

Pilgrims Problems No. 10 Evolution

by Willie Mullan

Willie Mullan's sermon argues for a literal interpretation of creation in Genesis, emphasizing faith in Christ as the foundation of understanding the world and addressing human needs.

Duration: 58:20

Scripture: Hebrews 1:1

Topics: "Evolution", "The Sovereignty of God", "Creation vs. Evolution"

Description

Willie Mullan addresses the debate between evolution and creation, emphasizing that God is the true creator of the universe as stated in the Bible. He critiques the evolutionary perspective, arguing that it undermines the biblical account of creation, particularly the significance of Jesus Christ as the creator. Mullan highlights key scriptures, including Hebrews and Genesis, to affirm that God created the world in six literal days and that all things were made through Christ. He encourages believers to stand firm in their faith and understanding of God's creative power, reminding them that the message of the Gospel is centered on Christ. The sermon concludes with a call to recognize God as both Creator and Savior.

Transcript

Looking at evolution versus creation this evening. And you know on our TV and on our radio and in the glossy magazines, for the past several years back, great time has been given and scoop has been given and help has been given. TV has given both time and scope and help to get this message of evolution over.

It's not so very long ago that Sir Bernard Lovell, who is the director of the laboratory, the great laboratory at Jognalbank, one evening there he said, I heard him saying this, that some millions of years ago there was a great explosion when there was nothing here at all in the atmosphere. And out of that great explosion came a small molecule and from that hath evolved everything we have. Just as easy as that you know.

And that's what evolutionists believe, and there's some of them here. And you believe that from this small molecule everything has come, haven't you? So, all right, we'll tackle you just now. I walked into Queens the next day, going down the corridor.

I met a professor who believes this through and through. He said, did you hear Sir Bernard last night? Yeah, I heard him talking paper as usual, I said. He said, I'm telling you that these men know things you

don't know.

I'm telling you that I know things they don't know. It's the same on both sides. I said, he said that this explosion took place millions of years ago.

And out of this comes this molecule and this is our ancestor, is it? He says, I believe what he said. I said, the book I'm reading out of tells me that Jesus Christ was in the world, and the world was made by him. And the world didn't know him.

He said, you see that was the general talk when he was here. He was making himself out to be the creator. And John, who penned that, just got the message and penned it, so that's why you have it.

I said, well Paul was the Hebrew of the Hebrews, he was a great scholar. And when he was penning this letter to the Colossians, he said that all things were created by Jesus Christ. It's the same old thing again.

He just got the yarn of the day, that's all. That's the talk of the day. And you've got it, and a whole lot of Christians have got it.

So I just grabbed for my Bible then, you see, because we had enough of this. And I said, Professor you'll just stand here while we read this. And this is Hebrews chapter 1. I said to him, have you look at it now for a moment.

Hebrews, and we're at the first chapter, and it begins with the word God. It's the only letter in this New Testament that begins with the word God. And it says, God who at sundry times and in divers manner speak, in time passed on to the fathers by the prophets.

And when you put these two words together, God spoke. Remember we've got a God who talks. We don't think that God is just beauty or loveliness or something like that, you know.

We've got a God who talks. And he talked in time passed on to the fathers by the prophets. He's talking on to the Jewish fathers, by the Jewish prophets.

What was he talking about? That's easy, isn't it? Because he was talking about his son. Because if you go all the prophets on to him, the Lord Jesus gave all the prophets witness. The father was talking through the prophets to the Jewish nation about his son.

Now the same God in verse 2, hath in these last days spoken unto us by his son. Because he's not talking about his son now, he's talking by his son. The message for the world tonight is Christ.

See you young preachers, don't you forget it. God pity you if you go around talking about politics and Protestants and King William. Your message happens to be Christ.

This is God's message to the whole world tonight, it's Christ. And it doesn't make a matter what your need might be, you may belonging for peace. Only Christ can give you peace.

He's the prince of peace. You may belonging for pardon for sins that are past. You may be burdened with the guilt of the past.

