

W203_What_Is_Man.mp3

[00:00:02] This is a recording made in the Chapel of the Open book under the the title of Christian Fundamentals The Subdivision. What is Man? And this is number ten of that series given on the evening of June the 3rd, 1959, which is our custom at this meeting, to read a portion of scripture together. And those of you who are listening, if you care to join us, will you switch off for a little while while we read one Corinthians Chapter nine and chapter ten down to verse 13, one Corinthians, chapter nine and chapter ten down to verse 13. There are some statements of scripture which are so plain. That you either accept them or you reject them. But many passages of scripture. Seem to demand much more care before you can be quite certain of the extent of their application or other things that belong to their interpretation. They say, What's all this coming? What's all leading up to? Well, we've just read one Corinthians nine in a part of ten. And when the apostle quoted from the Law of Moses about muzzling the ox. That treadeth out the corn. He said, Doth God take care of oxen? Or for adoption? Well, of course God did take care for oxen, but he said, Oh, no, he said that was written for our sakes. And then he goes on and explains with regard to the fact that he is a preacher. He had every right to be supported by those to whom he ministered.

[00:01:47] But if God said the oxen should be allowed to have a little nibble, that the corn that it was threshing, surely the preacher should have. And then you remember, he says, But I'm not going to take that line. I could take it, but I'm not going to take it. So it's all right, friends. I'm not coming around begging tonight. I'll take the apostle's line. He said, I'd rather die than do that because I want to keep very clear with regard to this question of the ministry. Well, then presently he comes back again. In chapter ten, he starts speaking about the wanderings of the children of Israel in the wilderness. And you know that a tremendous bulk of scripture is written about the family history and the various things that happened to various tribes and individuals in Old Testament times. Why? What is it? Now, these things were our examples. They were written for our learning. These things happened unto them. For examples, they are written for our admonition upon whom the ends of the world are come. Well, this is introducing a principle of interpretation that I want very much to stress this evening. In connection with our study. I'm not forgetting that we are considering the question. What is man? But there's one aspect of the teaching dealing with what is man that is so involved and so important that I'm making this little detour.

[00:03:16] You remember the words that come in one Corinthians as we got it out in one Corinthians 15? Verse 22. For as in Adam, all die. Even so, in Christ shall all be made alive. Well, on the surface, you say, Well, that's all right. Everybody's in, Adam and everybody being in Christ. And that's the end of the story. And that's where some have said that's where good enough for them. But there are so many things that are involved in this that we must pause. Now we are dealing with the question, what is man? And man cannot be considered without relation to the first man. Or if you'd like to ignore it, it won't matter. A day will come when somebody will go to your funeral unless the Lord comes first. For by one man, sin entered into the world and death by sin. And so death passed upon all men. So this is a question that touches everybody. But what does it mean when it says for as in Adam, all die? Even so, in Christ shall all be made alive? Are we sure that we can just say that's good enough for me, or is there a need for a little caution? So I'm going to remember that there are many things written that are written like types, or shall we change the figure using what we call analogy? I don't know whether that little piece on the board awakens your memories of school days.

[00:04:52] You see, first of all, we learn how to add up and subtract and do what various things with figures. And then one day it was explained to us what is called proportion or analogy as two is to four. So is whatever you like to the answer and it's infallible as two is to four. So four is two. You work it out, you know it can't go wrong. Well, now we use the word reckon with figures. One, two, three, four. And we use the word reckon with an argument. Although this I reckon so and so. And analogy comes in both. So now I'm going to turn away from our subject for a part of this study for two reasons. One, because I think it will throw light on the question of what is intended by the words in Adam. And the second reason is a very important one. It might give a little help to some who are listening to this recording who would value the help. Of that is obtained by considering the principle of analogy when you're trying to interpret Scripture. So I'm going now to turn to Romans the 11th chapter. And I'm going to read verse 26. Romans 11 126 And so all Israel shall be saved. Well, that's a plain statement, isn't it? All Israel means all Israel. And you're also warned that it includes those of our enemies.

