

W196_What_Is_Man.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book. Under the covering title of Christian fundamentalists and the series present in hand is given the title What Is Man? This is number three of that series. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you care to join us, will you switch off a little while and we will read together Philippians chapter two and three. In our former study of this subject. What is man? We were considering, particularly chapter one of the Book of Genesis. We just drew attention that we mustn't construe chapter two as being some separate creation and dealing with some other man named Adam. It is just an expansion, giving more details and giving it from another point of view. In chapter one, it is the purpose of God. Let us make man after the likeness. In the likeness of our image. Let him have dominion. And there male and female are represented as being created at the same time and without any further definition. When we come to Chapter two. Instead of it being just at the end of six days. Special creation, getting the earth ready for man we have. Very little saved with regard to the six days, except that it does refer to the fact in verse five and every plant of the field before it was in the earth and every herb of the field before it grew.

[00:01:44] Have you ever heard the old problem? Which came first, the chicken or the egg? Well, you just refer them to Genesis two, verse five. You see, it's anticipated and answered. And it says in verse seven, which is the verse which will occupy a good deal of our attention. And the Lord God formed man of the dust of the ground. And he breathed into his nostrils the breath of life and man became a living soul. And so we have the words. He was created verse 27 of Chapter one. He was made. Created and made. And now we have the word formed. It's interesting to know that the word formed is used of the work of a potter. Not. Of course we got to take it so literally. But there is also the thought, not maybe of saying he spake and it was done. When God called light out of darkness. That's all that He had to do. God said, Let there be light. And there was light. He said, Let the dry land appear. And he did. But when it came to man, there's a pause. Let us. And now in the second story, the Lord God formed. There was a sort of personal touch. Well, now it's evident from the teaching of Scripture afterwards that man was a shadow. Of Christ. Christ is set before us in the New Testament as the second man and the last Adam. But Adam is set before us in Romans, the fifth chapter and elsewhere as a type of him that was to come.

[00:03:40] And now we have this man given a body. Hebrews to beyond the Earth. It was necessary that he should. Have ordinary sustenance of food. In other words. Romans The eighth psalm says he was made not merely a little lower than the angels. He was made for a little lower than the angels. It looks as though the from one point of view, we can say the purpose of God was that this man, frail he may be, was put on probation. He was immediately faced with the possibility of disobeying. That reveals to us that while we would have to hesitate and say that a man has a free will, we must admit that man has a free choice and was responsible. You say, What's the difference? Well, a person may say, I will. And nothing will happen. That's free will. God has free will. But I can choose whether I'll believe God or not. And he won't bludgeon me into believing Him. But I must pay the consequences. So man was not an automatic machine. Man was above the animal creation. He had a conscience. And he had this opportunity of taste. And you know the story that he was met by a fallen wise, spiritual enemy. And both he and his wife succumbed. For they were a pair of innocents. I don't say they were righteous or holy, for we shall read presently that they were not spiritual when they were first created, but they could not face this tremendous attack.

[00:05:27] And so we have the mortality of man stressed the absolute need of someone greater than ever Adam could ever be. If man is to be redeemed and the purpose of God to go on according to the original plan. Now, shall we give attention to some of the terms that are used in this Chapter two with regard to man, especially those in verse seven? And the Lord God formed man of the dust of the ground. You remember that when we were reading Proverbs the eighth chapter, And that goes back to the beginning, before God made the dust, the highest part of the dust of the ground. It goes on to say that even then, that one who is personified wisdom, who is said to have been with God in the beginning, that his delights were with the sons of men, although the sons of men couldn't have been then in existence. For that was before he made the highest part of the dust of the ground. It's a hint that long before man appeared on this earth, long before this man appeared on this earth, there had been a process going on under the guiding hand of the Creator, preparing this earth for his advent. Astronomers speculate as to whether there are inhabitants on Mars and Jupiter and Saturn and Venus, and the bulk of the evidence is there is not.

