

W197_What_Is_Man.mp3

[00:00:02] This is a recording made in the chapel of the opened book. And this is number four of the series entitled What Is Man? 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 for a little while while we read together one Corinthians Chapter 15. The subject before us during this present series is an endeavor to answer from the Scripture. The question. Posed in Psalm eight. What is man? We have already devoted some time in these studies to the other vast and tremendous question. Who and what is God? We have considered the being and nature of God as far as we were able to trace it in the teaching of the word, that we also realized that God in the Scriptures is always there in relation to man and the purpose of the ages. He the question of the nature of God as he is in himself unconditioned absolute, beyond the range of the limitations of time and space. They enter into philosophic arguments, but the Bible knows nothing of them. And so we immediately were conscious, having touched upon the question of the being of God, we must immediately associate it with the nature and being of man. Otherwise the Bible will still be a closed book to us. I suppose in the ordinary way, if we ask the question of another, if you were going to start the study of the Book of Genesis, where would you begin? Well, obviously you say Genesis one, but some of you know and I believe some of you have made a little fun of the idea that if I tell you I'm going to start with Genesis one, you know full well we're going to turn somewhere else first, don't you? And indeed, if you haven't said so, when my daughters were members of this congregation, they reminded me of it many times.

[00:02:19] That was a characteristic. And yet I think there's a truth in it. You start reading Genesis one. And you get floundering about with the question of evolution and all the arguments that are put forward about the impossibility of believing the six days of creation and so on. But supposing you read the divine comment in Psalm eight. Where the question is put. What is man? It's associated with the glory of the Lord, which is above the heavens. It's killing the enemy and the avenger. It's out of the mouth of babes and sucklings. It's a mystery being revealed. End without going into details. The peculiar title with which the Psalm ends. Lab in which you find over the ninth Psalm by mistake, is interpreted by the Septuagint as the secrets of the son. And that's what it means. So that you do not understand the story by merely looking at Genesis one and Genesis two.

[00:03:24] And that's the end of it. That is there in its right place. But it's focusing attention upon someone who was yet to come. Adam is of interest to us because he was a figure of him that was to come. Look at this cap that we've read together in one Corinthians 15. Take Adam from it and the whole structure falls to pieces. A person who glibly says, well, it doesn't matter whether it even Genesis one and two or not, as long as we believe the simple gospel. Friends, there is no simple gospel that sets aside Genesis one, because Adam enters into the story and it's the backbone of Romans chapter five, even as it is of one Corinthians 15. And so I ask you to bear in mind that we have here in this Bible not a collection of texts to say before a preacher the difficulty of finding a subject. It's a book revealing a purpose. It's purposely limited. It only goes back a few thousand years, whereas, as evidenced that the creation goes back millions of ages, it doesn't matter how far God is concerned, not with teaching us astronomy or geology, but teaching us a purpose that was partly veiled and only suggested that long before man was put upon the earth, there was a fall among the angels. And so we we begin to learn the reason why Psalm eight says.

[00:04:49] And he was made a little lower than the Angels. Why connect him with the angels? Because here we have God's final answer. The way in which through this man and the one that he foreshadowed, he will bring his purpose to its glorious consummation. Now, it sounds so easy to say that, doesn't it? But it isn't. But unless we've got something to hold on to, we shall spend so much time in going up different avenues and not reach, as it were, the goal. Now we turn back to the Book of Genesis. We will look at the first chapter, the first two chapters. Now, after having said that, that you will see, I think there is a purpose in that suggestion. You remember that in the first reference to Adam, and I remind you that the word Adam comes in verse 26, although in our version it's disguised when it says, and God said, Let us make man in our image. It's the word, Adam. The next thing that I asked you to consider was the meaning of the name of Adam. And so many have come to the conclusion that it means somebody who is taken out of the red Earth. Well, it's well, sometimes to ask the question again, because I drew your attention that every other name in the context is described in the very verse. Eve is called Eve because it means living. Cain is called Cain because I have gotten Seth is called Seth because I have received or appointed or one has been set.

