

## W200\_What\_Is\_Man.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book on June 14th, 1959. The covering title of that series is Christian Fundamentals, and we are dealing particularly with the question of what is man? And this is number seven of the series. It is our custom at this meeting to read a portion of scripture together. And those of you who are sharing in this tape recording, if you care, when you switch off for a little while and read together with us the book of Genesis chapter four, starting at verse 19, reading right through to the end of Chapter five. I have to correct a little piece of chronology. I discover that this study this evening is being conducted on May the 14th instead of June the 14th. But I hope we shan't make serious errors as we go on with the old book. We are dealing, as you know, with the question what is man? And we could still put man on the operating table and dissect him. There's a good deal to be discovered. Difference between body, soul, spirit, heart, mind and so on. But. This is not merely an academic interest. Whatever man might have been is a speculation. What he became is a fact. And that recurring word that came in Genesis five. And he died and he died. And he died would be like a funeral knell, wouldn't it? If it weren't for that one exception. It isn't written about Enoch.

[00:01:52] Just exactly what happened to Enoch. We may not be sure. But it stops. He was not. So God took him. And that may be just a little hint to us. The man left to himself. There was no possibility of an exception. It would have been written concerning Enoch as the rest. And he died. If God were not the God of grace, mercy, wisdom, and almighty power. Just the same as when Abel died at the hand of his brother, Cain. Another seed was given whose name was set and the story was picked up and carried on by a word that means instead of set appointed, instead of Abel, whom Cain slew. So here we are now to consider more intimately what took place in Genesis three. We've already looked at it in part. I remind you that we were concerned with the closing verses of Chapter two and its association with what followed. I won't go over that again. In chapter one, verse 26, we have this earthen vessel there. The insistence is the position that the man was to occupy. In chapter two, the same earthen vessel. But there it is, the fact that he was taken out of the ground. And now we have. The test. What are the things we must remember is that he was untried. If you are acquainted at all with modern industry, you know that in the great manufacturing interests like chemical industry, the motor industry. The question of jet propelled planes and whatnot.

[00:04:00] There is now one section of that great industry which doesn't produce anything. In fact, a lot of its time is spent in destroying something. But its most vital. They put a piece of metal into a machine and they punch it and stretch it and bang it about until they discover how long it will last before fatigue sets in and it crumbles to pieces. Or they stretch a thing and they compress a thing and it goes on for weeks. I remember being up in Derbyshire on one occasion and said, What is that peculiar, pulsating sound we could hear night and day? Oh, that's Rolls-Royce. They're testing another engine. It goes on and on, day after day, week after week, just to see how long the engine will stand it. Now that's what's going to happen in Genesis three. Here is man made in the image of God. He's come from the hand of his maker. But God has a purpose. Will that man sustain that purpose? Now, we mustn't say word for word it that you think that God didn't know. But we have to add these experiments in order that we may know. I again refer to. Chemistry. Not that I know much about chemistry. But when I was at school, one of the lessons I was very keen about was when there came a box of tricks and the rigging up things on the table, and the teacher said, Now let's try and see.

[00:05:40] Well, of course we knew full well before it started. The teacher knew what was going to happen. But he said, let's try and see what happens so that we should follow it. So God is now writing and telling us what happened to that man. Not that he didn't know, but it's well for us to know. It's written across the whole of humanity. That man could not be trusted to carry a burden that only Christ could bear. Later on, the temptation is going to start all over again. Or the testing with regard to the one favored nation. And they were not given a prohibition about the knowledge of good and evil. They were given positive as well as negative laws to keep with the assurance that if they would only keep those commandments, they would be a favored nation, they would be a kingdom of priests. And they said all that. The Lord hath spoken, we will do. And they collapsed and failed. And there is no company, whether it be kingdom or church, whether it be individual men or nations there have ever been able to stand alone. And it may be that it's a part of the mysterious purpose that we are conscious is back behind all these things that men and angels, principalities and powers should at last be made to acknowledge. There's only one, and always in the mind of God is only been one who could ever bear this burden.

