

W194_What_Is_Man.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title Christian Fundamentals. And this evening we are commencing a new study entitled What Is Man? It is a part of our program to read a portion of scripture together in this meeting. And those of you who are listening to this tape recording, if you care to join us, will you switch off for a little while and read together with us? Genesis one and Genesis two down to verse seven. Genesis one and Genesis two down to verse seven. We have just finished. A very searching series. I speak for myself. I don't know how you feel. Dealing with the nature and the being of God. And the more I studied it, the more I was conscious that we were facing a tremendous problem to be able to express in human language anything like the conception that is induced into your mind by the teaching of Scripture. Well, now we want to turn our attention to the other side of the story. And I've headed this series. What is man? Because. All truth is a matter of relationship. You say? How do you make that out? Well, supposing I stand here and very solemnly say Genesis. Well, what you see, you don't get up and say hallelujah or you don't get up and call me a name. But if I relate it and say Genesis is. False. Genesis is true. Now I've made a statement. Now we can talk about it.

[00:01:57] So you think of God. There would never have been a Bible written if man hadn't been here, would there? God wouldn't have been in glory needing to have a book like this. So you see, all the time we're concerning the one side we must all the time remember the other. And the moment we remember that this book has been written by the Almighty God for poor little frail man, then we'll approach it in the right spirit. And possibly we shall learn its lessons, the better. I'm taking my title, as you know, from Psalm eight. And I would like you to turn to that psalm for a moment to give us a just a beginning. There's room here in the middle of the chapel. I think those folks won't mind you sliding in there quite nicely. That's right. Psalm eight. Now, in this psalm, we have the question, What is man? Verse four. But it doesn't start about man. Look what it gets you. Oh, Lord, Our Lord, How excellent is thy name in all the earth. What's that got to do with man? A lot. This is the Earth and the Excellency of the Lord's name in the earth is vitally associated with man and his destiny. Oh, yes. This is not something that's thrown in just extra. It begins the psalm and it ends the Psalm. O Lord, our Lord, how excellent is thy name in all the earth. Therefore, man. Has got some place in this glorious scheme, which in some measure makes his name excellent in all the earth.

[00:03:47] It will be our joy to try to discover that. But let's go on. Who hast set thy glory above the heavens? But I thought you were talking about man. So I am. Now, that would take us too long to debate this question. But if you look at Psalm nine and the little piece of small writing that comes over the top to the chief musician upon Laban. That, strictly speaking, is the end of Psalm eight. Now, to try to prove all this would take the rest of our time and it's not worth it. Then there's a big discussion as to what Muslimban means. Well, it depends just the way in which the word is broken up. And if it's put in one way, it means death to the champion or something. If it's put another way, it means the secret of the sun. You know, Ben is the word sun, don't you? And when I turn to the Septuagint version, they put in the very bottom of that psalm. The Secret of the Sun. He is the mystery of Christ. Being already impressed upon a book in the Old Testament because it's not speaking about man only. As you know, when the Apostle Paul comes to quote, Psalm eight. All sheep put all oxen is what the psalm says. All things under his feet universally is what the New Testament says.

[00:05:12] It's not contradicting. It's only saying that's the reason why Adam is put forward like that and described like that. Well, let's look further in this psalm. Out of the mouth of babes and Sucklings hast thou ordained strength because of thine enemies that thou mightest still the enemy and the Avenger. There's an enemy about then. And Adam soon knew that enemy, didn't he? He didn't waste time, but came into the garden, trapped that pair and involve them in sin and death. So here it is again. But it's babes and sucklings that have to deal with a mighty spiritual foe. That isn't the ordinary way of dealing with it. You go out with your armor and your tanks and you all sorts of weapons. Oh, no. We are going to learn, as we have already in New Testament, the weakness of God is stronger than men out of the mouth of babes and sucklings. He will defeat this foe in his own time. And then we turn our attention to creation. When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained. And I don't suppose that anyone would believe that David was up to date astronomer. I suppose if you'd had spoken to David and spoke about light years, I don't suppose you'd have known what you meant. Well, he's not the only one for I don't know what it means exactly. I only guess at it. But nevertheless, any ordinary person looking up to the night sky and thinking of those wonderful stars.