[00:06:24] Well, it's strange that they're all described and Adam is left out in the blue. So I drew your attention that the very self-same letters that form the word Adam enter into the word likeness, demos and the true meaning of Adam is not the red Earth, but he was the likeness. He was made in the likeness of him. Who is the image of the invisible God? As we get in the New Testament, what are the second chapter? Comes to the creation of the same man, but looks at it from another angle. In the first chapter we have this man, rather the picture of Christ and the purpose. Let him have dominion. And you remember Psalm eight, which speaks about this. Dominion quotes the beast of the field, the cattle. But the moment you come to the New Testament comment, it's principality and power, Throne and dominion. It's universal. Except him that put all things under him. That's what you want to remember that he was foreshadowing not merely the limited dominion of that man, but what that dominion foreshadowed. But we come to the second chapter. We have the actual making. If we can say use that term of the man we have not only so, but we have the fact that he was here on probation, because in this second chapter we have a reference to the tree of knowledge of good and evil.

[00:07:57] And then we have the emphasis upon the fact that this man had an intelligence, so much so that he could call animals by distinctive names. And then finally, in this chapter, we have a stress upon family relationships because he a marriage is instituted. Now, we shan't be able to deal with all those phases very fully, but we keep them in front of us and do the best we can in our limited time. Should we now look at this verse which we've partly touched upon last time, Genesis two, verse seven, and the Lord God formed Man of the dust of the ground. I won't go over all that we saw last time. You do remember that out of the dust of the ground comes everything that constitutes the basis of our bodies and the upkeep of our lives. Just a few inches of the surface of the earth contains all the elements that go to make up the human body. And in passing this, this will be not explained, only just thrown in. But when you read the Apostle Paul saying he was it's a time for my departure has come. And you know that the Greek word departure is the word analysis, pure and simple. And when you read in Genesis three these words for out of it wast thou taken O till thou return unto the ground or out of it, Thou was taken for dust, Thou art and unto dust shalt thou return.

[00:09:32] That's the word analysis. That's what he said. Of course, a good many people will say he meant something else. But by no stretch of imagination can the Greek word analysis mean the return of Christ, although some seek to make it do so?

The next thing. Is this the question of the soul? Well, that's an aggravating subject. And there's something to cause a good deal of dissension. The soul has sometimes been given a position that dominates the person. Whereas instead of man possessing a soul or instead of man being the only one in the creation of God, that is a soul. We discovered last time that it comes three times in chapter one that the creeping thing and the living creature which we have in chapter one is exactly the same word soul disguised in our version. Look at verse 20, chapter one, and God said, Let the waters bring forth abundantly the moving creature that hath life. Or in verse 21, and God created great whales and every living creature that moveth which the waters brought forth abundantly. There we have, in those words, the living creature. We've got the same word as a living soul. So it's very, very wrong to say that Adam was different from the rest of creation. But the fact that he possessed a soul, he doesn't say he possessed a soul.

[00:11:02] It says here the Lord God formed man of the dust of the ground. There's the body and breathed into his nostrils the breath of life. That is equivalent later on to the word spirit. Like we get the body without the spirit is dead. Being alone and man didn't possess. But man became man became a living soul. And the word soul governs the whole being. It's the whole organized being, body, soul, spirit as a living man. If you think of the parallel little illustration, a cup of water, the liquid, as you know, is just oxygen and hydrogen in chemical combination. If you resolve the cup of water into its two parts. You say, Well, there's the oxygen, There's the hydrogen. You don't say. And where is the water? And put that somewhere. Just in the same way. There's the body. There's the spirit. When they're combined living, it's a soul when they're dead. You don't have to say they put the soul somewhere because the soul is the sum of all those parts. Man does not possess a soul, but he is a living soul. And then, of course, there's that other controversial theme, the question of immortality. We read about immortality in one Corinthians 15. He says that the resurrection, this mortal shall put on immortality. But that doesn't satisfy some people. They have to borrow from Plato and the Greek philosophers and introduce into the Scripture a term that you never find there.

[00:12:50] They speak of the immortality of the soul. Would you say, Oh, that is such a truth that God didn't even have to say it? I've heard people tell me that there are about 400 different occurrences of the word soul in the Scriptures, and God never once said that it was immortal because everybody believes it. Pagans believe it. Ancient

philosophers believe it. Well, you say. Is that a proof that it's true? Not necessarily. So we say we just want to know what God says. And if it doesn't square with what other people think, Well, we're sorry, friends, but we would exercise a bereans spirit and search and see. On this blackboard. I have written in English letters three words nefesh, which most of you know is the word translated soul Nutech, which you may not know, is the verb to breathe, and F is the word for the nostril. And you will see they are they are linked together by a sort of use of the same letters. If you could if you could see this, that the person who was acquainted with the Hebrew as his own language would realize that it's true when it stresses over and over again every one that breath breathe it, the living creature that breathes it. It's a strange it's a strange thing for the breath in the nostrils to confer immortality, isn't it? When, on the other hand, it says, for a man whose breath is in his nostrils now, Christ is our life, friends.