[00:06:32] Verse 28, As concerning the gospel, they are enemies for your sakes, as touching the election. They are beloved for the father's sakes, for the gifts and calling of God are without repentance. And if you stop there, you say, well, look, that's satisfied

with that. Every single Israelite, every one that can prove his descent from Jacob or Israel or Isaac or Abraham. Is that? But you see, Romans nine comes before Romans 11 and Romans nine. Ten and 11 is one integral part. And if we read it in the right order, we should have been told something about Israel that we do not know if we merely go straight to Chapter 11. Will you look at chapter nine? Of Romans because they you read about the word all Israel verse six. Not as though the Word of God hath taken none effect, for they are not all Israel which are of Israel. Well, now that's that's written by the same man at the same time in the same epistle. So when you say all Israel, you remember that he said they're not all Israel, which are of Israel. Oh, you say what a tangle we're in now. Well, nevertheless, it's written for our learning. So will you for a moment look at the chart that I've exhibited. It gives some sort of an idea of the general construction of this very intricate set of passages. Romans nine, ten and 11. It starts with sorrow.

[00:08:09] I have continual sorrow. Verse two. It ends with doxology. Oh, the depth of the riches, both of the wisdom and knowledge of God. You know. Well, that's good, isn't it? It moves from sorrow to song. And there's the doxology where he ends the summing up of Israel's peculiar privileges when it says verse five. Whose are the fathers and of whom, as concerning the flesh, Christ came, Who is over all God blessed forever? Amen. And it ends with a doxology. Again, in Chapter 11, when it says unto him, for of him and through him and to him are all things to him be glory forever. Amen. I'm saying these things because you can see that it is a perfect piece of itself. It opens and it closes and it adds balancing members. And so we come now to the next verse set of verses a remnant saved. Let's have a look at that. It goes from verse six, right the way down, and he says in verse 16 is the one that show mercy. And presently he speaks about showing mercy again in verse 23, and you will discover that he is speaking about a remnant in verse 27, A remnant shall be saved. So there's mercy manifested in chapter nine to a remnant. But when you come to Chapter 11. It says not merely a remnant shall be saved, but God will have mercy upon all Israel. So there's a balance between the section which speaks about all Israel are not Israel and the other passage which says all Israel shall be saved.

[00:10:02] There we have Chapter nine with its words about all Israel. And we come down here and we have Chapter 11 with its words about all Israel and the reference to the remnant. The remnant comes again in Chapter 11. As you may remember, verse

five. Even so, then at this present time, also there is a remnant according to the election of grace. Well, that's as far as I want to go with showing that Chapter nine, ten and 11 is one consistent whole with its balancing members. Now, let's look a little bit more closely at the verses in Romans nine, which deal with this question of who are Israel. Verse six. Not as though the word of God had taken none effect, for they are not all Israel which are of Israel. It's a funny way of putting it. But you see, those who are of Israel would be every single man, Jack, that's ever been born in that tribe and family. But he says all that doesn't constitute those who are Israel. Well, how do I find out? Oh, he says, read on. Neither because they are. Are the seed of Abraham. Are they all children? I mean, you think of if Abraham. Each file was one of the seed of Abraham, but he's excluded. And then if you turn to Genesis 25, I think you'll see quite a number of nations that some of us perhaps have never thought could be included in the scene of Abraham.

[00:11:41] Just have a look. Genesis 25. Then again, Abraham took a wife and her name was Keturah, and she bear him Zimran and Jochanan and Medon and Midian and Ishbak and Shuah and Jokshan begat Sheba and Dedan and the sons of Dedan were Asherim and the led to QIM and Aluhim and the Sons of Midian and Ephah and Hanuch and Abida and Eldad. All these were the children of Keturah. Have you heard of them before? I can hardly pronounce some of them. And they're all seed of Abraham. So if all the seed of Abraham are Israel, my all this lot are coming to claim their share presently. And Abraham gave all that he had unto Isaac, but unto the sons of the concubines which Abraham had. Abraham gave gifts and sent them away from Isaac, his son. So there was a clean cut there, you see. So we come back to Romans Chapter nine. Neither because they are the seed of Abraham. Are they all children? But in Isaac, shall thy seed be called in, Isaac? Well, what does that mean? That is. You see, the Apostle knew you were going to say. What does that mean? So he said, that is they which are the children of the flesh. These are not the children of God.

