment.

Ur was the center of Moon worship - Sin the Moon-God.

We are told that Terah was a worshiper of idols -

> Joshua 24:2 - "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods."

God's design was to lift Abraham up from this idolatrous environment -- separate him from his idol worshipping kinsmen -- set him down as a stranger in a country far away.

There the budding concept of one God could come into full bloom.

> Gen. 12:1 - "unto a land that I will shew thee."

Apparently Abraham had no idea of his eventual destination. He was a real adventurer for God.

> Heb. 11:8 -"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

But God knew where He was taking Abraham.

Our faith calls on us to take some adventuresome steps, walking blindly into the future with the certainty that God knows perfectly well what He is doing and where He is taking us. The important thing is to follow God step by step. We don't have to worry about our destination.

Marching off the map --

Harold Lamb's life of Alexander the Great. Great consternation came over the Greek army following Alexander across Asia Minor when they discovered they had marched clear off the map. The only maps they had were Greek maps, showing only a part of Asia Minor. The rest was blank space. (M2, p.12)

Real faith is the willingness to march off the map with God -- Tread uncharted pathways -- face the mysterious and unknown in perfect confidence.

> Gen. 12:2 - "I will bless thee, .... and thou shalt be a blessing."

Abraham was not to be simply a cup to receive divine outpouring, but to be like a faucet through which the blessing of God should be channeled to the world.

God never entrusts the true riches to spiritual misers. He blesses those who in turn will become channels of blessing. In that sense we are called to be a blessing.

Abraham took the journey in stages.

Haran -- half way house. Stayed there 20 years.

Terah died in Haran -- unfilled mission.

Many Christians settle in Haran and die there.
Go only part way with the Lord.

Abraham hadn't really changed countries -- still among kinsmen, idolaters. He had shifted his position but was still sitting in the same chair.

God spoke again, and Abraham broke all ties to follow God. Obediently Abraham followed God to Canaan.

Camped at Shechem.

Built altar at Shechem and Bethel.

The person who is to be a blessing must follow when God leads, but also must pause for cummunication and worship.

Pilot reading the stars on airplane.

In spite of Bible and other instruments, we need to take time to commune with God -- Else we will wander off course.

Abraham certainly got off course morally when he went down to Egypt.

Difficult for us to understand or forgive Abraham.

His knowledge of God and morel refinements were not as ours.

Feared lest Egyptians take his wife.

Sarah was 65 - Abraham 75, about a third of a life time. (lived to be 127)

Bound not to have deteriorated so rapidly as today. Was more like a woman in late thirties or early forties.

She was Abraham's half sister.

> Gen. 20:12 -"And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

Pharaoh send Abraham many gifts. Maybe he was a shrewd man -- pretty good price for his wife.

Pharaoh discovered the truth.

Isn't it strange that people who call themselves Christians will sometimes do things that shock even the worldly folks, say things about each other, or engage in some unworthy action.

Do you think Pharaoh would have easily been convinced that Abraham was a worshiper or the True and Holy God?

Sin in the life of a Christian wholly blocks our opportunity to be a blessing to the world.

Beetle put out light in lighthouse off Danish coast. Crawled into gas jet, cutting off flow. Four motpr ships went on rocks. Three sank.

Get out of Egypt as fast as you can -- and, like Abraham, get back to Bethel and the place of the altar.

To his everlasting credit, Abraham called on the name of the Lord.

He had some confessing and repenting to do--and so do we.

## GENESIS, CHAPTER 13

### "THE HIGH WAY AND THE LOW"

"To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The way his soul shall go.
"The Ways" - John Oxenham.

There is no better illustration of this poem than in the case of Abraham and Lot.

Abraham had taken his nephew Lot as his own son when Lot's father Haran died at Ur.

He had brought Lot along on his pilgrimage.

I don't think that the journey had the same meaning for Lot.

Lot was a constant headache and heartache to Abraham. I think Lot was the kind of unappreciative fellow who strung along to get what he could out of the old man. Perhaps he even thought his rich uncle would make him his heir.

