

Yahweh Elohim

Pastor Ryan Keeney: April 26, 2015

THE PARADOX CHURCH

These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens. When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground—then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Genesis 2:4-17

Recently, my wife and I have been searching for a house, and when I say searching I mean aggressively pursuing a house. Like, let's find one. So, what I mean is sinfully looking at the Realtor.com app every day, like every 30 minutes. They say they refresh it every 15 minutes. So, I give it a little bit of buffer. But, aggressively pursuing house is what we have been doing. We get home, what do we talk about. A little bit about what our son has done. And then what: How about this house? What about this neighborhood? and What do you think about this? That's a lot of money. Yes it is. Okay, next house. Just aggressively searching, researching, talking about, asking people, looking at neighborhoods.

The one thing I love about the Realtor.com app, I guess this is a shameless plug for them, but what I love about this app is that they have this map view. And, so, I get to go and look at different neighborhoods, and I get to zoom in on different neighborhoods, and I get to see how these neighborhoods work together and what's in that neighborhood and what is it near to it. What restaurants are there. What's happening there. What's it connected to. How it fits into the understanding just of this whole city. And I get to see that view, and I get to hone in on that and get to a draw around it and search everything within that draw. Bam! I get to see what else is available in that spot, but I don't know every neighborhood of Fort Worth. I have kind of an understanding, and so I see and I can see where it's at. And I don't have all the time the world to just drive around all day throughout Fort Worth. So you know what I do? I appeal to

someone who already has done that: Google. And what I do is go to the street level, and I get to see this big picture, like where they are at. And then I get to like, "Oh, this house kind of looks good." I saw the pictures. That's a decent looking restroom. I like the kitchen, nice countertops. Okay, this may be something I'm interested in. Let me go to see what the street looks like, what this block looks like. So, I go to the street level, and then I walk down the street on my phone looking at this house, and I do that 360 view. Okay, I get it; there's a tree there. Cool, I didn't know there was a tree there. They didn't say there is a tree there and this house. I get to see that street view. And so I got to look at Fort Worth and this neighborhood and how it fits with this neighborhood. But then I get to get on the block.

This is what's happening today with Genesis 2. Genesis 1, in the beginning God created the heavens and earth and there was nothing. Imagine that for a moment. Nothing. The only presence mentioned here other than God is darkness. It was void, formless. Let this sink into your mind for a moment. Emptiness, lifelessness. That was the state before God continued. And then for the first time in created history God spoke, and in His speaking He brings forth light out of darkness. He speaks and light appears. God's power and authority is shown off in creating out of nothing. All things He brings it into existence.

What is the name of God used in Genesis 1? It is Elohim, which communicates that He is all powerful, that He has all authority, that He reigns over all things. Elohim, in the beginning God, Elohim, created the heavens and the earth. This word is used to denote that He is mighty, He is powerful, He's exceedingly great. It is the name of a God who speaks and things come into existence. Elohim, a God who owns everything in creation. Why? Because He created it. All created beings, including mankind, owe their allegiance to this amazing God because there is none like Him. There is no other God who has such power and authority, such bigness and supremacy. He is supreme and Almighty.

And after telling this big picture, the kind of satellite view of creation, they didn't retell the story in Genesis 2 at this block level of let's get down to the street level, let's Google maps it and see what's happening on the ground, where the rubber meets the road literally. What does it say? What changes in this story? "These are the generations of heavens and earth." When what: the Lord God. Something just changed in this moment. The Lord God made the earth and the heavens.

In this closeup picture, this street level view of the story of creation, Moses tells us it's the Lord God, it's Yahweh Elohim. This is God's personal name, Yahweh. The name God used of Himself to reveal Himself to Moses. When Moses asked who He is He says, "I Am, Yahweh." This is the personal name of God.

Genesis 1:1 - In the beginning God, Elohim, created the heavens and earth.

Genesis 2:4 - These are the generations of the heavens and earth when they were created, in the day that the Lord God, Yahweh Elohim, made the earth and the heavens.