[00:06:55] They seem to be added places. They seem to be involved in atmospheres that would choke and kill any form of life that we understand. And consequently, it becomes more and more possible that out of all those teeming worlds, one was selected by God, separated by Him. Is there any likelihood from the teaching of Scripture that Christ, the Son of God, has ever visited in the same way any other planet? That is the reason why this book that certainly reveals its knowledge of the immensity of the universe nevertheless divides it into two parts. The heavens and the earth. Now for one point of view that's so nonsensical that a scientist laughs at it. He uses all sorts of extraordinary figures to tell you how impossible that is. One of the figures that I read recently was that if you had a field of many acres and you were told to go into that field and find one particular grain of sand that was hidden under one particular blade of grass, that would be easy in comparison with an angel being sent from God to find this earth. You see. And yet the scripture still stands the heavens and the earth. That is because size doesn't matter to God, but purpose does. Now, this man was made of the dust of the earth. I'm going to spend a little time in acquainting ourselves with this fact, because the more we gather together of the teaching of Scripture, the more we shall have a basis upon which to build.

[00:08:34] Presently, I'm turning to the Book of Job. Whether Job was obliged to consider these things and his friends because of the condition that job found himself in, or whether they were nearer than we are to the original events. He had no doubt with regard to the question of man being a frail person made of the dust of the earth. Chapter four of Job. He's contrasting him with angels. Verse 18. Behold, he put no trust in his servants. And his angels. He charged with folly. How much less in them that dwell in houses of clay? Well, I'm attached to this very day are dwelling in houses of clay. They're brick burnt. And he says, Oh, that's a picture of the very body you possess, the house in which you live and the body you possess is just made out of the soil. I suppose most of us, at some time or another during our recent experience of bombardment, have passed by what was once somebodies dwelling place. Just another street off from us. We heard the awful explosion and we went down presently. And there wasn't anything left except a heap of dust. It was commented there wasn't a stick of furniture. It was blown to bits. That's the house that cost so many thousand pounds. It was their home. Then it's gone. A man is just as frail as that. It says. Here he dwells in houses of clay, whose foundation is in the dust which are crushed before the moth and Chapter ten nine, while we have Jove open.

[00:10:27] He is a prayer put up on that basis. Remember, I beseech thee that thou hast made me as the clay. Wilt thou bring me into dust again? Conscious, you see. It's rather fine to see that this arises out of verse eight. Thine hands have made me and fashioned me together round about. Then the problem of job. Yet thou dost destroy me. But still he is realizing his frailty. He's associated with the dust. And once more to put another side on the story. Chapter 34, verse 15. Of job. And all flesh shall perish together. A man shall turn again unto the dust. Why is that? Verse 20, verse 14. If he set his heart upon man, if he gathered unto himself, his spirit and his breath. All flesh shall perish together. A man shall turn again unto the dust. Just stop a bit and think of that turn again. It comes many times in Genesis three. Dust thou art and unto dust shalt thou return. Now, the Apostle Paul. Both in Philippians and in Second Timothy. He uses a word which is translated Depart in second Timothy. He says, the time of my departure is at hand. Now when it says in the scriptures, you shall return unto the dust. There's no thought of a long movement there, is there? The word return means to go back to your elements.

[00:12:20] Now, if I tell you what the Greek word is that translated, depart. You'll save. That's exactly what God says. It's the Greek word analysis. And as you know, on analysis in the Greek New Testament is our English word analysis and death. So far as the body is concerned, is its analysis. It goes back to its earth from which it was originally produced. There is no departing or going anywhere. Because there's no departing and going anywhere when the body returns to the dust. In that sense, it's an analysis. Well, then while we're looking at this, let's look at another rather speculative wisdom book, the book of Ecclesiastes. If you have difficulty in finding it, it is just on beyond the book of Proverbs Ecclesiastes, Chapter three. Verse 18. I said in my heart concerning the estate of the sons of men. That God might manifest him, that they might see that they themselves are beasts. For that which befall if the sons of men before he feasts, even wanting before them. As the one die, so die the other. Yea, they have all one breath so that a man hath no preeminence above a beast for all is vanity. All go unto one place. All are of the dust and all turn to dust again. And then out of that speculation he just slips a question in. Who knoweth the spirit of man that goeth upward? And the spirit of the beast that goeth downward to the earth.

[00:14:07] He seems to sense a little difference in the destiny, although they were allied together so much in this question of being taken out of the soil, returning to it again at

death. In Ecclesiastes 12, verse seven. Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it. Well, that seems to be the testimony of Scripture. Now this body taken from the soil is spoken of in the scriptures, among other things, as being of the earth, earthy. You know what I'm quoting? And as we shall turn to the New Testament. Will you turn to one Corinthians 15 just to face the context of these words? One Corinthians 15. Verse 44, it is sown a natural body. Now, good. Many people think because one Corinthians 15 is so often read at a funeral service that at the funeral service that person is being sown a natural body. Now. See that dead is never sown and if it is, nothing comes of it. This is where you first come into this world. When I first came into this world, I wanted to be too personal. When I came into this world, I was sown a natural body and I already had the marks in thee of that mortality, which eventually must take place. So then in the resurrection it is raised a spiritual body. Now there are some people lift their eyebrows when you speak about a spiritual body. They say, Oh, no, a spiritual, a spirit, a sort of a spook, you know? But whatever that may be about, others know you and I are never going to be disembodied spirits.