[00:07:08] And that is his beloved son. And it may have been we don't know. We don't want to speculate that some. Objection was raised to that before ever man was here. Some challenge took place among principalities and powers. At least we know there has been antagonism manifested by some of them as written in the Scriptures. So now we come to the question of. This painting. I think it's a subject that is so intimate, belongs to us now at this present time, as well as with regard to man in Genesis three, that we'll let us spend a little time sorting the matter out. First of all, we mustn't boggle at the word tempt. You remember the scripture, and I think we'd better get it for ourselves now. James The first chapter and verses 2 to 15. James The first chapter starting at verse two. Brethren, count it all. Joy when ye fall into divers Temptations. Well, as it stands, that sounds pretty crude. Who's going to count a joy to fall into temptation? But supposing the word temptation has a little richer meaning when we read about a person making an attempt to do something we don't, then think, Oh, what a dreadful thing. Well, it's the same word. Only its usage has changed a bit. So this word tempt doesn't mean an inducement to do something wrong. But it's the test. Not so much to tempt. It's to test.

[00:09:00] So let's go on. Count it all, Joy. When ye fall into divers testings. Knowing this, that the trying of your faith to see the next time he speaks about temptation, he speaks about trying. Testing worketh patience. So it's a positive thing. It's actually working something. And let patience have a perfect work that ye may be perfect and entire lacking nothing. What if that's the gold of testing? We can understand that it's a right thing. Well, then he goes on and speaks further and picks it up again in verse 12. Blessed is the man that endureth temptation or testing. For when he is tried again, you see, he says, tempted. And then he says when he is tried, when he is tried, he shall receive the crown of life. Is that something to be objected to? It's working for something, you see. It's got a goal in view. The crown of life, which the Lord hath promised to them that love Him. Or let no man say when he is tempted. I am tempted of God, for God cannot be tempted with evil. Neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin and sin. When it is finished, bringeth forth death. That's exactly what happened in the Garden of Eden. Man was tested. But man was led away. But his desires and he transgressed.

[00:10:37] And the end of that was death. If you will look at the first of Peter, you will find the emphasis is much the same line of teaching. First Peter, chapter one, verse six and seven. Wherein you greatly rejoice though now for a season if need be. Ye are in heaviness through manifold temptations that the trial you see each time he says temptation James or Peter, he follows it by the trial a testing. The trial of your faith being much more precious. So it's a precious thing. James has counted all joy. It's a precious thing. You say this is seemed to be barehanded, doesn't it? Well, the epistle to the Hebrews says, Oh, yes, no. Chastening for the time being is pleasant, but rather grievous. But afterwards it yielded the peaceable fruits of righteousness to those who were exercised thereby. That's the idea. So he says it's the goal that's in view that you should have in mind, not merely the immediate consequences of the fiery trial, but the trial of your faith being much more precious than of gold that perishes though it. Though it gold that perishes is even able to stand, the test of fire might be found. There will be tribe if I might be found unto praise and honor and glory at the appearing of Jesus Christ. And one Peter, Chapter four, verse 12. Another little word for us with regard to this testing. Tempting question. Beloved, think it not strange concerning the fiery trial, which is to try you as though some strange thing happened unto you.

[00:12:36] You see, we got to remember that it's a part and parcel of life's discipline. The next thing for us to be very, very sure about is that God's testings or if we go back to the use of the word tempt, God's temptations are never temptations to sin, but temptations to trust in the dark. Even though it seems contrary to all rhyme and reason. Would you notice the way in which it is used in Hebrews chapter two verse 17. Now, Hebrews chapters three and four are located in the wilderness where they tempted God. Which in this context that we read in Hebrews to these words, verse 17 and 18. Wherefore in all things, it behoved him to to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself has suffered being tempted. He is able to succor them that are tempted. Then in chapter four. In Hebrews chapter three, I'm sorry, verse 15 and 16. It is today. If you will hear his voice harden, not your hearts as in the provocation. How some, when they had heard, did provoke. How be it not all that came out of Egypt by Moses. So there we've got the reference to the wilderness and the temptations there.

[00:14:22] And then in chapter four, verse 15, for we have not an high priest, which cannot be touched with the feeling of our infirmities. Will you notice? It cannot be touched with the feeling of our infirmities. In another context, he was touched with our sins. But sins are not hearing question its infirmities. Priorities. That was in all points tempted like as we are yet without sin. Now from an English reader with nothing else to guide him, it means this that he was tempted to do all the wicked things that we are tempted to do, but he didn't see he was able to resist. But that isn't what it means. The word here means to be separated from. Separated from. We must put it this way. In all points tempted like as we are sin accepted. He said, I'm not talking about sin. He didn't come to give you relief and succor for your sins. He came to die to put them away. But he came to succor you that are tested and tried for. He's passed through that himself. He knew what Gethsemane was like and he emerged triumphant. So may you. Then let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help. Grace To help. You don't find grace to help. When you're in your sins, you need a savior for your sins. But you need grace to help in time of need.