This is intentional; authors don't use words unintentionally. Moses uses this very intentionally. He uses this personal name of God, Yahweh, to tell us something about the person who created all things.

So we get to see in the big picture view that God is Elohim, that He is powerful, that He has all authority. But now we're seeing the Lord God, Yahweh Elohim, that He is personal and intimate. He is glorious, yes; He is big and holy, yes. But also He is near and personable, yes; He is powerful, yes; He is in control. But also He is good and He is for you, He is Yahweh Elohim,

glorious and mighty, big picture view. Now, He's on the ground level looking us face to face. He is near; He is intimate; He is good; He is for us.

How do we get this name? We're two chapters in, and we're getting the personal name of God. It's from Moses. I recently watched *Exodus: Gods and Kings*, the telling of the story of Exodus. There's this burning bush, which is accurate. I don't want to go into all the things that aren't accurate. I'll turn into like that granddad who is complaining about the whole movie. But I did like some of the visual effects that they have. Like there is a burning bush. Yeah, they made it happen. That's gift, that's skills. There's the burning bush and Moses speaks to it. In Scripture Moses speaks to them. And God speaks to Moses, and He says to do a few things. And Moses says, "Okay then, who I am I to say that sent me?" And Yahweh Elohim says, "I Am. Tell them I Am sent you. Yahweh, my personal name, tell them who I am, that I Was and I Am and I Am to Come. Back before anything existed I Am. Right now, I Am. What about in the future, whatever is going to happen there I am. I Am that I Am." So, He communicate to Moses in a very personal and intimate and near way. The name that is personal and intimate and near. He speaks to Moses; He reveals himself to Moses; He uses His name and communicates to Moses who He is.

Now, in this text and in the Bible God's name Yahweh is set apart for us by the word "Lord" in all caps. So you see L-O-R-D, Lord meaning Yahweh, the personal name of God. If your Bible doesn't have the Lord in all caps, then you can throw it in the trash. I was told that by an old wise pastor, so I'll just pass it along. It's a big deal because we get to see who is God in these statements. So when we see the Lord in all caps we know it is Yahweh, I Am; that He is near, and He is personal, and He is intimate.

Today, I want to make so much of Yahweh Elohim, so much of the Father, the Son, and the Spirit, three in one. So much of the Lord God that we would all just join in worshiping and treasuring Him and adoring Him and praising Him for He is who He says He is. He is the Almighty Creator, and He is also the near, intimate covenant maker with you. My hope is that you would be captured by the supremacy and beauty and wonder and intimacy of the Lord God. The Lord, the Lord, a God merciful and gracious, slow to anger, abounding in steadfast love and faithfulness. That you'd be captured by Him.

That's the one thing that I felt really bummed out about with that movie *Exodus: Gods and Kings*. What I think is the epitome of the story of Exodus, Exodus 34, is not shown at all. There's the golden calf that's shown in the movie, the demanding man, the walking in the wilderness, that's kind of shown in the movie. What they don't show is when God reveals himself to Moses, and He tells Moses who He is: the Lord, the Lord; Yahweh Yahweh Elohim, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.

So we're just going to dig in this text, and we're going to see eight things that the Lord God does in this text. You see who He is by what He does, and I hope that you're captured by His supremacy, His beauty, His wonder, His intimacy. Yahweh Elohim.

1. The Lord God made the earth and the heavens – that's Genesis 2:4

These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

This is where we switch views as we go from above or from that bird's eye view to being on the block on the street walking on the road. It was the heavens and the earth and now what's flipped, it's now the earth and heaven. There is this primacy, this focus now on the earth at the ground level. Now the book of Genesis has a lot of chapters, right, but what it was originally

written with is ten sections; and each of the section starts off with: “Now these are the generations of...” “Generations” is the word *toledot*. So you’ve got ten *toledot*, ten statements of “these are the generations of.” And then it talks about whatever proceeds from that person.