[00:14:28] We're not depending upon these other things intruding. Christ is our life. My hope is not because I have an immortal soul that God can't do anything about. My hope is that one day this mortal shall put on immortality and also lined that up with a statement in one Timothy chapter six. Speaking of my Savior, who was King of kings and Lord of Lords, who only hath immortality. Now, if you like to think otherwise, that's for your conscience and not mine. That mine will not permit me to intrude that other thought into the scriptures. When I discover that we can speak about a dead soul and a soul thirsting and a soul hungering and turn that soul into a spiritual something which is immortal. It isn't true. Not according to the Scriptures. What are We must look a little bit further. The question of the probation of this man. The test which we find associated with the Tree of Life. I think I must defer until we meet together again, because that will come into chapter three as well. But the point, I think, is to be remembered that this man was put on probation. He was tested. And that is an essential part of it. Will you come to read the scriptures? You gather that so far as the angels are concerned.

[00:16:00] There is no sex. There is no marriage. There is no giving in marriage. There is no parenthood. They are all separate individual creations. But this is a move on the part of God, which is very, very different. He has a man who is going to be the father of her people and he has a family in view. And that is very characteristic of the whole teaching of the New Testament. The God is ultimately revealed in the New Testament as the Father, and he has a family in heaven and earth in view. And so we find it foreshadowed in this man. Of course, there are all sorts of problems that arise in the

mind. If God supposing we take our own calling in which we rejoice, which we find written in the epistle to the Ephesians, if you belong to the church of the one body revealed by Paul when he became the prisoner, when the people of Israel went off the scene. And was scattered. And the question of Abraham, Isaac and Jacob for the time being, was put on the shelf. You know that one of the terms there is that we are blessed with all spiritual blessings in heavenly places. Well, now, why didn't God create us straight off and put us there? He could have done, couldn't he? But he created someone who was not spiritual. Or would you say you're wrong there? Oh, no.

[00:17:30] You say Adam was spiritual because if Adam wasn't spiritual thing. Another thing coming up. A man who is not spiritual cannot die a spiritual death, can he? If he cannot live a spiritual life, how can he die a spiritual death? But you say, what are you getting at? Well, I read in one Corinthians 15 that was not first, which is spiritual. No, no, no, no. That man was only natural or solid. Or if we could invent the word. Oh, yes. So God did not create him spiritual and he couldn't have enjoyed spiritual blessings that were given to him. And yet he was put on the earth. It looks as though there was a purpose that God would not have a mere mechanical universe. He would have someone who had learned by experience, and this would be a far greater thing than never having sinned and never having fallen. It would at last accomplish this, that in the beginning we might write over the first chapter of Genesis in the beginning. With God. But the end that is in view and it's written in one Corinthians 15 is not that God should be all. But it says that God should be all in all, it's a greater blessing and a greater glory that someone who could say no to God should eventually willingly turn around and say yes. Then that the sun, the moon and the stars and all the planets went whirling round forever, for they don't know it.

[00:19:00] Poor things. But we do. And so there's a reason why this man was given probation. Of course we can express all sorts of opinions what would have happened if Adam hadn't sinned and so on. And they are speculations, but we can get very not very far with regard to that. The next thing is there's a light on the relationship of man with God. When we read these words. And verse 19. And out of the ground, the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature that was the name thereof. Well, then suggest some form of intelligence. To be able to give some sort of name that will be simply not merely a crude sound. Now, one name has

persisted from the Book of Genesis. When we look at Genesis three, we read about the serpent and the word which is there. Translated serpent is the word nahash. And you go forward into the Book of Kings, the second book of kings. If you'd like to turn to the passage, you'll see in the 18th chapter and the fourth verse that this name, which apparently goes right back to Adam persisted, was understood by the people. Two Kings 18, verse four. Ezekiel is being spoken of. He removed the high places and break the images and cut down the groves and break in pieces.