[00:16:07] So here we have a stress upon the fact of the testings. What? Let's take it a stage further. Hebrews Chapter six. Chapter five. I'm sorry. Verse 13. For everyone that uses milk is unskillful in the word of righteousness. For he is a babe. Now the ordinary English reader would not realize that he was reading the word tempted here. The word unskillful is simply the word to tempt with a negative. A baby has not yet been tested. Text the word unskillful. What a pity that it's disguised. You see, to make it read a bit. A bit better. English. The baby is unskillful. It's never been tested. Now we come to the next verse. That strongly denies to them that are of full age. That's the word perfect, even those who have. By reason of use, their senses exercised. Now here comes the bit to discern both good and evil. We are back in Genesis three. The knowledge of good and evil was there in the garden. And here it says that although you wouldn't expect a baby to discern good and evil, you do expect a full grown adult. That's just the story of Genesis three. Our parents, coming from the hand of God, were innocent, but they had no experience. You can't possibly give a ready made experience to anybody. Even God couldn't do that. Because it's a contradiction in terms. And there they were. And into that garden comes this fallen spirit spoken of as the serpent, but revealed to be in the New Testament that ancient serpent is the devil and Satan.

[00:18:10] What hope was there that they should be able to withstand his blandishments? The only hope was to stand absolutely without the possibility of alteration or reserve of what God said. But of course that means. At a trustfulness not the slightest shadow of doubt. And so they fell. What sort of temptation was it? Of course, we conjured up all sorts of things about this question of the temptation. The temptation was simply this. Here you have a garden planted by God bearing fruits that were pleasant to the sight and good for food. And everything that you could desire. And one small prohibition. But you say, Ah, yes, but it was a temptation to good and evil. No, it wasn't. It was a temptation to the knowledge of good and evil. Now, will you turn back to Genesis three and notice what it says a little bit further on in the story. Verse 22. Verse 22, and the Lord God said, Behold, the man is become as one of us to know good and evil. That's just the point. That's all it means. Come earlier into the story. Genesis three. Let's read it now, shall we? From the first verse. Down to verse six. Now, the serpent was more subtle than any beast of the field, which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden.

[00:20:07] You see, that's the way it was put. It was magnifying the prohibition. It was it was like some people do. Their only thought about this tree is the word evil. But why not emphasize the word good? It was the knowledge of good and evil. No temptation to do something wicked. He was just to grasp at something that was beyond them for the time being. Because Hebrews chapter five and Genesis three later on says that's what an adult should do and an adult should know good and evil. God knows good and evil. And the temptation was for that pair of innocence like babies to reach out and grasp something before the time come to the temptation of our savior in Matthew four, for he passed all this way to the Final Temptation was Here's the kingdoms of the world. Well, Christ had come to be king. Matthew says he was born king. Luke says he was to sit upon the throne of his father, David. Well, said Satan, he is the kingdoms. You needn't go all that long way and end up at the cross. Here it is. Just one act of recognition to me as the God of this age and of yours. A shortcut, you see? Blessed be God. Our savior said, Thou shalt not tempt the Lord thy God get thee behind me, Satan.

[00:21:33] But these who attempted to grasp that which was going to be theirs later on when they became adults. What was the Dominion given to Adam? Sheep. Oxen. Beast of the field. Fowl of the air. What has he been tempted to grasp? Put satellites round the

moon and all that sort of thing. We only see the results of it. This is all going beyond all ever since. So if you go back. In. To wit, the passage we read just now with all those strange names. Let me direct your attention to two parts of that reading. The fourth chapter, verse 19, starts with a man named Lamech, and chapter five ends up with a man named Lamech. The one is in the line of Cain and the other is in the line of Seth. One is the false seed. One is the truth. But they're both named Lamech and the first Lamech. He uses the word 70 times seven with regard to the vengeance on Cain. And the second Lamech was 777. So you can get muddled up with the two if you wish or if you're not careful. And then you notice the names of some of them in chapter four are very near the names of some of them in Chapter five. You notice in verse 17 that Cain's first son was called Enoch. Enoch. But then Enoch was a good man. In chapter, the next chapter, Chapter five, he was walked with God and God took him.