But Christ is saying, come unto me and I will give you rest. The message is Christ. I don't care what the need is.

You need power to live. Some of you are being defeated by a secret sin, and you've tried, and it beats you. I'll tell you where you'll get victory.

Through Christ. Only through Christ. But you see, God is not only speaking about his son in this chapter, and not only speaking through his son in this chapter, God is speaking to his son in this chapter.

This is what I said to the professor. I said, you just stand up straight and listen to God talking to his son. This is the father talking to the son.

See verse 8. And unto the son he saith. This is the father talking to the son. Thy throne, O God, is forever and ever, and he did call him God, you know.

Of course, the Russellites don't get that bit. They may tell you that the father called the son God. He is God the son.

And he said, thy throne, O God, is forever and ever. That's an eternal throne. Scepter of righteousness is the scepter of thy kingdom.

Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord.

He's looking at him now, isn't he? Looking into his face and saying, thou Lord, in the beginning hast laid the foundation of the earth. Is that right? And the heavens are the works of thine hands, not of some supposed explosion. I said, do you want to try to tell me that God got caught up in the talk of this world and he bluffed? That was your time to tell me.

Because I just listened to you and put up with you when you say John got that, because I know that John wrote on their inspiration. I'm not arguing from that point because you wouldn't understand it. Let's get this quite clear just now.

That our Lord Jesus, our wonderful Lord Jesus, he laid, laid is the word, the foundation of the earth and the heavens are the works of his hands. That's what we believe. I'll tell you what they believe.

They believe there was an explosion, an apology. I believe that Jesus Christ laid the foundation of the earth and the heavens are the works of his hands. Now we've got to go on and prove it, haven't we? Here's something I want you to look at before we go any further.

This is 1 Peter and we're at chapter 4. 1 Peter and we're at chapter 4. It's a very interesting chapter, this, and I'd like to take many bits out of it, but I can't because of time. He's writing to believers here, men and women who are redeemed by the blood of the Lamb. And in verse 14, this is what he said to them.

If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but in your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time has come that judgment must begin at the house of God. And if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him and well-doing, as unto a faithful creator.

Because that's what we believe. We believe he's a faithful creator. Yes, I believe the Lord Jesus laid the foundation of the earth and the heavens on the works of his hands.

And the hymn writer was right when he said, the great creator became our Savior. Now let me go back to Hebrews chapter 11, just a page or two back. Slaying a little bit of a foundation here before we go on.

Now this is the great chapter about faith. When we talk about faith here, we're talking about faith in God, of course. And verse 3 says, through faith we understand.

Mind you, another mighty phrase is put together. Through faith we understand that the worlds were framed by the Word of God. That's what we believe.

We don't believe in this explosion business. We believe that the Lord Jesus laid the foundation. We believe that he's the faithful creator.

We believe that the worlds were framed by the Word of God, so that things which are seen, quit now, have a look around you at the stars, and the mountains, and the rivers, and the things which are seen were not made are things which drop here. Oh no. We believe that our mighty creator took nothing and made everything.

That's what we believe. I will work it out now, won't I? Of course the good old professor and a few more cronies of his wants to argue on. And so what we did, we sat down and we went back to Genesis 1. Have a look at this now.

Because this is the great argument. The evolutionists have an argument about these days. Genesis 1. And it begins here with a very mighty statement.

In the beginning, God created is the word. And you don't find evolved in this book at all. But you do find God created.

In fact, if you look this chapter very carefully, you'll find this phrase three times. It says in verse 1, God created the heaven and the earth. That's the great material.

Now watch this. Verse 21. And God created great whales.

We've come away from the thought of material to the animal. See away down at verse 27. So God created man.

Did you get that? Because that's three times in that, of course they wouldn't see that. These are three different acts of creation. This is God created.

And I wanted them to hear God talking. And I said, you know, you fellows don't know that God talks. Of course, you know, they try to tell me there is a God but this molecule is the thing.