Upon Abraham's return from Egypt, he settled in the highlands. The pastures were sparse, and the great herds of Abraham and Lot soon nibbled the grass to the ground. So trouble soon arose between the herdsmen of Lot and Abraham.

I cannot help believing that Lot inspired some of the trouble. I picture him as the sort of fellow who would encourage his herdsmen to try and run off

Abraham's flocks out of the good pastures.

Abraham finally realized that the only way to keep peace in the family was to separate.

This same principle applies today. It is sometimes true that the happiest family groups are those widely separated. Kinfolks have a way of being irritatingly frank or notable sponges, or even very jealous.

How gently Abraham dealt with Lot.

"Let there be no strife....we be brethren."

Abraham offered him the choice of pasture lands.

Lot looked at the barren, rocky, pastured-out hill country, then he looked to the east — far below were the irrigated Jordan plains. I say irrigated, because the plain is compared to Egypt.

Lot chose the low way....he descended to the Jordan Valley. It must have been a virtual paradise—compared to garden of Lord. Summer all year.

Lot "pitched his tent toward Sodom."

He remained awhile a nomad.

Men of Sodom were wicked.

Lot didn't hold out long.

A bit later we find him dwelling in Sodom.

He shared the sinful life of Sodom and had it not been for the intervention of Abraham, would have shared their dreadful fate.

Here is a man, then, that chose the low way — a way we will follow if we do not exercise caution — a way of selfishness.

Puts "Me" first. Disregards rights and prerogatives of others.

Going down to dwell by Dead Sea -- an illustration of selfishness because the Dead Sea receives but does not give out.

Every selfish person has the smell of death upon him -- death to any sense of real brotherliness -- death to any compassionate interest in his fellow man -- death to a large segment of his conscience.

No wonder then that the man who follows the low way falls easy victim to sin.

He already has his tent pitched toward Sodom.

"Tilt me a little toward Tillie."

The selfish man's life is already tilted toward Sin. It is only a small journey to Sodom -- sooner or later he'll find himself a part of the wickedness.

Sodom was geographically at the lowest point on the face of the earth.

Also represents the lowest depths of moral degredation.

If you are consistently choosing the low, selfish way of life, it's down grade all the way to Sodom.

What a different story with Abraham!

Selfishness brought Lot a little plain which was soon to be blasted with fire and brimstone.

Generosity brought Abraham not only a whole country, but a whole people.

He became the father of the Hebrews.

Abraham left this particular place.

He went to Hebron -- still in the Highlands.

There he built an altar unto the Lord.

You can pitch your tent toward Sodom --

Or build an altar at Hebron.

Which way will you choose--the High Way or the Low?

# GENESIS, CHAPTER 14

## "WAR AND ECONOMICS"

In last chapter, strife was on a family level. It arose over an economic issue.

Chapter 14 introduces strife on an international level. Economic issues are still the motivating force.

Four kings from East - had made an alliance.

Held Palestine in subjection.

12 years under this subserviency - paid tribute.

13th year they threw off the yoke.

14th year war broke out.

Must have been a general rebellion, because the four kings went all over Palestine subduing the various people.

Five kings from region of Dead Sea decided to do battle. Ended up in the slime pits.

Sodom and Gomorrah were sacked and the inhabitants killed or enslaved.

Lot and his family were taken away.

Abraham gathered his 318 trained servants. He was somewhat of a feudal king in his own right.

Pursued them -- struck with a commando tactic by night.

Restored Lot and his goods, as well as all the people of Sodom.

Abraham returned a conquering hero.

Kings went forth to meet him.

King of Sodom -- You take the goods and let my people return.

Abraham would receive nothing from the king od the wicked city. The purpose of Abraham had not been booty but the rescue of his loved ones.

Is war ever justified?

If issue as clear as Abram's skirmish.

A war of deliverance.

Today the moving forces behind international conflicts are so complicated it is hard to discover the real reason.

What was responsible for World War II?

Hitler and his gang of cutthroats you say.

It was to deliver the world from their lust and cruelty. That is the way we justified the war in our thinking -- but what was it that gave birth to Hitler?

