

W126_Adam.mp3

[00:00:02] The subject we are going to consider this evening on this first of a series will be entitled Shadows Cast Before. And each subject will be complete in itself, although linked together with others like a chain. We shall consider outstanding Old Testament characters and the way in which they combine to point the finger to Christ and the outworking of the gracious purpose of God. And as a consequence, we are going to read together this evening as our reading Romans the fifth chapter. And those of you who are listening to this tape recording, which is being made in the Chapel of the Open book, if you care to join us, will you switch off for a little while and read with us? Romans Chapter five. I think it is recognized by most students of the scriptures that the second half of Romans five is one of the difficult passages of Paul's epistles. Nevertheless, it's written for our learning. And even though we may not be able to plumb its depths or scale its heights in the full sense, there are 1 or 2 features that stand out most prominently. First of all, I would like you to notice how verse 11 is connected with verse 12. He's already introduced his key word much more in verse nine and much more in verse ten. And in verse ten, the reconciliation is introduced. Being reconciled. Much more being reconciled. We shall be saved by his life. Now, what some folks do not know, but most of you do, is that the word reconciled in verse ten and the verse atonement in verse 11 are the same word, except one's a verb and the other is a noun.

[00:02:02] Now, that shows you straight away that the translators of the authorised version were quite aware that the Greek word meant reconciliation. That they went out of their way to use the word atonement. And of course we can either say, well, they were silly to do it and lose the blessing, or we can say perhaps they had a purpose and get something out of it. Now, in our modern English, I've never heard anyone yet use the verb to at one anybody at once. We've dropped it. But the word atonement in old English was to at one anybody. If you know Shakespeare, you'll find that is at least four passages in different places where the word atonement has no reference whatever to offering a sacrifice, but bringing two together. Who had a quarrel? I go to make atonement, says one character between my brother and the Duke of Gloucester. Atonement at one moment. Now the word atonement in the Old Testament, dealing with the great sacrifice for sin must not be mixed up with this. That's the trouble. The atonement in the Old Testament is not at one moment. It's the great offering that makes

that one moment possible. But in this one passage, it looks as though they went out of their way to say to you and me.

[00:03:20] You see, reconciliation in the New Testament is grounded upon atonement of the Old Testament. And this one word helped them to do so. Well, now, arising out of that. Wherefore verse 12 because we've never received the atonement, not the sacrifice that was offered to God on our account. We received the results of it, which is the atonement, the reconciliation. Now, because of this. What? Because of what? Because of the atonement. Because the reconciliation has been made. And he goes right back to the cause of all the estrangement, the sin and fall of man. But he says, you see, we are dealing not with a lot of individual sinners and individual sins. We are dealing with one man, One man. And I went to the trouble you will notice on this chart to write it out every time I didn't put detail or two dots. That's a bit psychology, I know, but there it is by one man sin entered by one offense. Many are dead through one man. The gift of Jesus as only two men, their friends that matter. One man brought sin and death and one man brought righteousness and life. And your question? Mine is if we've never made it, where am I? Am I in Adam still, or have I been transferred to Christ? Well, that's a deep I know, but it's very obvious, isn't it, that that sorts all mankind out.

[00:04:55] Well, now what I want to do is not so much to attempt an exposition of Romans five, verse 12 onwards. That may come one of these times when we are taking the epistle to the Romans as a subject. But for the moment, I'm just stressing the fact that Adam stands as the representative, the head of a people. I rather want now to avoid saying he was the head of the human race. I want to ask you to think a little bit about this and take this matter of Adam. As he comes into the scriptures, as he's mentioned in the New Testament as a figure, a type and a shadow of Christ. Now, I've got justification for using that expression because we read at the end of verse 14, who is the figure of him that was to come. And it's associated by this fact that whether you transgressed like a personal transgression of the law of Moses or whether you didn't, you were already implicated in one man's disobedience. That means to say you were reckoned to be an integral, integral part of a company that was already envisaged by God in Adam. If you will turn to one Corinthians 15 and get the other passage, which with which we shall have to deal. Then we can go on a little bit in our study, one Corinthians 15 verses 45 to 49.