And so when we hear the story of Abraham, when we read the section about Abraham, it starts off with “now these are the generations of Terah,” Abraham's father. So it doesn't talk about Terah's father, his granddad, his lineage, like where he came from; it talks about what comes from him and that's Abraham. And now we just talk about this whole section about Abraham because “now these are the generations of” draw.

Now think about this, this is what happens here: “now these are the generations of the heavens and earth.” What proceeds out of the heavens and earth? Adam and Eve and Cain and Abel, and we see this covenant making God with them, that walks with them, that knows them, and calls them by name, that takes care of them. These are the generations that come from Adam and Eve and then their sons Cain and Abel. So we're on the street level looking closely at God's creation of man and where He goes.

We see the name Yahweh here; the name I Am. When we see this, the Lord God Yahweh Elohim, we must know that everything that is not God depends ultimately on God, utterly on God. The entire universe is secondary, came into being by God, and stays being a moment by moment by Him sustaining it, which means He is the absolute reality. There is no reality before Him; there is the reality outside of Him unless He wills it and brings it to being. He is all that was eternally. No space, no universe, and no emptiness, only God, which means He never had a beginning. And you or your children usually ask at this part, “Who made God?” No one made I Am. He has no beginning; He's existed for all eternity. No one made Him; no one created Him. He is I Am forever. He simply is; He always was; He has no beginning. The Lord God made the earth and the heavens.

Secondly, what does He do?

2. The Lord God had not yet caused it to rain – this is verse 5 and 6.

When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground.

The Lord had not caused it yet to rain. God, Yahweh Elohim is in control. There is no plants. Why? Because God hadn't caused it to rain yet. He sends the rain; He holds the rain; He tells the clouds when to pour out. He, being Elohim, has all authority and power, and He commands. And so, it doesn't rain because He hasn't told it to rain yet.

These eight things are big things. They tell us who God is and what He does. He has all authority and all power. It hasn't rained. Why? Lord God hadn't caused it to. He hadn't said, “Clouds, dump out the rain; pour out the water.” Creation, all of creation, does as He says. When God speaks things happen. And He does whatever He pleases and is always right and true and beautiful and always always in accord with truth. All reality outside of Him is created by Him, and He gets all the glory and praise because He is the author, He is the owner, it is all about Him, it's all through Him, it's all for Him. So He is utterly free from any constraints that don't originate in His will.

So when things haven't happened, when it hasn't been done, when things have happened. Why? Because God caused it to. It hadn't rained yet because the Lord hadn't caused it

to rain yet. He hadn't told it to do so. And He had created the man to work the ground, to image His work, to cultivate and garden and work and form.

Which brings us number three.

3. The Lord God formed the man from the dust of the Earth - this is verse seven.

Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Yahweh Elohim fashioned Adam of *adamah*, which is the Hebrew word for “dust of the earth.” Adam out of *adamah*. So talk about a personal God. He not only shows us, displays to us, tells us that He is the personal God by giving us His name; he also displays it by being personal and intimate in the creation of man, unique and distinct from any other created thing. He doesn't just speak the man into existence. He says “light come forth” and the light comes forth. No, he fashions the man with His own hands. He gets dirt under His fingernails and creates man with His own hands. And then He lowers His face to the man's face, and He breathes the breath of life into man. Imagine Adam's lungs inflating for the first time. Imagine his heart starting to beat for the first time. And his brain starts connecting and making the shocks for the first time. And his blood pumping through his veins. And now he can move and his eyes are open. And he takes that first breath. Why? Because Yahweh Elohim fashions him out of the dust of the earth and lowers down and breathes into his mouth and brings him to life. He becomes an animate being because the Yahweh God, the personable lover of the soul, creates the soul.