[00:16:13] We are going to have a body. We'll see that again. Specifically said when we come back to Philippians three again. This is the risen natural body and there is a spiritual body. Now, we've got a difficulty with regard to our English language. I can say spiritual spirit and then I can say spiritual. But I can't say. Sole and sole equal. That's a pity. There's not a very good sounding word, I admit, but that's what's in front of us. The English person has to read a natural body and a spiritual body. What a spiritual body would be, a natural body, if that's according to God's will for that place. But you see, we've lost it. So he goes on to explain. And so it is written. The first man, Adam was made a living soul. That's the word natural. We picked it up. Is he the first man Had a solid body. But what about the last Adam? The last Adam was made a life giving or quickening spirit. So we must distinguish in the scriptures between the use of soul and spirit. They are not synonymous. Howbeit that was not first, which is spiritual, but that which is natural. I'm going to ask this question without answering it. Can a person who is not spiritual die a spiritual death? You know what he said about Adam, don't you? That when God said dying thou shalt die.

[00:17:43] That doesn't mean he died in the sense that we understand it, but that he died spiritually. Well, the scripture says he wasn't spiritual. Well, it it looks to be it's utterly impossible for a person who is not spiritual to die a spiritual death. He died a

natural death. And it's defined when the Lord pronounces judgment. Dust thou art and unto dust shalt thou return. That's not a spiritual death. That's physical. So we have it here. Howbeit That was not first, which is spiritual, but that which is natural or social, and afterward that which is spiritual. The first man is of the earth. Earthy. Sesto, doesn't it? It not merely says in passing. God took the soil and doesn't emphasize that He breathed into his nostrils the breath of life and conferred upon him Immortality or something like that. Doesn't say that. It simply says he was of the earth. Earthy. And the second land that is Christ is the Lord of heaven, as is the earthy. Such are they 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, well, we have friends, we be buried still, all of us descended from that one man. We shall also bear the image of the heavenly. Now this. I say, brethren, that flesh and blood cannot inherit the kingdom of God.

[00:19:19] Neither doth corruption. He'd had it in corruption. And behold, I show you a mystery. We shall not all sleep, but we shall all be changed. There is no possibility of anyone avoiding that. The statements concerning the second coming of Christ that those that remain until that time they shall be changed. Others will be raised. So it looks as though in front of Adam there was that possibility that had he endured the test, had he proved that he was not vulnerable, the moment would have come. That would Adam would have died. He would have been translated transfigured. And they're the very words that are used of you and me who have fallen as Adam did. We are to be translated. We are to be transfigured, as you will see in another moment or two. First of all, I'd like you to go back to the Gospel, according to Matthew. Just for one word, because that word is coming out again in the moment. Nephew. The 17th chapter. It says. And after six days, Jesus taketh Peter, James and John, his brother, and bring them up into a high mountain apart and was transfigured before them. It was a momentary vision of the glory that is yet to come. Transfigured before them. That's Matthew 17. But Matthew, 27 and 28 says that that same one, he went to Jerusalem and he went down to death and was raised from the dead, and then he ascended.

[00:21:08] So there's the two either dead, raised, ascended in his likeness or transfigured when the moment shall come. Now let's see if that is possible by other statements. I've already referred in one Corinthians 15. We must all be changed. There are two other words which we ought to keep in mind. Two Corinthians, Chapter three, verse 18. But we all with open face beholding as in a mirror, the glory of the Lord are

changed into the same image. Now, you've often heard Evans use of the word metamorphosis, and it is a word used by scientists when they speak of the moment when that peculiar little grub or caterpillar. Goes through that marvelous change. It splits. And out comes a gorgeous colored butterfly. Now, why should God have done that in this creation? There are so many different things. And that one thing he has done in that insect world and that is its metamorphosis. I don't know whether you ever read. The Parables from Nature by Mrs. Gatti. They're terribly old fashioned. They're very long skirted. They're all crinolines and all that business. But there's one that always struck me. It's the story of the Dragonfly. And down at the bottom in the mud of a pond, there were a lot of unsightly looking grubs all in the mud. And they had a little convention. They had a meeting down there, and one of them was speaking. And he says, this is utter nonsense. He said, I've been told by some of our people that there's a new life above the top of the pond.