[00:06:34] And so it is written. The first man, Adam was made a living soul. The last Adam was made a quickening spirit. Romans five tells you practically there's only two men that you've got to think about. By one man, the disobedience and the sin and a judgment and by one man the righteousness and the justification and life. So one is called the first man, Adam. The other is called the last howbeit. That was not first, which is spiritual, but that which is natural and afterward that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heaven. As is the earthy. Such are they also that are earthy and as is the heavenly such are they also that are heavenly? And as we have borne the image of the earthy. We shall also bear the image of the heavenly. And so there's no doubt about this that the apostle Paul. Had not the slightest hesitation in believing that Genesis one and two was actual fact and not merely mythological teaching just to give us a lesson. He could not possibly speak of Adam. The first and Adam the last. If the first one, that means you never existed. There was only a sort of glorified spiritual fairy tale. I think we do well to remember this, because we be impressed on every side by teachers and books that take for granted practically that no one in his senses today believes Genesis one, two and three, except as a sort of an analogy that's more or less the foregone conclusion.

[00:08:19] But if we remove if we remove Adam from the story, if he never existed, you can't possibly say for it as in a mythological creature who never existed, all die. Even so, in Christ shall all be made alive because Christ never become a mythological creature. To make it balance, we explain away Christ the moment we explained away Adam Well, there's no need for me to labor that point. I'm sure with you we are here because we believe God's Word. We want to understand it the better. Now I want to depart from the story of Adam for a moment. Because there is such a thing as an analogy of faith. That is to say, there are some things. Which are better understood when you've seen them in the small. Because they're not so explained in the large and in the small. It will be what God said about Israel. So many things in the experience of a believer and in the church today have already been foreshadowed in God's dealings with their ancient people. So for a moment, I want you to look at Romans nine, ten and 11, and Romans 11 says this. Verse 25. But I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits. That blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved.

[00:09:58] But what are we going to say about the word all Israel? Will you say it means what it says? All Israel. Right. That means to say that every one who can trace their descent from Abraham, Isaac and Jacob, every single one of them will be saved without exception. Would you say it must be so? Supposing we had read Romans the ninth chapter before we got to Romans 11. We may have already been provided with a sort of gauge. And as this is written for our learning, I think we better go back to Romans nine. Verse six The problem of Romans nine, ten and 11 is that God had made promises to Israel and they seem to be failing. And this is the thing that had to be faced. So he said in verse six, not as though the word of God hath taken none effect. Why? For they are not all Israel which are of Israel. Oh, I see. I ought to remember that when he says. And so all Israel shall be saved. I must remember that God himself has given us a definition and said, But they're not all Israel which are of Israel. Well, what do you mean by that? Neither because they are the seed of Abraham. Are they all children? But even Isaac should see the gold.

[00:11:18] Ben had a great many more sons than Isaac. But they're not Israel. Only in Isaac. For now, take it a stage further. That is, they. Which are the children of the flesh. So even the literal descendant descendant from Isaac may not necessarily be Israel in God's estimation. The only Israel that God will recognize is those defined in verse eight. That is, is the explanation they which are the children of the flesh. These are not the children of God. So even though you are an Israelite and you can take your pedigree right back to Jacob and Isaac and Abraham, that is not sufficient. Which is our thought. It was. Well, change your thought, because God says it isn't. But what is the justification for such a claim? But the children of the promise are counted for. Is even counting for a seat. So it's entirely in the mind of God that he had a definite seed and that definite seed was visualized by him as being in Abraham coming through, Isaac coming right down. But it didn't mean to say every man Jack of Israel was the seed because he must be a child of promise. He must be counted for it. And he did not get it because he was just physically connected with Abraham. Have you got that? Well, now, that's true with regard to Adam. Will you come to the wider circle? Instead of thinking of Abraham. Adam is the first man of this new company.

[00:13:00] The Book of Genesis. The world is filled with nations and people. They all are evidently connected in some way with him. But it doesn't follow. It doesn't follow that every nation and every person that's living was reckoned by God to be in Adam. You

see, we've assumed, haven't we, that because a person is a human being, he must be in Adam. Who said so? This is an expression that needs examination. In Adams. Might be a smaller circle and a more limited company than every single person that's ever lived on this earth since the days of Adam. There may be many outside who were never in Adam and will never be in Christ. Never envisaged. Don't you see? We have become accustomed to the thought that he is a poor old world that's gone wrong. Millions of sinners in it. And God is frantically saying who shall ever will. Oh, let's get some in. That's one way of looking at it. But supposing we take another view that there had been nations or kind of people on the earth long before. Adam. We mustn't blink our eyes and shut our eyes to the fact that there are evidences in this world that there were cities built and instruments used and evidences that there were man like creatures some further back than 6000 years. I don't think I need press that point. And then comes Genesis one, verse two.