We'll come to it in a moment. See verse 3. And God said, let there be light. And if you go to verse 6, and God said, let there be a firmament.

And if you go to verse 9, God said, let the waters under the heaven be gathered together. And verse 11, and God said, let the earth bring forth. And verse 14, and God said, let there be lights.

And in verse 20, God said, let the waters bring forth abundantly. And in verse 24, God said, let the earth bring forth a living creature. And in verse 26, God said, let us make man and so on.

And you see, I was beginning to talk to them about these six days of creation. And this is where they really got going. Because this is the big argument.

This is the evolutionists argument about these six days of creation. You see, they say to me, you know, these are not ordinary days. So they put me against the wall and they say, do you believe that these were calendar days, 24 hours? Yes.

Without any hesitation, categorically, yes. They said, you must know that the word day is used in a different fashion. I do know the word day is used in a different fashion.

I know that the day of salvation is not 24 hours. Thank God it's not. Some of us pray in the prayer meeting, thank God that thou hast lengthened out the day of grace.

Oh, it has gone on for thousands of years. And I know that when we come to talk about the day of his wrath next week, it won't be 24 hours. I'm quite aware of all that.

Of course, I'm also aware that the day here, each day mentioned, is bounded by these words, the evening and the morning. Each day, evening and morning, this was written by Moses, of course. Of course, he wasn't there.

Of course, it's the Spirit of God. Nevertheless, he was a Jew. Nevertheless, he knew that the Jewish day began at night.

And the evening and the morning are the first day, and the evening and the morning are the second day. Of course, that wouldn't satisfy me. I'm quite aware of that.

I know when I'm in the lion's den. So one of these men who knows a lot of things, he said to me, look, I want to inform you that each one of these days was at least over a million years each time. So that saying it was really a million years, you think this stretch is seven million years.

Is that what you said? Yes. That's fine now, that's fine. Because, you know, if it was only an argument of words, you know, they're as good as I am, but it's not an argument of words, you see.

They're using my book, remember. And they're using seven days that are here, and they're trying to say there are a million years on each day. So I get the cleverest one of them, and I say, all right, you stand up and answer the questions.

On what day did God make man? On the sixth day. Is that right? Now sir, can you tell me, did God make him in the morning, or the afternoon, or the evening of that day? Oh, he can't tell me, I know he can't tell me. Of course, if I am sure that God is going to make man on the sixth day, I'm sure he didn't start work in the evening.

Of course, I won't argue about that. You might prefer to take it whatever way you like. Because if he started to make him at dinnertime, then it's half a million, isn't it? By the time that this day has run out.

Or if you like to take it in the evening, it's a quarter of a million. Whatever way you like, now it'll suit me, just you pick your way here. So I said to him, all right, we'll, we'll, we'll half it, won't we? He was made at

dinnertime.

One million years halved. There's another day to come, the seventh day, was that a million too? That's right. So that by the time the seventh day gets over, Adam is a million and a half years old.

Is that right? Come on now, it ends open. Because I'm quite prepared to have you anytime you like. That right? Because wait till I show you this.

Turn to chapter 5, to see. This is the book of the generations of Adam in the day that God created man. And we want to hit the word in the day that God created man, not evolved him.

After shots sometimes. Because they would inject words that are not here. Oh God created him, all right.

In the likeness of God made him, male and female, created he them, and blessed them, and called the name Adam in the day that, when they were created. See Adam lived 130 years and begot a son, you know all about that. See verse 5. And all the days that Adam lived were 930 years.

Is that right? There's something wrong. Either the book is wrong and I may throw it away, or they're mad. You're not accepting that truth, are you? Accepting that God rested 1 million years while Adam stands with his finger in his mouth, are you? Is that what you're, you're accepting? It's a pity of you, if you are.

I've seen four or five professors of this, that and the other, standing like clones. You're going to argue from this book, you'll have to face it. It won't do.

That argument is no use. I only put Adam's birth there. He wasn't born at all, of course.