This is like me going home and ripping the Play-doh out of my son's hand (and because I'm impatient I have to apologize and wipe his tears because I did that), and I take the Play-doh, and I create this, like, busted up figure of a person. It's got some legs, and it's got some hands, and it's got a misshapen head. I can never make a perfect round head. And then he doesn't have any hands or legs because I'm not Michelangelo. But what I do is I reach down, and I breathe into his mouth, the mouth that I created with a toothpick by sketching out, you know what I'm talking about; and I breathed into it, and he opens his eyes and looks at me. So what once was this weird goo of green Play-doh now opens his eyes, and he looks at me, and he begins to talk, and then he climbs up on his feet, and he starts walking around the table. And I'm, like, nudging my son saying, “What is happening?” and now the thing starts talking to us and asking questions of us. And we're like, “I don't know, man, you're blown my mind! I can't even answer any questions because you're talking. You once were this weird goo, now you are a living being talking to us.”

This is the awe and wonder of Yahweh Elohim creating man out of the dust of the earth. He fashions it, knits it together, and then breathes life into him. And Adam awakes, and he begins to see all that God has created. And he begins to speak to God and ask questions to God. Why? Because Yahweh is personal and loves Him and is with him and has just brought him to life and cradles him in His arms. Dust that was just dust now reflects the Creator of all things. Now this dust has the *imago dei*, the image of God; so, it has dignity, value, and worth. What was once dust where we could just walk on it now has been fashioned into a being, an animate being, an embodied soul, a living creature, and has dignity and value and worth. Why? Because the creator Yahweh Elohim has breathed life into him, and now he has the image of the Creator.

If that's not enough fuel to stoke the fire of worship in your own heart, let's keep pouring for some more fuel. My hope is that you just worship, treasure, adore Yahweh Elohim this morning above all things.

The other creation stories. You know what we have? Ye have a slain deity and out of his blood and he gets mixed up with the earth and then that is how man is fashioned. That means that deity is not I Am; it doesn't always exist, forever exist; it had an ending. It died. You know what we have in our story? The truth. And what is the truth? I Am was and is and is to come; There is no beginning with Him, and there is no end for Him. What else do we have in other creation stories? We have a god who creates man to work. But why to work? Because he's lazy. So now the man works so that he brings food to the god so the god can just sit back in the LaZBoy and eat whatever the man brings to him. That's not the truth. We have the truth. Yahweh Elohim. He works and then He creates the man to work. Why? Because he reflects his creator. Not to serve, not to give because the god is lazy. No, God works, He creates. And in His working He actually knits out of the dust of the earth man and breathes life into him.

You want some more fuel to stoke the fire of worship in your heart? If you go to 1 Corinthians 15,

Thus it is written, "The first man Adam became a living being"; the last Adam [talking about Jesus] became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man [Adam] was from the earth, a man of dust; the second man [Jesus] is from heaven. As was the man of dust, so also are those who are of the dust.

That's us. Right? Descendents of the first man; we are descendents of the dust being formed into man.

So also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

As humans descendents we are dust; we are from Adam, the first man Adam. But, if you have trusted in Jesus, put your faith in Jesus, become a Christian, then we are a new creation just like the second Adam, Jesus. Not knitted out of the dust the ground but out of heaven, no beginning. Not fashioned out of anything because He eternally existed with the Father and the Spirit, Jesus. So your body might die but that is not the end. Your body will not ultimately turn back into dust but it will be remade like Jesus's body, and we will worship Him in this perfect resurrected body for ever and ever and ever. Why? Because of the second Adam. Jesus was not fashioned out of the dust; He was from heaven. And in His loving kindness, in this story, we see Yahweh Elohim come back to earth. We saw the Lord God fashion the man and breathe life into him, descending to him, creating him.

What we see with Jesus coming from heaven to earth, living the life that we could not live, dying the debt that we deserved in our place to make us a new creation that we might reflect His glory now and forever as we see Him face to face. And there's no skewed perception; there's no lenses on our eyes; there's no dimness to our seeing face to face. We see Him for all He is, and we worship Him and love Him and adore Him and treasure Him forever. Why? Because of the second Adam, Jesus.

I hope that stokes the fire of your heart. I hope that pushes, that presses you to worship, to enjoy, to delight in who God is, Yahweh Elohim.