[00:14:41] The earth was without form and void, and that world perished. It may have been under the dominion of fallen angels. We don't know. And then God starts, and the book of Genesis starts where God starts not with eternity, but only a few years back, when the purpose of redemption was now going to start. That's it. The book of the Bible is a book of redemption, not a book about geology. Not a book about geography, but just a fact that God has started something. Now, we do know that before Adam was created, before even Genesis one, verse two came into existence, there were at least some who were going to be in Adam that were chosen in Christ before the foundation of the world. Some. You agree right now, then that goes back. We don't know how far, but when Adam was made by God, that company at least were visualized by God as being in him. They were chosen before the foundation of the world they are in. Adam. And then comes the check, which God knew. But then it comes instead of it going smoothly on to its glorious end, the serpent brings about the downfall of Adam. And consequently the true seed that was in Adam. Become in bondage to sin and death. And it's because he will not have that true seed ever in bondage to sin and death. That Christ became the second man and the last Adam.

[00:16:18] And there transferred from Adam to Christ. And God's purpose is a triumph. Now, whether he will extend his grace wider than that, true seed is a moot point. I think we can appeal to the Old Testament. When God told the people of Israel that every single man Jack of the Canaanites had to be exterminated. You remember that? And

yet when some of them pretended that they'd come a long journey and they got Joshua to accept them, God told Joshua, and you go back on your word. So it looks as though even one who was a rank outsider, if he sought God, would be accepted. But that's not the point. The point in the Bible is that God had a chosen seed, that he destined for glory, and the evil one tripped up the whole thing and so spoiled on the surface the pattern. And it's that chosen seed that redemption is first of all, applied. How far it goes outside of that is for the moment, not our point. But you see here we get the one man and he's one act involving all those who were in him, but it makes it possible for another one then by his one act, to involve all those who should be put in him. It works both ways. Now, shall we come to another feature? In one Corinthians 15, because there is a tremendous difficulty in the minds of some in the understanding of the apostle's argument, which starts with its reference to Adam in verse 21 and 22.

[00:18:06] One Corinthians 15 2122 for since by man came death. While we already know who that man is, Romans five has told us by one man sin entered into the world and death by sin. For since by man came, death by man came also the resurrection of the dead. And we are told who that man is. One Corinthians 15 says the first man and the last man or the first man and the second man. And there is no possibility of doubting who these two men are. Adam The first. Adam The second. Other words. Adam Literally. And Christ in the reality. So we'll start again with verse 21 for since by man came, death by man came also the resurrection of the dead. For as in Adam, all die. Even so, in Christ shall all be made alive. Now, lifting that verse out, you prove that just the same number that die in Adam will be eventually redeemed in Christ. But supposing. You think to yourself, what's one Corinthians 15 about? Well, it's about the resurrection. Oh, yes, we know that. But you've got an argument in process. And you can't expect to understand an argument if you miss out the first 5 or 6 links in the chain and pick up two. You won't get very far in an ordinary human argument if that's the case.

[00:19:34] And when you get a verse in scripture commencing with the word for. You ought to at least give credit to the person who's writing that he means something. He's linked it on with something he's already said. And if you go back into verse 20, he says, But and if you go back into verse 19, he says, If you say there's an argument in process and we start our argument with verse 12 now, after having spoken about the witnesses to the risen Christ. Now, if Christ be preached that he rose from the dead, how say

some of you, that that he didn't rise from the dead? He doesn't say that. How, say some of you, that there is no resurrection of the dead? The argument is, if Christ was raised from the dead, then there must be a resurrection. Why? Because he wasn't raised from the dead for his own sake. He was raised from the dead because of this company that were involved in death that he pledged himself to redeem will go on. But if there be no resurrection of the dead, then is Christ not risen? So you see it put two ways. And then if our if Christ be not risen, then is our preaching vain? And your faith is also vain. You either are found false witnesses of God because we have testified of God that he raised up Christ whom He raised not up. If so, be that the dead rise, not.