[00:23:00] But he said it's impossible for he said, I've crawled up this stalk and the moment I put my nose out into the what is called the outer air, I nearly died. And all the time there was one of these grubs listening and his eyes were beginning to glow and he couldn't stop the urge. And up he went. And when he went up there, he opened and away he went out into the upper atmosphere. It was a gorgeous dragonfly. Now he said, I'll go back and tell them. But as soon as he put his head under the water, he nearly choked. See, all the argument in the world doesn't alter the fact that the these two spheres and there in that insect world is the word metamorphosis. And it says, we shall all have this metamorphosis, we shall be changed. And another word comes in the passage we read just now, Philippians Chapter three. Philippians Chapter three. At the end of that chapter, it says. Verse 21. Who shall change our vile body? That all to be rendered the body of our humiliation. Not vile. That it may be fashioned like unto his glorious body or the body of his glory, according to the working, whereby he is able even to subdue all things unto himself. Now, I'd like you to notice that this word fashion has occurred in chapter two, speaking of Christ and being found in fashion as a man.

[00:24:35] In chapter two, it's Christ coming down. And in chapter three, it's poor wretches like you and me that he's died to save. Going up. So it says here. In verse six, Christ who? Being in the form of God. Well, that's a parallel to Adam being created in the likeness of the image of God. Philippians says The form of God, Colossians is the image of God, and here he is in the form of God. And he thought it not robbery to be on

equality with God. But listen to the Genesis book, Thou Shalt be as God. And he yielded to it. See the difference? And then it says. And being found in fashion as a man. That's the word we've looked at in chapter three. It goes on to say he became obedient, whereas the first Adam became disobedient. But they both led to death. But in the one case it was a death that was the wages and the other death that was a substitute. The one dying for the other. Well, I think it's about time, then, with those few thoughts showing how it runs through the scriptures, we come back to Genesis and face 1 or 2 other features with regard to the statements made there in connection with the nature of man. I did notice in one of the passages that the word dust which occurs here. It's translated. Rubbish. Of course, that's only because. When it's disorganized, it can be.

[00:26:17] But it's very humiliating, isn't it, to think that the bodies we have with all their marvelous processes can just be rubbish? When uninhabited and unused. I don't know whether anyone has had qualms of conscience about cremation. And I think myself personally, that the scripture emphasizes burial. Leave it at that. But the same word for. Ashes. And dust the same in the Old Testament. You can find this word dust translated ashes. And you see, if you think of a tree fallen and lying there for years gradually going. Or if you think of a bonfire setting fire to it at once. Well, the effect is the same. Only the time taken is different, that's all. I just leave that I'm not going to express any further opinion. Now we get back here and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. Let's have a look at this question of the word living soul. We a little bit of a disadvantage we who read the authorized version because we can maintain that here is the first occurrence of the word soul and consequently it belongs only to man. But most of us know that this word soul comes hundreds of times in the Old Testament, and it is used of the lower order of creation. And we haven't got to go wandering all over the Old Testament to find it.

[00:27:56] We've only got to turn the page back Genesis one and verse 20, and God said, Let the waters bring forth abundantly the moving creature that hath life. Now that were life. Is translated sold in Chapter two. So you see, it's no use saying that man is a living soul. Therefore he is different from all the rest because the very self same book says that we use that word of these creatures that swarmed in the waters and it's repeated again. There's no mistake. It's repeated again in verse 21, and God created great whales and every living creature that moveth. That word living creature is a living

soul. So you see, we've had a we've had something put over our eyes to prevent us from seeing. Man does differ from all creation. But in connection with his body, he became a living soul. And the New Testament warns you that the soul is not spiritual. And if we will maintain the opposite teaching, we shall suffer for it. And once more, while we have this chapter open in verse 24. And God said, Let the earth bring forth the living creature after his kind. So we've got them denominated cattle and creeping thing beast of the earth. And it was so living soul. Well, it's come out a bit closer. Chapter two seven. It isn't. He breathed into his nostrils. The breath of life. The breath of life. Well now. Does this mean distinction or does it mean that exactly what happens to all creation? Well, there's no statement in scripture that God ever breathed into the nostrils of cattle and creeping thing.