[00:06:47] The sun and the moon. You could almost feel that the repercussion is, well, what is man that thou art mindful of him or the son of man that they should visit him? And if some people I know had written a psalm, they would have gone and said, He's a worm. He is dust. You know. I believe it was Spurgeon who travestied the prayer of one of his very, very humble parishioners when he said, Listen, O Lord, to the prayer of thy dust for thy dust. Dust was a limit to humility. Friends. And that gets to the extreme. Now, what does the psalm say? When I consider thy heavens and the magnificence of the universe, I say, What is man that thou art mindful of him and the son of man that thou visitest him? Now it takes a turn. Listen. For thou hast made him a little lower than the angels and the epistle to the Hebrews when it quotes it as told you in the margin there as they made him for a little lower than the angels, but destined to be above them. That's man. The house crowned him with glory and honor. Those two words are associated with the robes of glory and beauty of the high priest. Thou hast crowned him. There's a king with glory and honor. There's a priest. Oh, I see. It's not man himself that makes him so important.

[00:08:14] It's the purpose that God made him to fill in his own good time. Yes. Thou madest him to have dominion. Dominion. That's a strong word. Rule Authority. Over the works of thy hands as though he were a delegate, some one representing God over the works of thy hands. Thou hast put all things under his feet. And you remember that is quoted in Ephesians one. In one Corinthians 15 and in Hebrews two of Christ. Thou hast put all things under his feet. Principality and Power, Throne and Dominion. This one merely says all sheep and oxen. That one says, Oh, yes, but that's only a foreshadowing. So now you see, we're already started on our story. Adam has got an exceeding importance in the Scriptures because he was a figure of him that was to come. And it's well for us to remember that one of the titles of Christ is The Second Man and the Last Adam. I don't know how a person who has an ordinary intelligence and has any logic in his make up can say he believes Christ in the New Testament, but he's got no room for Genesis one, because in the New Testament it's committed in Romans five and one Corinthians 15, in the most basic scriptures that you can find in the New Testament that belong to our piece, that Adam was a reality. But you can't have someone who is the second man and the last Adam and compare the earthly with the heavenly if the earthly never existed.

[00:09:58] But of course, we have no need to emphasize that in a meeting like this, Blessed be God are among that people who believe the book as a whole or feel we should have to set it aside as a whole. There would be no possible half measures one out so far. That's just try to put the subject before you. Well, of course, it's very important because we happen to be human beings. And while it's very nice for us to say we always think about other people, well, the other people are human beings. So if you don't want to think about yourself, you think about your brother or your neighbor. And here we now go to see that you cannot read more than half way through one chapter, say, in the book, before you're faced with question What is man? Because you see in the statement of Genesis one, he said, Let there be light and there was light. Let the earth produce. And it did. But when it comes to man, there's a stop, a definite stop. Let us make man. And then the word image and likeness show that the position there was most important. So I'm going to turn now to Genesis one and begin to look at this story as it is written for our learning. Verse 26 and 27 are partly quoted. And God said, Let us make man in our image after our likeness.

[00:11:37] Verse 27. So God created man in his own image and in the image of God created He Him. And then it goes on to so show that the word man includes both male and female. That is true to this day. We'll see some of the differences presently, if time permits of the different words that are used. And now in the ordinary way, if you said to someone who reads his authorized version, where is the first reference to Adam by name, you would say Genesis two, verse seven. I know. Genesis two. Further down beyond verse seven, where it speaks of him by name. About The first occurrence of Adam occurs in verse 26 when it says, and God said, Let us make man. He said, Let us make Adam. Now, this question we ventilated before in this meeting, but it will bear repetition, I trust. What is the meaning of the name given to this first man? You cannot believe, can you, that God would be so slipshod as to call this most extraordinary person that's put on the earth for the first time by a name that didn't mean anything? Couldn't. We must have a meaning. And as you go through the book of Genesis, others have got names and they've got meanings. Should we just glimpse to make sure that everyone follows us? Chapter three. Uh, no. Chapter four. We get the name set at verse 25. Well, why is he called Seth? And he tells you for God said she hath appointed me another seed.