[00:23:17] So when Jude is writing about this very story, he says Enoch the seventh from Adam, Don't forget. And then you have names that sound very much like the ones in chapter five where you get I read and Matthew Sale instead of Methuselah, only twisting it around the other way. That's the character of Satanic travesty to get very near the truth or as it's put later on in Genesis. They had brick for stone counterfeit all the time. Well. What is it said about Lamech and his sons? Well, they were the inventors of his day. There was the harp and the organ. There was the artificer in brass and iron. There were these people who were active, inventive people. What about the other Lamech? Well, we don't know whether he was inventive or not, but he saw through it. Listen to what he says. Verse 28 of Chapter five. And Lamech lived in 180 and two years and beget a son. And what did he say about him? And he called his name Noah, saying this same shall comfort. See, the word Noah means rest and comfort. He called his name nowhere. Saying this same shall comfort us. From what? As concerning our work and the toil of our hands because of the ground which the Lord hath cursed. Now that's just the opposite. Cain is the first city builder his descendants were already inventing to prevent themselves from feeling that the Earth was under a curse.

[00:24:52] And one of the characteristics of all invention is to make this present pilgrimage a little bit easier. And instead of that being a benefit, to a large extent it allows us into a false security. And we're not so conscious of the curse that's come down upon the earth. It's very good to have better houses than our ancestors, and they would have travelled easier than our ancestors. Sometimes when I've been standing so

packed in the tube, I thought, well, the old English word travail and the word travel were one and the same, and it's getting like it again. But you see most of the inventions and we are profiting by them. Oh, yes. All I've got to do is to switch this on and off and then the light comes. Not very long ago, it was a steel and a tinder blowing it Cold morning getting the fire. Oh, yes. But at the same time, there's another purpose in it. It's to prevent you blunt you from the consciousness that the only solution to life's troubles is not the inventions of men, but the gift of God which is Christ. That's the one thing. So enjoy all the inventions as they come, but remember not to let them lead you away, but rather help you to see that they may be used or abused in a wrong sense. I think I'd like you to turn to one passage where this question of inventions come a little bit more.

[00:26:22] Now, just give me a moment to. To discover. Yes. In Two Chronicles. Chapter 26, verse 15. Two Chronicles Chapter 26, verse 15. I daresay you remember or you will anticipate the story. There was a king named Amaziah, and it is written concerning him that he was a fairly good king. Two Chronicles 26. He has a baby in verse 14 and Isaiah prepared for them throughout all the host. Shields and spears and helmets and kabardians and bows and slings to cast stones. And he made in Jerusalem engines invented by cunning men to be on the towers and upon the bulwarks to shoot arrows and great stones with all. And his name spread far abroad, for he was marvelously helped till he was strong. See these inventions were right. They were there to preserve the peace of that city. But look how they were used. He was marvelously helped till he was strong. And when he was strong, his heart was lifted up to his destruction. So the very things that saved him and his city from destruction only brought about a moral collapse instead. Well, here's the story. And we get in the book of Ecclesiastes while we're looking at this Chapter seven, Ecclesiastes is up beyond the book of Psalms. You remember Proverbs Ecclesiastes, chapter seven. The writer of that book makes this comment. He says in verse 29 of Chapter seven. Lo This only have I found that God hath made man upright.

[00:28:28] Well, that's how man was made. He hadn't got a positive righteousness, but he was upright. But they have sought out many inventions. Well, that looks as though it's a very opposite thing. So why are we not going to decry inventions That would be just as absurd. Let's realise their relative place. And it was that spirit that crept into Genesis three. And then instead of being quite satisfied with the limited dominion that was given to him, the sheep and the oxen. He stretched out to be what as God or We



must go back to Genesis three and read a little bit further. I think I have read verse one. I hope so anyhow. And the woman said unto the serpent, we may eat of the fruit, of the trees, of the garden, but of the fruit of the tree, which is in the midst of the garden. God hath said, Ye shall not eat of it. Neither shall touch it lest ye die. Now, those words are not exactly the same as recorded in chapter two. But it was a fair statement. And the serpent said unto the woman, Ye shall not surely die. I suppose that she effect that she was willing to argue with him, gave him the opening. Ye shall not surely die. God had said she would. She said, lest he said you won't. And then he adds to it quickly. For God doth know.