[00:20:50] The brazen serpent that Moses had made. For unto those days, the children of Israel did burn incense to it. And he called it Nashton. Well, that's the word which we have in Genesis three. The Nahash. Now, the word nahash means something which is brazen. Now, anybody looking for the first time at a snake and calling it brazen, he's put a label on it. Friends. And if he did that with all the animals and gave them a name as characteristic as that, there was intelligence. Well, this brings this thought forward then. There would have been no possibility of a revelation being given by God to man if he hadn't have had some sort of link in that way. It pains me when I hear language being abused. Because it's one of the most marvelous gifts that you could imagine. Even now, it's a wonder to think that you can sit there and listen to a lot of sounds coming out of my mouth and they're creating in your mind images that I hope are intending they shall. I'm speaking of abstract things and you know what I mean. I don't sit there and worry how you do it, but otherwise it'll upset the whole thing. You'll be like that centipede that was met by the philosophical ant you remember. And the ant said to the centipede, Well, how do you know which leg to move next? And a poor thing got stuck, you remember? And he stuck there all night, frozen till the sun came up and he hopped with joy in it all.

[00:22:30] I don't know if to think about it. No, no, no. We haven't got to be like that. But it is a wonder now that gives us a link with God. And another thing. Without assuming anything beyond the expression of the words, you and I can say these words, I am you. Do you say them. Well, that's that's a claim of personality. I am. I don't think as far as I've got any guidance that a cow standing in a field has ever said I am or ever could say I am. But poor beauty man can still say I am. And so he can understand when it says he that cometh to God must believe that he is. It's so absolutely essential that there's no need to prove it. And then we get over and over again in the teaching of Scripture. We must recognize the figure of analogy, analogy or proportion. We used to call it

proportion at school. Within that goes back almost to antediluvian times, so far as I'm concerned. Now, isn't it? I used to worry over it, you know, as three is to four. So is something to the answer. Well it was the small amount and the large amount, but they were analogical.

[00:23:48] What could be said of one in the small could be said of the other in the large. Well, that's all through Scripture. When we read as the Scripture says, God says He that form the eye, shall he not see. He that planted the ear, Shall he not hear? Well, now we're not going to straight off and say, Oh, that means that God has an eye with a pupil and a lens and a retina and an optic nerve. Oh, no, we know that doesn't. So but just the same as we can see by the ordinary means of light. So surely God, the Creator can see infinitely beyond all those limitations. And if we can hear, so can he. And so right down the scale. So this introduction of the fact that Adam was given this opportunity to show that he had a language and he could use it intelligently, is a part of the story. The next question is, how did he get to know it so quickly? Well, put it this way. Our Lord's first miracle, as recorded in John's gospel, was turning water into wine in a few minutes. Well, as an act of creation. Every year he turns water into wine and takes 12 months over it. It's a matter of time is just doesn't matter. And evidently, man was given as an endowment not only the means of finding his food and walking about, but of using a few elementary rudimentary parts of language straight off.

[00:25:33] Otherwise, there would have been no possibility of putting that newly created man on the earth and then telling him that he must avoid that particular tree. Otherwise, it would mean death to himself and to his descendants. And so these things must be accepted, so far as we can see. Well, coming back again for a moment to this vexed question of the soul. You remember in Hebrews it speaks about him who is the word, who divides asunder soul and spirit. Do you remember that the Scripture makes a great distinction between that which is of a soul and that which is the spirit. Occasionally, from this pulpit, I can't find anything that is so pointed to follow up something I've said, but to quote from Shakespeare. But I should be very, very sad if anybody went away and said that I believe Shakespeare was inspired in the sense that I believe the Apostle Paul was inspired. I put Shakespeare on a great level. But that is to do with the soul. But when I think of the writing of the Epistle to the Ephesians or Romans, that has to do with the spirit. And another thing, a person may go to a great Gothic cathedral and be very

moved by the architecture and the stained glass windows and the marvelous choir and the organ. And it may go no further than what we call the soul.

[00:26:57] And there is no regeneration. There's no contact with God there in that sense. He doesn't mean to say that we have no place in our make up for the lovely and the beautiful, but we need something far more than that. If ever we are going to be redeemed people and we're going to understand the mind and will of God. So there's soul and spirit. I think you might remember that when the prohibition is enforced in the law of Leviticus, I think perhaps we ought to turn to this passage in case anyone should be wishing it. Leviticus Chapter 17. Leviticus chapter 17 reads in verse ten. I think it is. Ten and 11. Verse ten and whatsoever man, there be of the House of Israel, all of the strangers that sojourn among you, that eateth any manner of blood. I will even set my face against that soul, that eateth blood and will cut him off from among his people. Now our version goes on for the life. Now, that's a pity. It's the same word soul. So let's keep it for the soul of the flesh is in the blood. Now, you couldn't believe that that meant the spiritual nature of man is in the blood. But it definitely says the soul is in the blood. And I have given it to you upon the altar to make an atonement for your souls.