The seeds of World War II were sown at the peace tables of World War I -- avarice, revenge, greed, hatred, selfishness presided.

Wilson's voice of brotherliness was drowned out.

The idea was to squeeze the very life blood out of Germany so she could never rise.

Greedily her empire was grabbed by the victors.

From beneath the crushing heel of the conquerors squirmed a viper known as Hitler. To Germany, beaten, hungry, bankrupt, desperate, to crawl on their stomachs after a snake was better than dying helpless in the gutter while the enemy ground her to dust.

Underlying every cause of the war was the same spectre--economics.

Men still fight wars over bread and butter.

There are those people and groups who would have us in a third world war tomorrow if they could.

They are trying to convince us that this is a Holy War against godless communism.

If the war comes, it will be publicized as a war between Christianity and communism.

Now I grant you that communism is godless, but this won't be the principal reason Why we will go to war.

Basically, a conflict between two economic systems--free enterprise and state control.

Goes even deeper -- a bat tle for economic mastery-control of natural resources, world markets.

Let's not be duped into a Holy War over unholy issues.

Is war necessary?

Before I answer that questi on, let me say, I think war is inevitable as long as mammon rules in the international assemblies...so long as nations put economics before God.

The remedy for war is suggested in this chapter.

There was another king who came to meet Abraham--Melchizedek, priest king of Salem.

Salem = Jerusalem -- and also means peace.

King of the City of Peace.

Melchizedek - King of Righteousness.

PRIEST-

Unto the King of Righteousness who prsided over the City of Peace did Abraham give tithes of all he had.

Writer of Hebrews says Christ is priest after the order of Melchizedek.

He is the King of Righteousness -- Prince of Peace.

Men will overcome their selfishness and attain righteousness as they give their allegiance to Him.

The economic difficulties will be erased when men recognize themselves simply as stewards of their possessions.

War is not necessary. Christ can transform human character. Men of greed and hate can become men of righteousness.

But for this to be we will have to be good stewards-- that the Word of Life may be carried around the world.

# GENESIS, CHAPTER 15

## "ABRAHAM'S FAITH"

Abraham a spiritual adventurer -- Left home, friends, because of a divine summons.

He was also a practical business man. To him a bargain was a bargain.

God had said, "I will make of thee a great nation." Abraham was now approaching 90 years of age and was childless. Certainly not much prospect of fathering a nation.

One day when the Lord appeared to him and said, "I am thy shield, and thy exceeding great reward," Abraham was inclined to be a little skeptical.

"You say you are my exceeding great reward -- well, what then are you going to give me? You promised I should father a nation and I don't even have one son to be my heir."

According to custom of the times, if a man had no son, he chose someone else to be his heir. In this instance Eliezer had been selected.

Abraham thought God was letting him down.

Four thousand years later some of us are apt to let skepticism creep into our lives. Sometimes it appears that God doesn't keep his bargains.

Take Prayer for example -- We Pray and Pray and Pray but it appears that God doesn't answer.

We have to remember, like someone once said -- Phillips Brooks "The trouble is I'm in a hurry and God isn't." Like Abraham, we get put out with God because He doesn't jump when we snap our prayer fingers.

God is working his will to perform.

But look -- part of our bargain with God is to acknowledge him as Lord of this universe and submit ourselves to his will--subject self to the universal good.

Even Christ prayed while facing Calvary, "If thou be willing --"

So God took Abraham out to see the stars--
"Count the stars," he requested. "So shall thy seed be."
"And Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:3).

Whenever we are enticed by a tidbit of skepticism, it would be good for us to look at the stars.

What man knows today about the stars startles the imagination.

How many stars?

In our own Milky Way Galaxy--system of stars to which our sun belongs--many billions of stars.

With the 100 inch telescope on Mt. Wilson Observatory 500,000,000 galaxies comparable to the Milky Way have been seen.

200 inch Palomar telescope penetrates twice as far.

Airplane traveling 500 miles per hour would require:

Moon - 20 days
Sun - 20 years
Pluto - 900 years - farthest planet in our solar system.