[00:13:27] Now, that word appointed is the word, Seth. And if you rub the H off at the end, that's exactly as it's translated elsewhere. Set. She said, God hath sent me a seed and I'll call him set. Or if you look at chapters three, verse 20, and Adam called his wife's name Eve. She wasn't called Eve at the beginning, only after the fall, but he called his wife's name Eve, because the word eve means living. And those who had been under the sentence of death found themselves with a reprieve that they've begun to live long enough to have a seed. And that seed was going to be in mortal conflict with the seed of the wicked one and ultimately triumph. She's the mother of all living. Or if we come to Genesis four, it says that she called the name of her first child, Cain. Well, if you spell that with a G instead of a C, that's exactly what it means. I have gained a man from the Lord. And the word able means transitory vanity not lasting long. Neither did he. Would you see, Eve means something and we're told. So Cain means something and we're told. So Abel means something and we're told. So Seth means something. And Adam, you surely say we're told so. Would you say? I don't see anything here. Now, I know the usual interpretation that's been given and echoed down the ages is that it's taken from a word that means red Earth.

[00:15:03] So we can all sing Glorious Devon, you see? But there are all manner of colors, you know, friends. And even in Palestine. Earth isn't necessarily red. Or whatever this was. This took place. But if you could read the Hebrew or if you cannot read the Hebrew, you were persistent enough to look at every word in this verse 26, for the aid of, say, Young's concordance, it might dawned upon you that he's here waiting for you. You see? A Hebrew word is either a triliteral root that's three letters or two, and then you put a little bit on the front or a little bit on the end to gradually build up or make different words. But it always comes back to the original meaning expanding it. So we've got now a word. And the words that I'm going to speak about is that the bit to remember is. Let's see the big. Now, for the benefit of those of you who are listening, I've just turned aside for a moment to write on the board two words Adam and demos. D-m-u's. Oh yes, I know so much Hebrew. I can't speak their own language. And then I've put under the effect with a little dash each side, because that's the center of the word. Adam And that's the center of the word likeness. In the very verse it says, his name was called Adam and he was made in the demos.

[00:16:41] It doesn't sound so obvious in English, but you've only got to see the word there. You've got the two letters waiting for you. So now we see that just as it says in

Romans, the fifth chapter, that Adam was a figure of him that was to come. He was created in the image and the likeness. Who is the image of the invisible God? Wait till you get to the New Testament. There's only one answer. Moses saw the similitude of the Lord. Who is he? Only one answer. So Adam was already created in the image and likeness of him. That was to come. That sets the pace a bit. Because, you see, now, if that's the case, that man's an important man. Some great purpose is now vested in him. And that's the reason why he was attacked and seduced and brought into this world according to the purpose of God. Who knew the end from the beginning, the true Adam, the real saviour. Although Adam in the beginning was a foreshadowing. Well, now there are many passages in the Scriptures which indicate that this reference to Adam was known to the Ancients. I won't go far afield. I'll quote one, which is rather suggestive. In the Book of Job. And you remember that as far as we know, Job had no contact with Moses as far as we can gather. Job was dead before Moses reached the land of Midian. But in the Book of Job, chapter 35, verse 33, we read this confession.