[00:20:57] Again, you see the same argument. For if the dead rise not then is not Christ raised. You can't have, he said many more times without getting to the same conclusion as Romans five one man involving all. And so we have this resurrection that was before which Christ and these people. You say Christ to these people? How do you know it's Christ in these people? It may be every single person that's ever lived or but we haven't finished the argument for it. Verse 18. Then they also, which are fallen asleep in Christ, are perished. Is anyone going to say that an unsaved ungodly man. Has fallen asleep in Christ. When the poor wretch dies. Will you say that if you do? We've got another aspect to consider. But most certainly to fall asleep in Christ can only be said of a person who was a believer. So he says. Then they also, which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men, most miserable. But now is Christ risen from the dead is the next thing to notice and become the first fruits. Are never slept. He is the first fruits and the first fruits means an anticipation of a harvest that is yet to come. The risen Christ cannot be the first fruits of any body, but only the first fruits of those who are redeemed by him and are believed in him.

[00:22:32] You can't be the first fruits, otherwise there must be of a kidney. Then comes the argument that we're considering. Fourteenths by man came Death. Now another point that you may like to pursue. This reference to sleep. I've mentioned it before, but I must say it again because we're studying this question. Sleep is used in the New Testament and in the old as a picture or a figure of death. But as far as I've gone and I believe I've looked at every reference there is in old and New Testament, there is not one single passage where an absolute unbeliever, you know full well he is an unbeliever, is said to fall asleep in death and most certainly never does it say an

unbeliever could fall asleep in Christ. Somebody may have in the back of their mind the many times it says that so and so in the Old Testament slept with his fathers. Well, that's all right. Let's covered. Because if you look at the original, the word sleep isn't there. The word sleep is not used about anybody. The word sleep is used of those who are in Christ. They fall asleep in Christ. The sting of death is removed according to one Corinthians 15. Let us all be changed. Oh, certainly. Flesh and blood cannot inherit the kingdom of God. Oh, certainly. But the sting is extracted. And when they die, they fall asleep in Christ.

[00:24:06] And resurrection is to awake in his likeness. See, it's all in a harmony. Now we get to the verse again. For, as in Adam, all die. Now, you haven't got to say to yourself, that means everybody. Everybody dies who belongs to this race? Oh, yes. But it doesn't follow that everybody is in Adam any more than it follows that every Israelite who had a physical descendant was in Isaac or in Abraham, you see. So the point is, if you are in Adam, whether you're the true seed or whether you're not, if you're in Adam, Well, he's involved. You. You must die. But if you're in Christ, you'll be made alive. But he doesn't say that every person in the whole wide world is either in Adam or can be in Christ. You've got to watch the argument. But every man in his own order. Christ, the Firstfruits here again. You see, he's the first fruits of them that sleep. So. While we would not wish to limit God, we cannot even in our thoughts. Yet we want to be careful not to mix up the plan of redemption with a sort of worldwide attempt to save somebody. It's God making sure that the purpose that He had before time began shall not be completely frustrated by the interference of the devil and his plans. Now we are dealing with outstanding characters in the Old Testament that point certain morals and teachings.

[00:25:50] The next one on the program is necessarily Cain. And when we deal with pain, it will be our opportunity to discuss at greater length than I can this evening the possibility that there are two seeds in the earth and not one. The possibility that there are those who are can legitimately called the children of the wicked one or likened to tares which are never bound in bundles and put into the harvest, but bound in bundles to get rid of them. So should we reserve our judgment over that matter and pursue a little further the typology of Adam's? With regard to the meaning of the name Adam, we have discussed this at other meetings, but I want to make this series which is being recorded complete. If you turn back to the first chapters of the Book of Genesis, you get

a series of names. And Adam occurs in chapter one, verse 26. Although it's not so printed in our version. 126 And God said, Let us make man And that word is the word. Adam That's the first occurrence of Adam in the Scriptures in our Bible. The first occurrence of Adam is in chapter two. So here we have the man, Adam. Now imagine in those days there was no difficulty in finding a name for anybody. I mean, now we have to fish around and get names that will sort us out because you know the joke that is about some places in Wales, there was a council meeting in a village in Wales.