[00:30:02] He said, let them be produced. And it was so. Here we have something personal again, and this is rather important. I think we ought to just look at this a little bit more closely. This particular word. I'll spell it for you. The breath of life. This particular word is capital n apostrophe s h m h and pronounce it nchama. If you want to look it up in your concordance. It's not the ordinary word for breath. It's not the ordinary word. It's something distinct. And I find, for instance, it's used by Jobe. Let them speak again as he's been useful to us just now. Jobe 32, verse eight. Joe 32, verse eight. He says. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Now, that word inspiration is the word neshama. So this. See if the neshama gives me an understanding. It's something a little distinct from the atmosphere that we breathe. I know we couldn't think if we had no oxygen in our blood. But oxygen in the blood is not thinking. And we do not think with our brain any more than your typewriter writes, the better you write the letter by means of the typewriter. So here we have a statement that the neshama that was breathed in the nostrils of Adam gave him understanding.

[00:31:51] And if you say this belongs to all creation, well then how is it that the cattle haven't got the same understanding or the creeping things of the earth? Well, I don't think the Shama is used to them. Will you turn back to Joshua? Oh, no. First of all, Deuteronomy. Deuteronomy Chapter 20. I'm finding out a few of these references for you in case you want to start. Deuteronomy 20 verses 16 and 17. A battle of the cities of these people, which the Lord thy God doth give thee for inheritance. Thou shalt save alive nothing that breathe. But thou shalt destroy, utterly destroy them, namely. And then he gives you the list of men. All that follows afterwards is Hittites and Amorites and

Canaanites and Jebusites. They are the ones that breathe. Of course we know that cattle breathe, but they don't use the same word. And then if you turn to Joshua the eighth chapter and verse two and 27. Joshua the eighth chapter, verse two and thou shalt do to I and her king as thou didst unto Jericho and her king. Only the spoil thereof and the cattle thereof shall he take for a prey unto yourselves. Lay thee an ambush for the city behind it. Now keep that in mind, and then refer to verse 27. Only the cattle and the spoil of that city Israel took for a prey unto themselves. You see. Here we have in verse eight. Thou shalt do unto I and our king as thou didst unto Jericho.

[00:33:45] Only the spoil thereof and the cattle thereof shall ye take for a prey to yourselves. And here it says. Only the cattle and the spoil of the city Israel took for a prior to themselves, according unto the Word of the Lord, which he commanded unto Joshua. The passage. Ought to contain somewhere in the context. I think you'll have to read the passage through the employment of those that breathe. I've just missed it for the moment. Temporarily. But now let's come a little bit closer. In the back of the mind of so many folks is that burning question of the immortality of the soul. What do you say? Surely you believe it. Well, somebody said to me, the reason and the proof that the soul of man is immortal is that the Bible never says so because everybody knows it. Well, I don't know if we're going to take that as a basis what everybody knows or be peculiar mixture, wouldn't it? Some time ago when I was on holiday, I was obliged to take a shelter in a porch and a man and his wife took the shelter in the porch. And then after a little bit, we began talking. And when we began talking, we found we were both pilgrims journeying on to glory. And then the lady put the appointed question. She said. What do you believe about this particular thing? So what proof prooftext do you bring out of Scripture to prove that the soul of man is immortal? And this was a proof text.

[00:35:25] The soul that sinneth it shall die. Well, I looked at and I said, Well, that's a rubbish sort of logic I've ever heard. The scripture says, the soul shall die. And that proves it's immortal. Well, then I gradually got it. Untwisted that as death doesn't mean death, but it means to be alive in separation from God. Oh, what a twist it becomes, doesn't it? If you don't believe just what God says? But I said the Scripture. The Scripture actually says, Don't you bother about those who can destroy the body. And that's all they can do. Fear him who is able to destroy both body and soul. Who know if USO's immortal, they can't be destroyed. And consequently you ought to do something about it. But the Scripture never uses it. Hundreds of times the word soul comes and

almost everything is said about it except the one thing that you say is uppermost. Never once says that it's immortal. The scripture says there is one that is present moment who only hath immortality and that's the Lord Jesus Christ, for he stooped down to death. He triumphed over death. He's now at the right hand of God and he only hath immortality. And if we read on in one Corinthians 15, we should have come to the point when this mortal shall put on immortality. When at the resurrection.