[00:18:22] 30. Oh, wait a minute. I've lost my passage, friends. Just wait a minute. No, I've got the wrong reference. I can I should have to quote it from memory, but it says, if I, like Adam, have covered my transgression now I'm sorry. You'll have to look that up or I should have to look it up and find it for you another time. 31. What is it? 31. Chapter 3131. Or getting the guidance. Chapter 31. Thank you. Oh, yes. Chapter 3133 If I covered my transgressions as Adam. You see. So there's a statement there that quite outside the actual people of Israel, this story of Adam has come down and Joe was using it as an illustration. Then you may remember some time ago we looked at the crossing of the River Jordan and its typical teaching. And there again, an extraordinary piece of geography comes into the story. It said that the waters of Jordan that were coming down stopped and they went right back to Adam. The name of a village on the banks of the Jordan. Strange as it should be called. Adam. And you cut it off from the Dead Sea Death's one end. Adam the other. And they went over dry shod. That's a picture of redemption, isn't it? Taking sin and its consequences. Right back to Adam. Cutting it off from the sea of death. Well, now I think it's time for us to turn away from that aspect and just bring before you as briefly as it's possible.

[00:20:11] Without loading for the time being, the way in which the Old Testament scriptures particularly use words when they want to speak of man. We've looked at one of them, Adam, which is the obvious one. But if you now turn to chapter two. Verse 23

and 24, we read these words and Adam said, This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. Now, that word man is the word ish is H and the word woman is ish. R on the end being a feminine ending. So now we've got a new word comes into the scriptures because while men, women and children are all mankind. Yet there's a difference right from the very beginning, obviously, and it's maintained right through this present life. So there we have the word meaning man and woman. And then there's another one in chapter six. Chapter six, verse four. And there were giants in the earth in those days. And also after that, when the Sons of God came in unto the daughters of men and they bear children unto them. I'm dealing with this next man. Next word for man. The same became mighty men, which were of old men of renown. Well, now we have this emphasis upon the word enosh. It means physically. It means a mortal and in character it means incurable.

[00:22:08] There were men. They may have been giants in the Earth so far as tattoo was concerned, but they were Enoch. They were mortal and they were incurable. And then we found it. Although it wasn't obvious when we read it in Psalm eight, which I'll just quote so that you can see where this word comes in the eighth Psalm, verse four. What is Enosh? What is man? The one who wrote that Psalm didn't say What is Adam? Because he would have said the likeness of God. He didn't say ish. Which was the word that means a husband and not a wife. He said, What is Enosh? A poor, mortal. Incurable. You see. And then the answer is. He's in the hand of God and he's got a place in God's purpose, and one day he will be a part of that program which will make His name excellent in the earth and above the heavens. Enoch a poor, frail, weak man. And while we've got some open Psalm nine, verse 20. Put them in fear, o Lord, that the nations may know themselves to be. But Enoch, put them in fear. Let the nations remember that they are poor, frail, mortal and incurable. Wouldn't be a bad plan if that was advertised a bit, would it? With all the boasting there is as to what nations can and cannot do so there's a reason why these words are used and chosen. Well, now we have another word.

[00:24:02] There's quite a number of them, and it's worthwhile in this first meeting, I think rehearsing them and this one is the word g, g, e, b, e, r, And this has to do with might and power. There's a reminiscence of this word in the title of Christ unto us. A child is born unto us. A son is given and His name shall be wonderful. Counsellor El Gibor the mighty God. A child is the mighty God. Well, isn't that strange? Only because

we're dealing with the mystery of godliness. And so here we have a variant of it. Dba. In Genesis six. 41. I think you ought to get these key passages just to start you off in your studies, which I hope you'll prosecute yourselves. No, no. Wrong again. And. Well, let's look at Exodus 10:11. I've done some of this preparation friends when I was. Unable to. Keep control of myself. I'm sorry. So you'll have to bear with me. Exodus ten, verse 11. Pharaoh's reply Not so. Moses had asked that they should go and serve him in the wilderness and leave Egypt. Not so go now either. The men in contrast to the women and the children. Go now. Ye to the men. See, Moses had said. Moses had said. We will go with our young and without old, with our sons and with our daughters, with our flocks and with our herds. Will we go? For we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you as I will let you go in your little ones.