[00:27:30] The chairman was there, the clerk was there and all the councillors were there. And a messenger arrived and said, Mrs. Jones is outside and every single one of the counsellors, chairman, secretary, all the lot got up and went out to see Mrs. Jones because every single one of them was named Jones. Well, in the beginning, when Adam was here, there was no difficulty. There was no need. So we are perfectly certain that Adam's name meant something. Meant something. Shall we see how it goes elsewhere? In chapter four, we are told that the first child born was Cain. Well, now, if you spell that word cane with a G, you've got the translation of the Hebrew word. She said, I have gained. I have gotten is the word cane in the Hebrew in a verbal form. She said, I call him gain, for I have gained the man. This is the long promised seed. Will we be waiting for in Adam? Here he is. And he turned out to be of that wicked one and slew his brother. Then she had another child, and she called his name Abel. Which means transitory, not vain. So much in wickedness, but also frail and passing. So we know the name had a meaning. And then at the end of the chapter, she has another son and his name is Seth as well.

[00:29:01] If you rub the age off, you've got a translation of the word Seth just as it comes in. The Old Testament set or appointed for God said she hath appointed or set me another seat. So here we have Cain and Abel and Seth all explained. And in chapter two, verse 20, Adam called his wife's name Eve. She wasn't called Eve at the beginning. She was called Eve after the fall because she was the mother of all the living. Eve is a part of the Hebrew word to live. So we come back and we say, Now it can't possibly be, but everybody else has got a name that has a meaning and God forgot to tell us the meaning of Adam. So we look again at 126 where it first occurs. Let us make man in our image. As far as we know, that has never been said of anything that's ever been created before. This man, however, many human creatures apparently there may have been in the earth before Adam was made. They were not on this

platform. They were not of this kind. This man is a peculiar man, picked out from all created beings. As far as we know, no angel has ever been created in the image and likeness of God. This is unique. And because of that, this man stands out as the custodian, the reservoir, the source of the true seed that God had envisaged before time began, attacked by the devil in the garden, redeemed by Christ, and ultimately presented perfect in glory.

[00:30:42] You see a perfect story right through what else? When we read after our likeness, we get a man or get a name that belongs to the group that gives us a word. Adam. The word for likeness is the Hebrew word demas. D e. N u t h. But the root of the word is d m. The end. So you stick a letter in front of em, and you've got the name Adam, and you put us on the end of the. And you've got the most meaning, likeness. And they both have the same idea. Adam was called Adam because his name meant a shadow. A shadow or a likeness. Texture. I think I've got 1 or 2 references here. I may. I'm not sure. But if not, no, I don't think I have. But there are any amount of passages where you will find a word shadow. Perhaps it's combined with another word like the shadow of death, where this word particular word comes translated likeness. Now, is there any need for me to remind you that Christ is the image? Colossians One says, Christ is the image of the invisible God. Hebrews one says he was the express image of his person, and Adam was made as a shadow of him. Who is the image? Did you see a genesis? It descends even to have a consultation.

[00:32:17] Peter read and God said, Let us produce cattle. Let us do this till you get a man. And then God says, Let us make man after our likeness in our record. Something going wrong with the. And carry on. Oh. This consultation of courses may be figurative, but nevertheless it calls a halt is something very special in creation. God said, Let us make man and says, let us make man in our image. According to our likeness. Let this man be a shadow of him who was coming. And that's the story. Romans five says he was a shadow of him who was to come. The figure and the argument goes backwards and forwards in one Corinthians 15 concerning the first. Adam Concerning the last. Supposing we turn back to one Corinthians 15 just as a conclusion. We were looking at this subject, strangely enough, on the Sunday partly, but I must include it this evening because it's a part of the story. One Corinthians 15, verses 45 to 49. You will see that it impinges upon this question of the image. As we have borne the image of the earthly, we shall also bear the image of the heavenly. That's involved. But do notice that it's not

wise to just say, Oh well, we needn't bother about examining this word first. It comes three times and first means first. So that's good enough. It isn't nearly every word like every thing is relative to something else.

[00:34:05] Now, the the first occurrence in verse 45 introduces the name Adam the first man, Adam. Was made a living soul. The last Adam. So the first is contrasted with the last. As a son of issue coming out of this, friends. The last. Adam. The last enemy to be destroyed is death. There is no more sacrifice for sin. You see No more. No more. Will there be this intervention if you are not saved? Now, I don't think you can expect God to start all over again and provide another redeemer. The last Adam is the title of Christ. Well, then we have in verse 47. That is the first man in contrast to the second man. So that's another point of view, isn't it? First of all, he's in contrast to the last Adam. Now he's in contrast to the second. So there's only two men in the estimate of God that matters. Adam The first. Adam The second. You're either in one or you're in the other. And those. Those who believe his word, they pass from death unto life. They're translated out of the kingdom of authority, of darkness into the kingdom of his dear son. You see, it's one or the other all the time. Then there's a little note about the second, which I think is justifiable that so many times. The things which have to do with redemption are second.