[00:28:27] Oh, you see, if the soul is in the blood, then when blood is shed, it could make an atonement for the soul. For it is the blood that maketh an atonement for the soul. And when we look further down and read in Isaiah 53, he poured out his soul unto death. Also, we want to keep strictly to the language of scripture and use it as God uses it and leave the traditional use alone. Otherwise, we should import things into Scripture and it will compel us then to, as it were, depart from the simple truth. Let's come back to Genesis two and consider another feature. The Lord didn't merely bring Adam and the animal creation that was under him together to see what name he would give it. That's only one thing. There was another reason that wasn't made known to Adam. So we'll go back to verse 18. And the Lord God said, It is not good. That man should be alone. I will make him a help meet for him. A helpmeet. The word has come into our language now as a single word. We speak about our helpmeet and sometimes it's misspelled and spelled to be a helpmate. Well, that's good. It has the meaning. But the word is twofold. A help. Now, that's the title given to the woman that was given to the man a help. It looks as though God knew that man was so constituted that he would not be able to live alone.

[00:30:19] He needed a help. And there are some good ladies who say, I believe that's true if I don't believe that else. Well, that's all right. We're in harmony with it. It is not good, he said, for a man to live alone. Now I will make a help. Now I have a word. Meet. The word meet means equivalence. Correspondence to stand in front of it. As one old writer put it, that that woman was not taken from the foot of man to be trodden on or from the head of man to rule him, but from near his heart. That's good. That's the idea. And if anyone thinks there's any disparity, remember another saying that's been made? That although the man is the head, the woman is the neck that makes him nod yes or say no. You see? All right. We'll work together that there should be no conflict. Now then, it says a help meet for him. The rest of creation was not consulted by God. He made them male and female straight off like that. But not so, man. No. He's dealing now with a moral creature. A moral creature. And one of the lessons that comes out of this is that while God is willing and purposes to do something for us, he doesn't always do it until we have a sense of need and seek it.

[00:31:46] That's often the case with regard to things that God intends you should have. But prayer is brought in so that you shall desire the very thing that God intends to do for you. So we have a stop. He doesn't tell Adam that it's not good for him to be alone. That's what he's written here. And he doesn't tell Adam. I will make a helpmeet for you. But he brings before Adam the animals that were under his dominion. And Adam. Adam realized that he was a sort of an odd person in creation. Here they were all happily mated. And we have got the remotest idea of what it must have been like in those days. And he stood alone. And then we are told in verse 21, the Lord God caused a deep sleep to fall upon Adam. And he slept and he took one of his ribs. Now, I do remember reading great controversy in the Middle Ages before they practiced anatomy. The theologians maintained that a man had one rib less than a woman. But of course, if you know anything about anatomy, you know that that isn't so. Or if you don't know about you, about anatomy, you can soon find out by counting. I remember when I sat for my examination in anatomy, the lecturer said, Don't forget you're taking your skeleton in with you, will you? Ah, that's more than complimentary to me.

[00:33:19] Of course it was just a obvious fact. We have. No, but the point is this. This word rib is not the only way in which this word could be translated. Will you turn to Ezekiel chapter 41? This is a long way through the book. I know, but here's the same word. Ezekiel 41, verse five and six. It says in Isaiah 41 five, and he measured the wall

of the house, six cubits and the breadth of every side chamber, four cubits. Verse six and the side chambers were three. And all the way down you'll read about the side chambers, Side Chambers. Little cells. Oh, little selves. That's a modern word, friends. That's all it means. Friends. There's no great description given here. But God took a cell from the body of the man. And activity built the woman. What have I got to tell you is doing that ever since. Only in the first case. We have a man who brought into the world without a human mother and we have a woman brought into the world without a human mother. And then after that, the process went on. So it's not merely a rib, it's a side cell. A small cell that God took. And so the sequel. He brought her to the man. But Adam said, this is now bone of my bones and flesh of my flesh. And she shall be called woman. Now, the word there, of course, is a translation.