He wasn't born a baby, but I'm putting the day that God made him as his birth, and then the day of his death, and his age. I think that explains that quite easily. You see, if I had to go a little bit further to explain that these were literal days, that would be quite easily too.

Let's go to the book of Exodus, chapter 20. Book of Exodus, and we're at chapter 20, and Moses is away up in the mountain with God, and God is giving him the Ten Commandments. And I think you know all the commandments, don't you? Verse 3 says, Thou shalt have no other gods before me, and that is the first commandment.

And verse 4 says, Thou shalt not make unto thee any graven image, and that's the second commandment. Verse 7 says, And thou shalt not take the name of the Lord thy God in vain, and that is the third commandment. I think almost everybody here knows the fourth commandment.

I'll tell you this, all the old Presbyterians both. Bless them. I'll tell you they do.

Somehow they taught them the commandments. Sometimes the Baptists and Brethren don't know the commandments. I'll tell you all the old Presbyterians know the fourth one.

Bless you. That's nothing new indictment, you know. Watch the fourth commandment, verse 8. Remember the Sabbath day, to keep it holy.

Do you think it's a day of 24 hours, or do I need to come down among you to have a row? See the four students I have, these professors, when I ask them is it a day, they know what I'm getting around to, you know. Because the Sabbath day was 1 over 7 back there. Yes it was.

Oh yes it was. It's an ordinary day, isn't it? It's the seventh day. Don't mix it up with the Lord's day, because the Sabbath is on Saturday.

That's what the seventh day Adventists keep, only we are not under the law. We're under grace, and we have a new day, and it's called the Lord's day, in case you don't know. It's the first day of the week that we meet together to break bread, so this book says anyway.

See this verse 8, remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work. You don't think he's talking about six million years, do you? Boy, some of you would be out in straight, wouldn't you? Oh no, there's no tripe like that talk.

You know they would tripe into it, but when it comes to level tagging, they can see it all right. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, for in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For, you see he's now going back to those six days, as an illustration.

Can you go back to six million years for an illustration for six days? You answer the questions now, because you'll get your knuckles wrapped if you don't answer the questions. Just pay attention, that's all. You see this, for in six days the Lord made heaven and earth, the sea, and all that's in them is unrested the seventh day.

Surely it's ordinary days, there is no question. Ah, there's no bother with that, that argument's easy, that's easy. I don't think we need to go on with that.

That's the big argument they have, it's tripe. Now here's the bigger argument, and maybe a better one. Evolution's argument about fossils, and rocks, and trees, man.

Although let's be silly, you know, they have found fossils in rocks. In fact we had one here for a while, in a quarry, not very far from here, down on the other side of Dungannon, they were blowing up one morning, when they found a great piece of rock, and in the midst of it, a fossil. This is a way in the heart of a quarry.

And the man who owned the quarry belonged to the brethren, bless him, and he thought that I would be the best man to bring it to. And he brought it to me, and I own it, I've given it to the school here for a while. Belongs to me just now.

But there are bigger facts than that. There hath been fossils of dinosaurs found in the heart of rocks. Don't let's any be afraid of this now.

You see, sometimes at Queen's, the professor of geology, he's the man who knows all about rocks. And let me say this now kindly, because you must never be else but gracious. He knows more about rocks than I'll ever know.

Knows that job outside in, and knows everything about them. You bring him a piece of rock from anywhere, and he has scientific means in there, in the lab, and he could tell you almost the age of the rock to an hour. And I accept that.

No quibbles. He knows his job. So when he sees me sort of slaying these giants, he just goes into the lab, brings out a piece of rock.

He says, Willie, look, I want you to have a look at this. And I assure you that it's two million years old. And I strongly say I accept that.

See where we are now? Or don't get frightened. He says, you know, you're trying to go back about 6,000 years, and I can prove that the rock is millions of years old. I says, I don't think you see the argument at all, professor.

I says, no, I'll tell you what we'll do. We'll pretend that we're outside Eden's Garden. And we'll take the professor of medicine.