[00:26:18] Look to it for evil is before you not so go now ye that are men. So there's the contrast again. Well, then we have yet another word. This time it comes in Genesis 12:7. I've already. Um. It says so. God created man in his own image. Male and female created. He them. A male. This word means a male in contrast to a female. And I do hope I've got the right reference. Otherwise I shall have to hand in my resignation. But I don't know what's going to happen if I do. Jerry Jeremiah, 36. Ask now and see whether a man doth travail with child or I think I'm on the right track. I don't know. But I see that a man isn't it being spoken of as contrary to a woman? And now I'll tell you the name of this because this is important. This word is Z, Z, AQR. And you're quite right. If you think it comes in the name Zechariah. I don't know whether, you know the Babylonian name for the tower that they built. But if you could read the inscriptions that are in the British Museum, you would discover that they refer to the Tower of Babel or one similar. They refer to it as a ziggurat. No, it's not a cigarette. It's Z. I g. And the word was to make a name, to build a memorial.

[00:28:06] Something to remember. Now you say, why should that name be particularly picked out as something to remember? Will you look at Exodus 3:15 to see its usage? Exodus three, verse 15. And God said, Moreover, unto Moses, thou shalt thou shalt thou say unto the children of Israel. The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you. This is my name forever. And this is my memorial. The same word that we are now looking at. That means a man. Now, why should that particular word be picked out to speak of a man? Well, if you will look now at Genesis four and 19, we'll get another word that will make us stop

and think of it perhaps. Genesis 419, and Lamech took unto him two wives. Now that word is nashim. N a s h. I'm. And I want you to turn to this next passage, because here we get the word in its primitive meaning Isaiah 4421. Isaiah 44. 21. Remember these? Oh, Jacob, You see, the verse starts with the word, remember? For thou art my servant, I have formed thee. Thou art my servant O Israel. Thou shalt not be forgotten. You see that? Well, there's your words for men and women. Now, it sounds very discourteous, doesn't it? And I'm chivalrous to tell you that in the Bible, one of the names for a woman is to forget her.

[00:30:14] Of course, that's perhaps incipient. I mean, how many times do husbands have to be reminded what a particular date means? Have you ever been in that fix? Well, we're living up to our name music. Now the word means to forget. When you're speaking about a woman in the Bible in one particular, not in every particular. And it's this whenever you're making out a genealogy. Says the Bible. You go through the male line and forget the woman. So when you come to Jedi, come to Matthew, the first chapter. You have the pedigree of Christ. Abraham begat Isaac, Isaac, Jacob, right the way down to Joseph, who was the husband of Mary. She come down to Joseph, who was the husband of Mary, who miraculously conceived and gave birth to Jesus, whose name is Emmanuel God, with us. But when you come to the gospel, according to Luke, he traces the same Christ back through. David. Yes, through Abraham, Yes. But he doesn't stop. It goes right back to Adam. But if you notice, the names are different. You could understand in a pedigree. Some names may be different, but not a whole lot of them. And when you begin to size it up, you discover this, that both genealogies coming down from Adam to Abraham exactly the same and coming down to David exactly the same. But in Matthew, the line comes through Solomon and in Luke the line comes through Nathan Now, Solomon and Nathan were brothers, and Solomon was the one chosen to be the king, and Nathan was out of it.