[00:35:41] Have you noticed that? Adam The first was not the real one. It's the second man. That's the real one. And you know, in the time we shall get to it, of course, later on Joseph was refused, rejected, sold and apparently lost to his brethren. But the second time, the second time he proved to be their deliverer. They said to Moses, Who made you a ruler over us? But this same Moses second time was their deliverer. And he says, What your fathers did, you've done. So those that look for him, shall he appear a second time in exchange? God's second. David second. Not at all. That was God's choice, Isaac. Not Ishmael. Jacob. Not Esau. Abel. Not Cain. It's all over the book. So this is the second time. This is the redemptive touch. Christ. And then the third item is it's followed by the word afterward. In verse 46 Howbeit. That was not first, which is spiritual. Now stop for a moment to say that if a man is not spiritual, he cannot possibly die a spiritual death. It's utterly impossible. Adam was not spiritual. He was natural or psychical. But some people tell you that in Genesis three, when it says dying thou shalt die, that means eternal conscious torment in hell forever a spiritual death. But the man

wasn't spiritual. He couldn't die a spiritual death if he wanted to. He could only die a natural death. Let's be reasonable.

[00:37:20] Let's be true. So it says that which was not first, which is spiritual or that which is psychical or natural, but afterward. So God had a progress in his plan. He intended that man should be ultimately spiritual, but not as he stood in himself, only as he stood in Christ. The afterward and you know that are passages of Scripture which make you feel that this is an important thought. You take Hebrews 12 where is discussing the need for correcting children or sons? What son is there that our father doesn't scourge? And in the scripture condescends to our point of view. And I'm so glad it does. It says that no chastisement for the time being is pleasant, but rather grievous. Isn't that good? Nevertheless, afterwards, it yielded the peaceable fruits of righteousness to those who are exercised thereby. So we've got the first man over against the last, the first man over against the second, and the first thing that's anticipating the next move that God has in view. Now, all this is showing you that, Adam, as a place in the scheme of things, it's utterly impossible for anybody to say, I'm not concerned with the Old Testament mythology. All I want to do is to preach the simple gospel. Have you heard the person say that? What are you going to do it? Why should there be a gospel? Why should you need to be redeemed? Why should this be necessary? You've got no basis for it.

[00:38:52] And the person who says I'm satisfied with John 3:16 is the person. When you ask him to quote it from memory, he says, God so loved the world and he misses out. The first word for the first word is for God so loved the world. And four says, And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up for God so loved the world. You can't preach for God. So loved the world and say, Dear friends, Moses never lifted up any serpent in any wilderness. That's an old story. You can't do it. So it's not possible to set aside the early chapters of the Book of Genesis and say you're satisfied with a simple gospel for the Christ. You talk about like that was not satisfied. He quoted these scriptures and he said, Moses spoke of him. He challenged them. He said, If you believe not the writings of Moses, how could you understand or believe my words? Orally speaking that, of course, because here in this place, we do most heartily believe that the whole of the book from one end to the other is God's revelation of his mind to us, and that Christ endorsed it completely as we do

the same. Well, what I want to do in this series of which this is the first, is to take one of these characters.

[00:40:07] Adam, There's plenty more, I'll admit that I haven't told you. And one of the reasons that I haven't told you is that I don't know. That's a good reason, isn't it? But what I did discover, I passed on to you. Now, when I start dealing with Cain, as I hope to do next Thursday, there'll be plenty of things that I'll have to say. I don't know. Among other things, I don't know the name of his wife. Isn't that strange? And yet some people are going to risk their whole eternal salvation because they don't know the name of Cain's wife. And yet I could really tell them, Mrs. Cain's good enough for me, you see, Mrs.. But there are other things that are far more important that are involved in Cain. And then when we look at Abel, he comes in the New Testament story in several ways, which are important. And so I do hope that although this is a separate series and each one of them will be the independent of another, nevertheless I trust there will be a contribution to our understanding, not only for those in this chapel, but that wider circle that we are glad to address this evening as fellow members of the Body of Christ or those who are approaching it by faith and pray. That everyone that he has this message will know in their own heart of hearts that they have been in Adam. But blessed be God they know now that they are in Christ.