They have a great medicine professor at Queen's, I assure you about that, and he knows his business too. And we'll take the professor of botany too with us. And can you see the three of us lying outside Eden's Garden, and we're looking through all in the hedge.

And the professor of medicine's on that side, and the botany boss is on this side. And this fellow knows all about the trees, you know. I wouldn't know the trees, but he would know the trees, and he'd know everything about them.

And you see, when Adam just steps into the picture, he must have been a fine specimen, you know, because God made him. Didn't come through any diseased family or anything, you know. And he wasn't a baby at any time, and he wasn't brought up in a bottle or anything like that.

God made man. You can spell it, can't you? You know what a man is. Can you visualize what a perfect man would be like? Big, broad, brawny, bearded fellow.

Walking up the middle of the garden, specimen to look at, bigger than John Wayne. You didn't think I knew him, did you? Oh yes, I do. Yes, all right.

So I just gave the professor of medicine a bit of a nudge, and I say, you see him? What age is he? Now he just looks at the breadth of his back, and his brawn, and his beard, and his build. He says he's fifty. See? He's not fifty, you know.

He's only two seconds maybe. Got the hold of that now, have you? Because you just can't go by that, can you? Because he's just mean. Your argument's gone.

See the boy on the other side of me? He's a botanist, he knows. He says, see the big oak tree in the corner? Yeah, have a look at it. A hundred feet high.

See the breadth of it? He knows by the breadth of it. What age is he? He's a hundred years old. It's not, you know, just planted.

God planted trees in the garden. You read it now. Not seeds.

Didn't dabble in cottons, you know. Oh no, no. Trees, planted trees.

You think they're a hundred years old, do you? Well, if they made man as old as he wanted, and made the trees as old as he wanted, he could make the rocks as old as he wanted. But then they bothered him. All bothered him.

Now, we have bothered with the fossils, haven't we? And yet you know the answer is easy. You're not in a hurry, sure. Because I'm afraid you're going to be here until this time tomorrow night.

You had a good supper and all. I don't think this should be rushed, no matter what we do, even if we leave a bit of it for next week. Let's get over to this Genesis chapter 1. Now, Genesis chapter 1 begins like this, in the beginning.

I don't think anybody can put a date on this, you know. That's when everything began that ever had a beginning. And in the beginning God created.

You see, it says in the thirty-third Psalm, he spake, and it was done. He commanded and it stood fast. By faith we understand that the worlds were made by the Word of God.

And the things which are seen were made of things that do not appear. And God just stepped out of his eternal glorious heaven, sent. And it was done.

He spake and it was done. And he commanded and it stood fast. I want you to get the hold of this, because it's very important to read this properly.

In the beginning God created. The heavens should be the Word. And you'll find that many of the old translations, the S is there.

We're not just talking about heaven, the third heaven, if you like. We're talking about the heavens. We're talking about all the planets we don't know anything about.

All in their orbits tonight, of course, under control. Now it specially picks out this planet Earth just there. Now for why? I want you to see the whole heavens that God threw into space with a five word.

And then I want you to see it picking out this little planet of ours called Earth. In the beginning God created the heavens and the Earth. Now I want you to notice this, the next verse says, and the Earth, it seems to fasten on to this planet of ours.

Now the word was there in the Hebrew Bible, is the word became. And the Earth became without form and void. Dr. Barnhouse, who knew Hebrew inside out, and a few other languages beside, he translated it like this, and the Earth became topsy-turvy, without form and void.

Topsy-turvy will do all right. The old word is to-hoo-boo-hoo. And it just means that God turned the Earth upside down for some reason.

It became without form and void. We need to know why. We need to know what happened.

We're not left in the dark about this at all, you know. Now let's try to discover this a little bit. Let's go to Isaiah chapter 14.

We're at the prophecy of Isaiah, and we're at chapter 14. And the Prophet, whose lips were touched with a live coal from off the altar, he's talking here. And in verse 12, trying to save time, he's saying this, How art thou fallen from heaven, or from the heavens, O Lucifer, son of the morning.