[00:32:12] But you remember later on in the history of Israel, some of the kings were so desperately wicked that God said he would blot their name out and they never should have a C to sit upon the throne. And Joseph was in that line. Joseph's descent comes down from the very king that God said he would never allow a child of his to sit upon the throne. So although he was the son of David and his address to the son of David in the scriptures, he'd lost the throne. But if you notice now in the two genealogies, Matthew and Luke. There's a name Salatiel there. And Zerubabel. And there's a name. Salatiel

there. And Zerubbabel. Well, that's not a coincidence. This is. You've got to explain this. How do you get the two people's names there and the two people's names there? It looks as though there were one of those marriages took place where they crossed over and married into the other line. And that little love affair defeated all the attacks of the wicked one. You see, he could have been standing there like old Mephistopheles, rubbing his hands and saying, that's done. That God himself has said that that line of David will never have the man upon the throne. And that would have been an upset of the whole purpose, wouldn't it? And then a little love match takes place and suddenly all crosses over from here and over to there.

[00:33:38] And it comes down to Mary because, you know, it says in Luke's gospel, when it speaks about the genealogy of our saviour, as was supposed the son of Joseph. Now, it's a very strange thing to put in a legal document like that was as was supposed. I had to do with the food office in the time of the war when meetings were very, very difficult to arrange. But I know full well nobody came up to that food office and expected to get away with it. And they said, as was supposed to be somebody that wouldn't do at all. The registrar wouldn't allow that. But the word namyslow. N o m. I. Z o contains the very word nomos, which means law. And Namyslow means in that passage that Jesus was the legal son of Joseph. He was the son in law. And so all the others were the sons in law right the way down. And that's going right the way down until you reach Mary. And they come together. But that's only a long, drawn out argument to show you that in the construction of genealogies, you remember that the word for man and you forget that's the word for woman. Of course, it could have gone the other way. You could have take your genealogy through your mother and you would arrive at the same end. But if you try to do the two, you get hopeless.

[00:35:11] Some years ago when Professor Joad was a character on the wireless. Somebody sent a question to the Brains Trust. He said, I have two parents. My two parents, they had two parents. That's for. Those parents, they had parents. So he said, the further I get back to the last one, I get back to Adam. I've got millions. Well, you know, they spent all their cattle all their time on that quiz arguing about the silliness of believing Adam. And they never put their finger on the spot. I was itching to shout down, but nobody could hear me. Take it through one line and you've got it. You see? That's where they messed it all up. So there's another thing. And you see, genealogy may not make a very good Bible reading. I don't think God ever wanted you. If you read your

Bible, one of those portions you read before you go out in the morning and all you read all the way through is Abraham. They get so and so. It's not put for that because this Bible is the Somerset House, it's the law courts. It's all that they need all in one book. And the genealogy was most necessary if you were an Israelite because of your inheritance and because of the priesthood and so on. And so we have these various features. Well, now let's get the New Testament an opportunity to speak, because their time is running out and there are only two words to be considered.

[00:36:39] Good. Most of the time when you read the word man in the New Testament, the word is anthropos. I suppose we've all heard the word at many times, and that word is made up of two parts, Anna, which means up and the word OPI, which gives us the word optics, means to look. And man is called anthropos. The upward looking one. Different from the ordinary creatures of the earth, which are not erect in that sense. It's a part of his distinctive character that is the upward looking one and throw puffs. But another man, another word used for man is most important because of its doctrinal bearing. So I turn to Ephesians chapter four, verse 13. Ephesians four, verse 13. This is the result of the new ministry given through the apostles of the Ascended Christ. You notice, I stress that because there were apostles given by the Christ who walked the earth. And if you want to know their names, you turn to Matthew Chapter ten. He called 12 Apostles. But this says he ascended up far above all all heavens and the Ascended Christ gave some apostles. Well, there must have been after he died and was Rose again. And the Apostle Paul is one of those who came under that new order. And so he goes on to say, These apostles had the work, the perfecting of the saints, the work of the ministry for the edifying of the Body of Christ, till we all come in, the unity of the faith and of the knowledge of the Son of God unto a perfect man.