[00:30:10] Instead of dying. For God doth know that in the day ye eat thereof. Then your eyes shall be opened. And ye shall be as gods knowing good and evil. And you needn't have the s on the word. Because know him is the word translated God in this section all the time. You shall be as God. And that was the bait. A sense of being limited. A grasping for something beyond. And they are a failure. When we come to look at this further, we shall discover that that's just the very opposite from that which is written of the true, successful Christ of God. He thought it not the thing to be grasped at, to be on equality with God, but humbled himself. But this man grasped at something that was beyond him at this temptation. And as a consequence, sin entered into the world and death by sin. So we have as the story goes through. The words we've read just now. We read them again in verse 22, and the Lord God said, Behold, the man is become as one of us to know good and evil. And now, lest he put forth his hand and take also of the tree of life and eat and live forever. Therefore, the Lord God sent him forth from the Garden of Eden. It seems as though as long as men had access to the tree of life, he would live. But he is a most definite indication that God will not tolerate the thought of an immortal sinner.

[00:31:53] Now you say I can't make that square with everlasting punishment. Well, don't try, then. Perhaps you want to make everlasting punishment square with this. Perhaps God has already said there will never be permitted an immortal sinner, as many other things to be seen yet. But that one one thing I think we ought to remember. What a contrast. You shall be as God. And he drove out the man. And he died even though he lived 900 and something years afterwards. He died. Well, now let's take this question of good and evil a little bit further. Two. Samuel. Two Samuel. Chapter 14, verse seven. 17, sorry, two Samuel Chapter 14, verse 17. Thine, then thine Handmaid

said the word of my Lord. The king shall now be comfortable. For as an angel of God, so is my Lord the King to discern good and bad, good and evil. Therefore, the Lord thy God will be with thee. You're like an angel of God. You deserve good and evil. Now, when you look at verse 20, same woman speaking, same king in view. To fetch about this form of speech. Hath thy servant Joab done this thing? And my Lord is wise according to the wisdom of an angel of God to know all things that are in the earth. Now, that woman, she may not have been a theologian. But she is recorded as saying that an angel knows good and evil.

[00:34:00] And when she says it the second time, she says, An angel knows all things. Oh, surely that's what it means. If you knew everything that was good and everything that was evil, you'd know all things. For that must encompass the whole universe. Can you tell me something which is outside the category of good and evil? What is it? Where is it? It cannot be. So instead of emphasizing the word evil or even emphasizing the word good, it's simply a claim to omniscience. So trying to be like God and God says, If you'd only wait and grow up, a perfect man does discern good and evil, for he has his senses exercised. That's what it says in Hebrews. But these are definitely exercise. They were being exploited. They were being told things that would be harmful to them, which would be quite reasonable when they grew up. We can see that among young people. A young lad, goes out with a young girl, goes out to business, and if she or he gets into the company of a certain type, well before you know where they are, these children are being spoiled completely by being told things which were legitimate and right. If they were only waited about another 15 or 20 years. And that's just what happened to this pair of innocents in the Garden of Eden. They were exploited and they reached out for something, but they had no capacity to contain it.

[00:35:33] And so they've got the stress that that the wisdom of an angel of God knows good and evil or knows all things. Whenever we come back to Genesis three to observe another feature, I shall only be able to indicate this because it will be have to be developed later on. It says in verse six of Genesis three. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise. Now he doesn't say, Of course she was mistaken. What God knows is right and good and true. But if God put a prohibition on it, even though it was right and good and true, that's the point. Here was a simple test. And in that simple test, failure is a very humiliating thing to realize that our first parents succumbed to a temptation to

something to eat, and the children of Israel in the wilderness succumbed to a temptation about suddenly to eat. And the first temptation offered to our saviour himself was something to eat. You remember it? He couldn't be lower, could it? No. Great, magnificent thing to make us heroes in the strife. Just something to eat. How vulnerable we are with all our wonderful moral stand, with all the things that go to make up our integrity. Once we reach the the point where starvation is on us, our morals fly out of the window.

[00:37:25] Even Solomon wrote and said, Give me neither poverty nor riches. 35 poverty. I may steal for bread. He knew it. And here it is. As though not much sort of pride in this that our first parents are surrounded by. Plenty should succumb. She did eat and gave also with her husband, with her and he did eat. And what Satan said was true. If your eyes should be opened. And it's they show the eyes of them both were opened. That's a fact, friends. I quote Shakespeare. He speaks about the juggling fiend that lies like truth. That keeps the word of promise to our ear and breaks it to our hope. That's the insidious policy of Satan. He lies like truth. He said, Your eyes shall be opened. But he didn't tell them the consequences. Their eyes were opened. And now they were conscious of guilt and shame where Innocency had once been theirs. And they heard the voice of the Lord walking in the garden as he had been before. But this time, instead of going to meet him in joyful fellowship, I hid themselves. That leads us, of course, to the provision that they had attempted to make and the provision that God made. That's got to be looked at yet. But I want to come to the end of the story in order to be able to round it off this evening.