[00:36:58] Don't you see? Kindle Bonado died. Because he gave to us. What is practically the basis of our English Bible. The man who loved God's word and stood out and died as a martyr. He said, If you've got immortality already. What use is there of resurrection? You see, we're undermining our faith by swallowing. Greek philosophy. I don't know whether any of you have been associated with the brethren in this meeting. But some of you listening to this will and you know that Darby, he wrote a book called The Hope of the Church. And if you buy that book today as you can, you'll never read one bit that I read in hopes of the church, because every edition since the first edition, they've cut the paragraph out. So I went to the trouble of going to the British Museum. I got the first edition out and I copied it out and I sent my slip showing chapter number verse to the person who made the enquiry from Holland. There it is. That in Darby's book where he is speaking about immortality. He said, as the philosophy of Greek platonism came into the church, the doctrine of the resurrection waned. But that was so upsetting to the teaching of the Brethren with regard to their teaching of immortality, that although they venerate the name of J.N. Darby, they cut that paragraph out. Don't you see the scripture Nowhere says that the soul is immortal. It says immortality is a conferred gift and it will be entered at resurrection.

[00:38:47] Now, to go back to Genesis three, you'll see that there is no idea of immortality in Genesis three. See whether you think God means what He says when he says in verse 19, In the sweat of thy face, shalt thou eat bread till thou return unto the ground for out of it wast thou taken for dust, thou art and unto dust Thou shalt return. Which you may say to me. Oh, but then you see, that's nothing whatever to do with living forever. Immortality. All right, let's look down further then verse 22, and the Lord God said, Behold, the man is become as one of us to know good and evil. Now, lest he put forth his hand and take also of the tree of life and eat and live forever. He was cast out. God would not allow an immortal sinner. Let's. Let's be glad that he won't allow it. There are some people who have been driven into insanity because they were sensitive

enough to feel what a horrible fate is awaiting millions of men, women and children because they're immortal and they've never believed in Christ. They would not do. They would not tolerate the things that God is supposed to do to these men, women and children who've never believed Christ. And they are tied hand and foot because they've already assumed that man is necessarily immortal and even God cannot do anything about it. He's got to put up with them in these universe forever and ever.

[00:40:21] That is not the teaching of Scripture. The gift of God is everlasting life. If you come to Christ and challenge him, would you say that he disguised truth or that he spoke plainly? He said, For God so loved the world that He gave his only begotten Son that whosoever believeth in him should what? Not perish? But what? Have everlasting life. They are the alternatives, perishing or having everlasting life. Why not keep to the language of Scripture and allow the philosophy to go its way? I was down visiting my sister in Surrey and she said the minister of her Congregational church. I don't think she thinks much of him anyhow. He took the subject of immortality and he had five points. One was what Buddhism taught. One was what Hinduism taught. What with 2 or 3 other isms taught. And he said, more or less, you've got to take your pick. Imagine it. A question of immortality, which is so vastly important. You just take your pick whether you become a Buddhist or a Hindu or no idea that the Scripture definitely said that immortality was the gift of God through Christ and conferred in resurrection. And then we'll be come to the thought of his body. You remember in Philippians three that we were reading It'll change this body of our humiliation, not vile body, this body of our humiliation, with all its evidences of frailty, that it may be fashioned like unto his body of glory and can will take a little comfort when the Scripture reminds us he knoweth our frame.

[00:42:01] He remembereth that we are dust. Oh yes, he knows. And he has us in hand and we are in his. Now, some of you might remember that some time ago in the 39th volume of the Berean Expositor, I drew attention just in passing to the fact that it is literally true that the body of man is composed of the what we call the dust of the Earth. And I rather apologized for taking up time to write this, but I had quite a number of people saying, Oh, could you give us some more? So I'm going to venture to repeat in this tape recording just a few lines from the 39th volume of the Brainerd Expositor, which is at page 18. And this is what I've written. If I can't pronounce all the words properly, I shall say them quickly and hope that they will blame Mr. Ramsey for a faulty

in recording. Now it says, first of all, all the human body. Contain something like this. An average person of £150 in weight, he will contain £90 of oxygen. You practically about the most bulky. Oxygen and hydrogen is water, you and I. Most of it. Although it may not be all in liquid form. There's a water of crystallization. Oxygen. Carbon. Hydrogen. Nitrogen. Calcium. Phosphorus. Chlorine. Sulfur. Potassium. Sodium. Fluorine. Magnesium.