Now we need to know who Lucifer was, son of the morning. I think before we go very far with the reading, you'll find out that this is the devil. Of course, I think you know that sometimes he's called Lucifer.

But we'll not linger with that, because that'll come out clear. How art thou fallen from heaven, O Lucifer, son of the morning. How art thou come down to the ground, which did weaken the nations.

For thou hadst said in thine heart, I want you to get this, I will ascend into the heavens. That sort of gave you a clue of where he was. You see, we're going to find out that when God created the heavens and the earth, we're going to find that he created this anointed cherub, a wonderful creature called Lucifer, son of the morning.

And we're going to find out that he placed him on earth for some great reason, that we'll find out all right. And you know, the power that God gave him, and the wisdom, and the beauty, and everything else that we'll discover in a moment, he got so exalted with himself, that standing on this planet he said, I will ascend into the heavens. Oh yeah, gonna take it over, you know.

That's the trouble when God blesses you sometimes, you get too big for your boots, and you think you are something. And if you do, you'll fall. And this is what he said, watch all these things.

Verse 13, thou hast said in thine heart, he's talking to himself, I will ascend into heaven, into the heavens is the word, I will exalt my throne above the stars of God. And the word stars, there's the old Hebrew word for angels. Sometimes they're called stars, it says in Job that the morning stars sang together.

Yes, he's just going to go into heaven and take over. I will sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds, watch this bit.

I will be like the most high. You ever think of taking over God's heaven? No, I don't think so. I don't think any one of us is just as stupid as all that.

Maybe you do think you are something, but one day you'll find out you're nothing. But the devil had an idea. Oh he was created, and he was mighty, he was wise, beautiful, powerful.

He was the anointed cherub, and God had placed him on this very planet. When he takes this title, I will be like the most high, he didn't say I will be like the Creator, he didn't say I will be like the Almighty, he just said I will be like the most high. And the word most high just means possessor of heaven and earth.

He says, you know, I'll ascend here and I'll take this over. This is where sin really entered. I know when we're talking about man's sin, I know where it entered, all right.

By the devil tempting Eve, and then Adam stepping into sin, and by one man's sin entered into the world, of course. But this is where this began. And you know, when he had this idea that he'd just take everything over, God turned his real world upside down and left him in the dark.

And when he did, there were animals down here at that time, and God turned them upside down, and the rocks too, and they're finding them yet. Fossils. And the geologist in Queens admitted that some of the strata of the rocks where the fossils are, it's going the wrong way.

It's upside down. How did it get upside down? Actually, some of the students believe it was just the flood that turned it upside down. I don't think so.

A little bit before that. And you see the devil was defeated now, and he had to stand in the dark. He can't create light.

God is light. The devil can't create light. And God just let him stand as long as he wanted them to stand, and that might have been a million years.

You can put whatever date on it you like. I'll accept it. And then God said, let there be light.

God's going to bring light back again, isn't he? You know, I went to the college. Let all the boys question me. We had great days.

I think some of you were there, bless you. And the old boss of the college, bless him, he's in heaven tonight, said to me, will you come and stand before the big boys and let them question you. I don't want you to preach.

I don't want you to do anything. Just, let them ask you a question. Boy, what days we had.

Tremendous. And I said, now listen boys, going to have a battle today, and I'm taking you all on. And there's going to be no mercy on either side.

It's going to be wicked. You say whatever you like, and you can be sure I'll tear into you. So the battle is set in a ring.

Big fella, nearly six feet, ginger hair, said, sir, do you believe this first chapter of Genesis? Yes. You believe that God said, let there be light? Yes. He says, there couldn't have been light.

The sun wasn't made till the fourth day. I said, do you think there can't be light without the sun? He said, that's what the science master teaches us. I says, where is he? He's sitting in the corner with a beard on.

I said, is this the nonsense you're teaching them, Beardy? Well, I don't know the man's name, so it's nice. I have a fellow with a beard. I think a fellow with a beard is far nearer to the Lord than we are.