[00:38:35] The unto a perfect man. Now, what's that word for man? That word for man meets us in chapter five. The same word. Verse 22. Wives, submit yourselves unto your own husbands as unto the Lord. Verse 23. The husband is the head of the wife. Verse 24. So let wives be to their own husbands. Verse 25. Husbands love your wives. That word is the word, man. The Church of Ephesians is the perfect husband. That's a word. Same word. But you say, Oh, I thought the church was the bride. Well, think again, friends. We read about the bride of the lamb in the book of the Revelation. But the bride of the lamb associated with the New Jerusalem is not the church of the one body in Ephesians. This is the perfect husband. That is the perfect bride. You know, some

people are going to have paradise restored and they're so keen about the bride. Eve will be there, but they've never thought about the husband. See, one company of God's people are going to be a bride. Another company are going to be the husband. And Christ is the head of the lot. Whichever it be. So when we read Ephesians four, the unity of the faith, the gold in front of us, if we belong to that calling, is not to be the bride of the lamb.

[00:40:04] That would be wonderful enough, but to be the perfect husband, the perfect man. In contrast to a woman, about 50 occurrences of this word in the New Testament. I'll tell you what it is. I n e r along e and here 50 occurrences at every single one of them is a man as distinct from a woman. Well, that's more or less run over the introductory thoughts to this new quest. What is man? We've seen some of the words that are used to describe him. We've just pondered for a moment or two the suggestion of Psalm eight that he has a definite place in the scheme of God and the purpose of the ages that is vitally linked in tight with Christ. Because when you read Psalm eight, you're not quite sure whether you're reading of Adam in the past or Adam in the future. And you're really reading both the one, the frail, poor shadow of the glorious reality in the other. Now I'm conscious that I've slipped up 2 or 3 times. Occasionally when I do that at home on ordinary things, I just get out of it by saying, Oh, that's only to prove that I'm not quite perfect. Of course, I'm told what I need not do those things to prove that. But you do know that for the last 3 or 4 weeks, I've been very much under the weather and unable to give attention to the work I should do.

[00:41:34] But I was very thankful that I was able to fulfil my obligations. And I've been to Birmingham and to Preston and they send their love and wishes back to the Chapel of the Open book. Because friends, the more this tape recording is going out to the different places, not only in this country, in Scotland, in America, and to the very ends of the earth, they're beginning to look to this little pulpit here, friends. Isn't that remarkable? From the very ends of the earth, there's going to be folk sitting presently few weeks time or be listening to me making a muddle of all those chapters and verses. But I hope it hasn't all been muddle that you are rejoicing with me in this God given opportunity in these closing days to make people say to themselves, Well, I never. In the very city of London there is still one voice, at least, that will stand out boldly, uncompromisingly to the fact that God has spoken, that his Word is true. And the burden of it is to point us in every possible direction to the person and work of Christ. Well, if I stumble and fall,

sometimes I shall have to sign myself. Enoch a frail, incurable. But on the other hand, I'm glad that there are other titles I can use because of the grace of God that's manifested, such as myself, I have used the word incurable. And in case you should ask me, I tell you that the.

[00:43:05] Verdict of my visit to the hospital was that that's what I am. With regard to one particular thing, I shall be halting on my thigh, apparently without the possibility of cure until I finish my pilgrimage. But I take courage that I read that the man who halted on his thigh, whose name up to that time was Jacob the Supplanter. He started with a new name, a prince with God, and before he halted on his thigh, he said, I have seen the face of God. Peniel. So this hope is there for the worst of us. What now? From now onwards, these Thursday evenings will be devoted until we reach some sort of conclusion to answering the question from Scripture. What is man? We shall have to consider many things that will be a bit controversial. You will anticipate the course will have going to have some bother about the question of soul and spirit and all those things which we must pursue. But as long as I open the book and focus your attention on what God has said, my responsibility as ended and yours begins. We want to exercise the Berean spirit. That's why we call this the Berean Forward movement, because the Bereans. They searched to see if what was told them was so. May the Lord grant that we may grow in grace. And as we understand the answer of the question, what is man? May we be the better fitted to be able to go out and tell our fellows of the Redeemer that God has provided for, such as we?