[00:43:37] Silicon and iron. It's only half an ounce of iron and £90 of oxygen. That's what you're made up of. Friends. That's what I made up of. That's the soil. Isn't it wonderful that the very few inches of the top of the soil contain every ingredient in the human body? But of course, I've only touched a few. This is a bit more that we have in our bodies only these are not ounces but traces. Did you know that the iron will not take up oxygen although you breathe it and won't carry it through the blood except in the presence of copper. So we have to have prices of these things that act like whips to drive the others on with their work. So the human body contains not only what I've just said, but it contains lead. This is where I'm going to get into trouble. I was trying to pronounce some of these words lead. Cerium argon, manganese, zinc, vanadium, beryllium, aluminium. And by the way, aluminium is the distinctive masculine metal and silver party. Glad is the distinctive feminine meth. Of course we think of aluminium mining and the old pots in the kitchen, but that isn't so. It has other uses. But there it is. Aluminium. Lithium. Chromium. Helium. Iodine. Cobalt. Boron. Neon. Arsenic. Bromine. Scandium nickel. Lanthanum. Strontium. Titanium. Copper, neodymium, molybdenum, silver and tin. Isn't it good? We haven't got to go. Going all that lot for breakfast. And an ordinary diet. An ordinary normal diet is providing all that material.

[00:45:28] And without it, you couldn't function. If one of those little items were missing, you'd be abnormal immediately. That's the consequence. Shall we not rather wonder as we think of this, how true it is? We are fearfully and wonderfully made. If God turned aside and said, Let us make man in the likeness of an image and God form man of all these materials, and then breathed into his nostrils this particular breath of life which gave him not only life but understanding. No wonder Job at last, as he was worrying about himself, he suddenly said. I will wait till my appointed time. Thou wilt call and I will answer thee. Thou wilt have respect unto the work of thine hands. And I've told you before that that word respect is a most extraordinary word. It means that God turned pale. God turned pale with his anxiety that Job should be restored. He said all I can see

it all coming. The sufferings of this present time. They have to be endured. There's no explanation. But it isn't because God is indifferent. He will have respect unto the work of his hands. Well, there we have once more brought before us as far as it humanly possible in these moments, the fact that man was made like that and that there is no statement anywhere that the soul is immortal. You would be interested too, if you would like to go through other parts of Scripture to discover how the various organs of the body are spoken of.

[00:47:07] We have a certain amount of reserve today in speaking of them, and we must be watchful. But God has made us as we are. And. I remember once earning, I can't call it earning, but receiving £15 as a fee because somebody mistook me for a doctor. I was sitting in the home of Dr. Moss in West Kirby, and his wife was on the other side of the room. Little tap came at the door. Lady put her head round the door. She was a patient, but a friend. She looked across at me and she says, I needn't the reserved in front of you professional men. And away she went. And I couldn't get out of it till there was a pause. And then I said, Do you know when the army said Wake up my glory? He really meant wake up your liver. I said, You read of the weight of glory and the word kavod in the Hebrew. Weight is the word for the weightiest organ of the body. The liver. I said, Do you know you got a glory like that? And when it speaks about your reigns, where are they? Do you know? And look how many times it speaks of the bowels. Even in the New Testament, the bowels of Jesus Christ, the most sensitive part of your body. When any troubles about God made you like that. Now we don't parade all that.

[00:48:28] But we are an organism like that fashioned by him. Well, now we've got many other things to find out with regard to what is man. And I've wandered a bit and I haven't said all that. It might have been expected, but here we have this moment that man became a living soul. Or may we have grace to remember that it's now possible by redeeming love, that these bodies of ours, which have been the instruments of sin, can become the instruments of righteousness. And to listen to the apostle when he says, Know ye not that your body is the temple of the Holy Ghost as well as our spirit. Not that this body will ever be fashioned and transformed in this life. It will always have the evidences of frailty about it, the marks of sin and death. But he's bought us, and we can say out of a full heart of trust, we all can. The life I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me. We have to turn to these

passages and others like them subsequently in other studies and gradually build up before us the teaching of Scripture. To answer the question, what is man? We have seen him in the image and likeness. We have seen him taking from the soil. We have seen him receiving this particular breath of life. We go on in this chapter to find him exercising that understanding by naming the animals. But that will have to take up when we meet together next time, God willing.