[00:35:13] She shall be called Aisha is a feminine ending because she was taken out of ish, which is the word man. And then Moses adds these words. Therefore, shall a man leave his father and his mother? And that's as true today as when it was written. Of course, we are living in times when you meet with folks who are really driven crazy because they would wish to have their roof over their own head and their own couple of rooms, but they're crowded together. But God never intended that. That's the result of wars and all the other things. But God's method here is that the beginning should be pursued as far as is humanly possible through life. Therefore, shall a man leave his father and his mother and shall cleave? The two words sounded like that they unto his flesh unto his wife, and they shall be one flesh. And that's emphasized in the New Testament as well as written here. You say, How could I be one flesh? Well, friends, there's one thing I don't pretend to be able to unravel all mysteries. You say it's a mystery. Well, Ephesians chapter five says they shall be one flesh. This is a great mystery. But he says, I'm speaking about Christ in the church and he dismisses it nevertheless. It should buy every one of us. I'm at the other end of the story now, so I haven't got to be concerned.

[00:36:43] But it should make every one of us who are contemplating marriage why this fact over? That it's not merely just an ordinary everyday transaction that you can take it or leave it. Here's a mystery and a miracle that God intended this union to be so intimate that it could be argued in the New Testament that no man ever hated his own flesh. They shall be one flesh. Now you again, God is planning that there should be this unity between the pair and their successors. That if that one man fails, they all fail. If

that one man succeeds, they all succeed. And we know what happened under stress in Romans five is as by one man's disobedience. Then comes the other one and into the story. But that, of course, is further on. There's another point that I would like to raise here. In verse 23, it says, This is now bone of my bones and flesh of my flesh. And I heard arguments built upon this, especially in connection with our savior. You remember in Luke's gospel. The Risen Christ appeared in the room where his disciples were, and he said, A spirit hath not flesh and bones, as you see me have. And while they marveled, he says, Have you anything to eat? And to show them that he was real and living, he had the remnants of a meal that was left, a piece of raw fish and a honeycomb.

[00:38:16] Now, I've heard people argue that the risen Christ had no blood. Because it says. Flesh and bones. But you see, you could have no flesh if you had no blood. And you'd have no bones. If you had no blood and you'd have no nose to breathe oxygen if you had no blood. It reduces it to an absurdity because we've come to the conclusion that we must always say flesh and blood, don't we? But the Old Testament says flesh and bones instead. Let me give you another illustration that this is the way in which they speak. Genesis 29:14. Genesis 29:14. And Laban said to him, Surely there are down my bone and my flesh. We would have said, in modern terms, you are my flesh and blood. But they didn't say that. They used bone and flesh. Or will you turn to two Samuel Chapter 19. Two Samuel 19 to show you that further on in the book it's the same. Two Samuel 19, verse 12 and 13. Verse 11 says, Then King David sent to Zadok and to Abiathar the priests saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? Seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, Ye are my bones and my flesh. And you can go on finding Adam didn't look at Eve and say you are a bit anemic.

[00:40:03] Oh no. He simply said the very words that are persisted in We are one bone and flesh. So I say it's a mischievous thing to try to introduce long way in the Bible, in the book of Luke, that when our Savior adopted the very selfsame terms to try to argue, because you might as well say if it's true that you don't say the word blood there, he hadn't got any. Well, then what are you going to say here with regard to Eve and others? I'm not trying to say that in the risen glory. There will be flesh and blood. I'm only saying the risen Christ while he was here on Earth still had the nail marks in his hands, and his use of the words were that he himself was there. We are looking forward

to be translated to have a body like unto his body of glory and what that is like. None of us know, for none of us have seen and nobody's recorded it except the glimpse of us given on the Mount of Transfiguration. But that is another story. Well, then we brought this round to the to the end of chapter two. Before we leave this section of the. Question. What is man? We shall have to go back to the test that is recorded in the Tree of Life. And the consequences that flow out of that test in Genesis three.

[00:41:34] We remember all the time that this book is a book of redemption. It wasn't written to explain things in heaven and earth to satisfy the scientist. It was written. To bring before us. They are need of a savior. God's provision through the ages. The coming at last of the seed of the woman that shall bruise the serpent's head. And the way in which he. Fulfills what Adam already was in type. Adam was the first name. Christ is the second man. Adam was the first. Adam. Christ is the second. Adam. And we've all connected with Adam the first. The gospel is to deliver you from the bondage of sin and death that's been brought in. By the Association of Man with First Adam. By becoming associated by the mercy of God with second. But those things, we shall have to leave and pray that God may bless our study this evening. These are not easy studies to take. For one thing, they introduce subjects which could cause a good deal of feeling. Another is that they sometimes are rather involved. But as they are dealing with our own nature and our own make up, we go away from this meeting. I trust realizing that it's not the simplest thing to put the question and get the answer. What is, man? There's much more to be got out of the scriptures yet, but that we shall have to leave to the next time we meet together.