If not we got a couple more, number four and five.

4. & 5. The Lord God planted a garden and the Lord God put man in the garden – this is verse eight.

Then the LORD God formed the man of dust from the ground... And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food.

So, He planted the garden and put man in the garden. Yahweh Elohim, the powerful Creator and intimate Father makes a beautiful paradise, a garden. And as they get to the man, He plants him in this paradise, this garden, to work it and keep it.

Let's go to verse 10.

A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

This, for Moses, is trying to show where the location is. But you know what also it is? It's painting this beautiful picture of what God has created, a land rich of resource. They ran flowing with rivers, a land rich and fertile and beautiful, exorbitant. And what does He do? He places the man in the garden to enjoy this garden, to enjoy this paradise this beauty. And where does this beauty come from? The Lord God. Because why? He is the ultimate standard of what is true and beautiful. He thought this up; He imagined this. And then He brings it into existence: it is exorbitant, it is beautiful it is fertile it is lush. When I say it's a land flowing with milk and honey, it is gorgeous. It is a gift. He puts the man in this garden.

There is no law book to which God looks to to know what is right; there is no almanac to establish facts; there is of guilt to determine what is excellent or beautiful. He himself is the standard of what is right, what is true, and what is beautiful. And out of that He creates what is true and lovely and beautiful. This is the picture that's being painted, this wonder this beauty. He creates the man out of dust and breathes life into man and places him in this beauty, in this garden, in this paradise.

And then it's stated again in verse 15, and I count this as the sixth item that the Lord God does in this text.

6. The Lord God took the man and put him in the garden to work it and keep it.

So, He creates these two to go hand in hand: the man for the garden and the garden for the man. Now, what a gift this beautiful paradise is to the man; what a gift this man, this worker, is to the garden. And in all of this beauty and all of this wonder and all of this awe-inspiring amazing work of the Lord God I want to tell to you that all the universe is nothing in comparison to Yahweh Elohim. All the beauty that you get to take in, that you get to enjoy, that you get to delight in is nothing in comparison to who God is. It is a mere shadow to the real substance. It's dependent upon the Lord God for it even to exist. So it just points to, it's a road sign to show what is the most beautiful being of all, the one who created us.

These rivers and these mountains, they are beautiful. But they show that there is someone behind them that created all of them, and He is more beautiful than that picture. You know, what I love about the story of Exodus is that Moses doesn't ask Yahweh Elohim for more creation. He doesn't say, "Yeah, this mount that I've been traveling up and talking to you on is beautiful. You know what I want, God? Please give me another mountain." No he says, "I want to see your glory. I don't want to see another river; I don't want another mountain." Why? Because, "they are just mere shadows of who you are. So I want to see you; I want to see your glory. God, show me your glory." This is what he asks; this is what he begs God to do, and God does it in such a way that He protects because He's Yahweh. He's personal intimate and cares for Moses. So he hides Moses in the cleft of the rock so that He can pass by. And what does He say? He not only shows him a little bit of His glory but also tells him who He is: the Lord, the Lord; Yahweh, Yahweh Elohim; merciful and gracious; slow to anger and abounding in steadfast love and faithfulness.

What do you claim about yourself? What can you say about yourself? What can you walk by someone and tell them who you are? You are nothing. You are nothing in comparison to Yahweh Elohim. He is all. He's the one that has the ability, that has the right, to tell us who He is. And what does He tell us about who He is? That He is merciful and gracious, slow to anger and abounding, like just raining on you steadfast love and faithfulness.

This is who the Lord God is. I don't hear it but I hope that within your heart it is churning, it is being stoked to see who the Lord God is, that this is Yahweh Elohim. this is why we gather. We gather because of who he is and how good he is to us, that he is allpowerful, that he has all authority at big picture view, but then he also is here with us, he's working in you now. he's the one stoking the fire in your heart that you might pursue him, that you might know him, that you might delight in him, that you might praise him above all things, the Lord the Lord.

Let's continue. what else does he make on the street level? number seven.