[00:39:09] It says in verse 23, therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence He was taken. So he drove out the man and he placed. Now, that word placed is the first occurrence of the word tabernacle in the Bible. He placed ads in a tabernacle. The two things took place in the Garden of Eden from the hand of God. Man had sinned and stood before him without any plea. And God provided a covering through a sacrifice. You remember the coats of skin and God. Put a tabernacle at the gate of the garden. So although they were driven out, they saw something there. What did they see? There was a tabernacle at the east of the Garden of Eden and Cherubim. Now the Cherubim are not described. He has simply stated. But you must remember that Moses who wrote this. Also received instruction by God to build a tabernacle in the wilderness and in the very holiest of all of that tabernacle were

the cherubim. So here we have immediately mentioned a forecast, a provision. They were covered with coats of skin, which is redeeming, redeeming love. They were given the tabernacle as a picture of restoration yet to come. But a flaming sword which turned every way to keep it, doesn't so much say to keep them away from the tree of life, but to keep the way God, the way of the tree of life until that tree of life shall be once more accessible.

[00:40:51] Would you turn to the last page of your Bible, the book of the Revelation? And in that last page there is an alternative rendering. But here we have it in verse 14. Blessed are they that do his commandments that they may have right to the tree of life. Right to the beginning. They forfeited the tree of life. And now right at the end, they have a right to the tree of life. The alternative rendering into the blessed are they that do his commandments is blessed are they who have washed their robes. Now, on the surface, that looks very, very different. But I speak from memory. Ain't only is the word commandment and holy is the word robe. They look very much the same. And that's the alternative rendering in the beginning. Keep the commandments. At the end. Wash their robes. No man will ever attain everlasting life by keeping commandments. Adam was put on probation. Now, lest he become one, having everlasting life. He's turned out. God gave the people of Israel through Moses laws that were perfect. But the Scripture says if righteousness and life could have been given by the law, then there would be no need for a gospel. You know, I'm beginning to wonder whether we are quite justified in urging some of our, especially our young people to learn such a psalm as Psalm 119. You may wonder at this.

[00:42:40] When I first became a Christian, I came into contact with some who made a boast that they could quote Psalm 119 right through from beginning to end. Well, that was a sort of a challenge. So I had a try at it and I never managed it properly. But you see, the more I know Psalm 119, the more I'm saying keep thy commandments, keep thy statutes, keep thy testimonies. And if I'm not careful, I should be I should be all the time thinking that that's the will of God. Or I come to another Psalm and it says, The testimonies of the Lord are sure the the law of the Lord is perfect. Converting the soul. Well, the law of the Lord never converted my soul. It condemned me, but it never converted me. You see, there we have a man on trial in a garden. And all the commandments in the world never gave him everlasting life. But he lost it through him. And the whole purpose is to lead us to see that if ever we're going to have this which

Adam lost, if ever we're going to enter into the purpose of the ages which Adam failed, it must be through him, who himself is called in the New Testament eternal life and gives it to us on the ground of faith and not of works of law, of any kind. We must leave it there again. We haven't done with Genesis three.

[00:43:59] Not by a long way. We must look at these types a bit more closely, especially to consider what the cherubim stand for. But of course, Genesis 3:15. I will put enmity between thy seed and her seed and all that's involved there. So at least we shall have to have one more study in Genesis three, if not two. But inasmuch as this is something to do with you and with me, we are not all like Enoch, who may be exceptions. We belong to a race concerning whom it is written. Unless God stretched out His hand. Unless the Lord returns first. And He died. And here we've got to face the fact that by one man, sin entered into the world and death by sin. But we also got to rejoice in this fact that, as in Adam, all die. If you're in. Adam That's what it says. But are you in Christ? And this is what it says in Christ shall all be made alive. So there's hope in it. You see, there's a gospel element in it, as well as the dread fact that the wages of sin is death. So once again, I commend this serious section of God's word to every one of you who are listening and do. Please don't allow some high brow scientific person to just jolly you out of considering it. For this is our Life to know the typical teaching of these early chapters of the Book of Moses.