Our solar system just tiny speck in vastness of the universe.

The nearest star to us is 270,000 times further away than the sun.

The Great Andromeda Galaxy is so far away that it takes 750,000 years to travel to the earth. LIGHT

Whenever we are tempted to question the actions of God, take a look at the stars and remember we are dealing with Him who spoke them into existence--

Look and be humble,

Look and believe.

Abraham's faith might seem to have been a great gamble. All the odds were against him. He and his wife were beyond the usual age of child bearing. God promised him offspring and Abraham believed.

In one sense to put faith in anything in this world is a gamble--

Some friends are true
others are not
They either love you
or what you've got.

faith in friends - often prove feeble.

faith in money - dollar can be devaluated.

faith in government - no more reliable than they who govern.

But faith in God is no gamble. He is the same "yesterday, and today, and for ever."

Faith is the only thing that gives man standing with God -- Counted it to Abraham for righteousness.

Absolute righteousness required of man for fellowship with God.

Since this is impossible attainment. God lets our faith substitute for righteousness.

But still Abraham yearned for some sign of assurance.

God instructed him to make a sacrifice --

three year old heifer
" " " she goat
" " " ram
turtle dove and young pigeon.

In deep sleep God projected Ab. into future - helped him to see it in real time. His life was related to God's will -

How do we know today that our faith will be justified? What is our sign?

Jesus told the inquiring Jews--the sign of Jonah. At the end of three year ministry, Jesus died on cross, remained in tomb three days, and arose. God provided his sacrificial lamb.

Just as God told Abraham to look to the stars, He now tells us to look to the blood of Christ.

> "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21).

Through faith in Christ's blood we are accounted righteous -- have access to God -- and the resurrection of Christ is the sign or guarantee of our hope.

> "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5).

"I am thy shield & reward & the resurrection is the surety of it"

So God covenanted with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

What is a covenant?

Simply this: Abraham and his seed should be his people -- He would be their God.

Ratified by the blood of the sacrificial animals.

At Lord's Supper - Jesus said -

> "This is the new covenant in my blood."

Through Christ we may have the same warm relation to God as Abraham...

but let me remind you again--conditioned upon unconditional faith.

> "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." (Rom. 3:23-25a).

# "GOD'S PLAN AND MAN'S IMPATIENCE"

## Genesis, Chapter 16

Modern visitor to Palestine forcefully reminded of Genesis 16. Barbed wire entanglements, armed sentries, blood thirsty patrols mark the dividing line between Jewish and Arab world.

The Jews have no dealings with the Arabs, and vice versa.

The Arabs displaced by recent war look longingly to day when they will drive the Jews into the sea.

The Jews pray for the complete restoration of the Land of Promise.

Most tensions are born in the cradle.

To the tents of Abraham must be traced the animosity between Jews and Arabs.

The Arabs look to Ishmael as the founder of their people -- he who was disowned and driven from the house of his birth because of the wrath of a woman.

That woman was Sarah, Abraham's wife.

But let us go back -- back to the time when Abraham had become a permanent resident of Canaan some 10 years before. God one day told Abraham:

> "And the Lord said unto Abram, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:14-16

This is a definite promise that to Abraham would be born children. God would make a nation of his descendants.

The years had now passed. Ten years of fruitless waiting.

Phillips Brooks once said, "The trouble is that I am in a hurry but God is not."

The Psalmist admonished: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14).

In another place: "Rest in the Lord, and wait patiently for him." (Ps. 37:7).

Takes a lot of courage to wait patiently on any one. One day while waiting in a hotel lobby I put down my exasperations like this:

WAITING FOR A FRIEND

Waiting.
  Waiting in a hotel lobby.
Waiting for a friend.
  Not my favorite hobby.

People passed by
  Procession without end.
Look and look and sigh.
  Not my friend.

A general with two stars.
A captain with two bars.
  Just sit and yawn.
  Quarter hour gone.

Man with green cravat.
Woman with crazy hat.
  Five minutes more.
  I'll walk out the door.