The Lord had a beard. They plucked the hairs from his cheeks. Bothered doing it with some of us, so don't look down on them.

But I was just kidding them all. I said, Beardy, is this the nonsense you're talking? And this gets the boys going, you know. And I have to work the crowd.

The whole crowd's against me, you know. I said, son, look, I want to tell you this. That there'll come a day in this world, when there'll be no need of the sun, neither of the moon, neither of the stars.

God will take them all away. And the Lamb, the Lord Jesus, will be the light. Now, remember that God is light.

Remember that when Paul was going down to Damascus Road, this is what he said. He's talking to the king. He said, at midday, O king, there shone a light from heaven above the brightness of the sun.

Says, Beardy, now know this. If you're going to argue with me, we'll have to have a battle out, won't we? Oh, no. God was just going to bring this thing back to where he wanted it now.

He's going to bring light. He's going to clothe this planet with grass. He's going to make man.

I want you to get this. Let's have a look at Ezekiel 28. Ezekiel 28.

And you know, when we were doing those extracts from Ezekiel, I was tempted to do a night on this. And then I felt that I shouldn't just do it then. And now I find I'm coming back to it again.

Now, this is one of the most interesting pieces of writing in the whole Bible. Watch it very carefully. Where Ezekiel 28 and verse 11.

Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus. I'll have a word to say to you about this king of Tyrus in a moment. And say unto him, Thus saith the Lord God, thou sealest up the sun, full of wisdom and perfect in beauty.

You see, this fellow was the sum total of wisdom and beauty. I want you to watch this phrase. Thou hast been in Eden, the garden of God.

Now, I shall tell you that no king of Tyrus was ever in Eden, the garden of God. And as far as I know, no king of Tyrus was the sum total of wisdom and beauty. This is the devil again.

Because I shall show you this. You see, this person is full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God.

And I'll explain that in a moment. Every precious stone was thy covering. You can see them all, the the sardus and the topaz and the diamond and so on.

Look at verse 14. Thou art the anointed cherub. And that word cherub is the old word for cherubim.

This character that we're looking at is the sum total of wisdom and beauty. And you can see all the sparkling gems that really belong to him that made him attractive. And you can see that he was in Eden, the garden of God, and that he is an anointed cherubim.

It's the devil we're looking at again. And I have set thee so. Thou wast upon the holy mountain of God.

Thou hast walked up and down in the midst of the storms of fire. He was allowed to come into the very innermost circle of the glory of God. Thou wast perfect in thy ways from the day that thou wast created.

Let's hit it. Was created. This boy wasn't born.

This boy was created. Did you get that? Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. Now we've got something on our hands.

You see, he was perfect. He was full of wisdom. He was never in Adam's Eden, in his perfection.

When we see the devil in a moment or two, when we see him in Adam's Eden, he's a fallen angel then. Oh, but this is a primal Eden. This is an Eden before Adam's Eden.

Is this what this planet of ours was once upon a time? Was it a primal Eden? Was he the complete boss of this? Was he so exalted with his power and beauty and wisdom and everything else that he said, I will be like the most high. And in that split second did God turn his little earth, our world, upside down. Did it lie in the dark until God reclaimed it? I don't think we'll go any further tonight.

Now we'll go on with this argument about evolution and we'll see where they are. I don't think they have a clue. I don't think they have one clue.

So keep your notes now, don't lose them because those last four bits are the most important bits. Let's sing just one verse, 540 please. 540, a wonderful Savior is Jesus my Lord, wonderful Savior to me.

Thank you. Oh, Lord, we bow to acknowledge that thou art not only our creator, but thou didst become our Savior. And we're waiting for thee to come as our Redeemer for the redemption of this body.

And the day, Lord, that the redemption of the body comes, then this earth will be freed from the bondage of corruption that holds it just now. Bring us back to learn these mighty truths. Part us now in thy fear and with thy blessing for thy namesake.

Amen.

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