7. The Lord God made trees spring up including the Tree of Life and the Tree of Knowledge - this is verse nine.

And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. Beautiful and pragmatic. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

What does he do? He makes trees, beautiful trees. They spring up out of the ground. Why? Because He makes that happen; He causes it. It hadn't rained yet. Why? Because He hadn't caused it. There's trees now. Why? He springs trees up. These trees spring up out of the ground, and they produce food, and they are beautiful.

So, we see God give the man food to eat and to enjoy. And then with these trees there is the Tree of Life and the Tree of Knowledge of Good and Evil, which are in the center of the garden. In this is story to have the knowledge of good and evil means to claim the independent right to decide for one's self what is good and what is evil, what is true and what is wrong, what is ugly and what is beautiful, what is pleasurable and what is painful. To decide to claim for one's self that I have the right to make that distinction to make that claim to cite what is good, what is evil, but that is only reserved for Yahweh Elohim because He is Lord, He is God. He is creator; He is sustainer; He is the ultimate; He is supreme.

And so, when man takes it into his own hands to try to decide what is true, what is good, what is evil, what is ugly, what is beautiful, what is painful, he's taking God's place. He's saying, "No, I know better than you." God sets the standards, though, not man. God is utterly independent; He depends on nothing to bring Him into being or support Him or counsel Him or make Him what He is. That's the big story of Job. He is utterly independent. He's like, "Hey, I'd really like your two cents on this." No, he doesn't need it. There's no counsel that you can give him. There's no illumination, no inside scoop. Like, "Oh, that's good, okay. You brought a fresh perspective to my thinking." Never going to happen. He's utterly independent.

You know what you are? Utterly dependent on Him because He created. He knitted you out of the dust of the ground, and He breathed life into you. You are dependent upon Him to be alive and continue to be alive. We are dependent on this near, this eminent creator. It would be devastating for man to forsake this dependence. That's why Yahweh Elohim says, "Do not eat, do not forsake this dependence. Do not eat of the Tree of Knowledge of Good and Evil. Do not forsake the dependence on Me. You are dependent on and continue to be dependent on Me. Do not eat it; it will kill you."

Let's go to number eight.

8. The Lord God commanded the man the trees which you may freely eat and the one tree he shall not eat of.

"Commanded man the trees that you may freely eat." Please hear that. We're so quick to go to what was the prohibition, what did He restrict, what did He hold back from them. What did He first command them? These are all the trees that you may freely eat of, and there is this one treat you shall not eat of.

Verses 16 and 17.

And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

"Adam, eat of every tree; enjoy every tree freely. Freely eat; enjoy the thousands of trees that have sprung up from the ground. I spoke and they came into existence. freely eat except for this one that I planted in the garden." I think the question that rises in your mind, or just me, that then why create one tree and command Adam not to eat of it?

So, with that I'm going to read a quote, because it's better than anything I could come up with. John Piper states: God is saying to "I have given you life. I have given you a world full of pleasure, pleasures of taste and sight and sound and smell and feel and nourishment. Only one tree is forbidden to you. And the point of that prohibition is to preserve the pleasures of the world, because if you eat of that one you will be saying to me, 'I'm smarter than you. I am more authoritative than you. I am wiser than you are. I think I can care for myself better than you care for me. You are not a very good Father. And so I am going to reject you.' So don't eat from the tree, because you will be rejecting me and all my good gifts and all my wisdom and all my care. Instead, keep on submitting to my will. Keep on affirming my wisdom. Keep on being thankful for my generosity. Keep on trusting me as a Father and keep on eating these trees as a way of enjoying me. There are 10,000 trees, every imaginable fruit. Just go eat. Be thankful. I have given them to you and see them as expressions of my goodness and savor them that way."

Don't eat; don't think that you're smarter than Me; don't think you're wiser than Me; don't think that you can take care of yourself better than I can; don't think that you're more authority than Me. Continue to be dependent upon Me. I Am, I Was, and I Will Be.

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