[00:13:10] But the children of the promise are counted for the seed. So even though God said to Abraham. In thee and thy seed. Shall all families of the earth be blessed? It didn't mean that necessarily. Every single one that we might call an Israelite was included. God said no. The children of the promise are counted for a seed. You don't count for a seed, the person who is actually the son of his father. But in this case, it's not merely physical connection. There was a purpose that God had when he chose Abraham. And just as we are told that Levi paid tithes to Melchizedek before Levi was

born because he was in the loins of his father, Abraham. So all the seed that God had visualized were in Abraham. We you say this sounds a bit like election when I read the word election, didn't you? This is a choice of God. If it upsets us, well, we've got to face the fact that the scripture speaks of it. God has chosen. Of course, that involves other questions which have to be met. But here's the here's the statement. Now, you look a little bit further down on this chart. You'll see the interrelation of part with part in the smaller section, Romans nine 6 to 13. The first member is the word of God stressed, which you can just see in that first verse six, not as though the word of God hath taken effect.

[00:14:51] And then in verse nine. We have. But this is the word of promise. And then in verses 10 to 13, we have the promise that was made to Sarah. That she should have a son. So now we've got the word of promise that was made to her. Verse nine. The next is we have in Isaac a seed reckoned. To Sarah. A child promised to Rebecca, two sons, and one of them was Esau. And you remember that it's written in the Old Testament and I think it is quoted here. Esau Have I loved. Israel have or Jacob have. I loved that he saw have I hated or rather rejected? So did you see there is a sorting out all the time. Where do we got to the bottom of this passage or not? That's another question. That's in verse 13. Jacob have I loved but Esau have I hated? But here we are warned, aren't we, in the ninth chapter of Romans that all Israel does not mean every single person that we might have labelled as an Israelite. Would you say? Are we going to tell? Would you not ask to tell friends? God knows. But what we can say is that in Hebrew, in the 11th chapter, that every one of that promise seed, even though they've been seduced by the devil and have gone into terrible sin and have been stricken by God in punishment as some of them were and fell in the wilderness, every one of that seed will ultimately reach the glory that God intends.

[00:16:38] He will not allow the evil one to have triumph forever. It's the seed that's in the view of God. When he put Adam in the garden, it's the seed that in the view of God, when he called Abraham, it's the seed that's in the view of God. When he called David, the word is used of the seed of David, the seed of Abraham. And so we've got to watch our step. That we do not mix them together. You remember? That we get. We get that parable of the wheat and the tares that warns us. It doesn't say that the wheat is good doctrine and the tares are evil doctrine. It says that God's the one man sowed wheat in his field and his enemy came at night and sowed. Tares in the field. And they both both

grew together till the harvest. And then the description that is given is this, that the wheat that was sown. At the first case are the children of the kingdom and the tares are the children of the wicked one. Two families. And there's not the slightest hint in the scriptures that by preaching the gospel to the tares, they gradually evolve and change into wheat. Or you change the figure. Peter, in his epistle, speaks of two classes the cell that was washed returned to the wallowing in the mire and the sheep that was astray returned to the shepherd and bishop of their souls.

[00:18:11] But not the slightest idea that by preaching the gospel to a cell, you'd suddenly see wool evolving and growing on its backs, and it would eventually say, Bah, no, no, there is no indication. So we've got to face the fact that there is a promised seed. God knew them at the beginning. Satan attacked them at the beginning. He has preserved them right the way through and will ultimately triumph. And so we get the triumphal words in Isaiah 53, he shall see his seed. He shall see of the travail of his soul and shall be satisfied. He looks as though the redemptive work of Christ, if it redeems that seed from the dominion of the devil, will satisfy him. And He was bruised and wounded and rejected and a man of sorrows. And if he will be satisfied, I think I will be. I hope you will be, too. What about the wide outside world? Well, we are dealing with one thing at a time. I do know this, that God, when he said Israel into the land, they were given the command to destroy the Canaanites, for they were of the wicked one. But I do remember that one little group of the Canaanites, they dressed themselves up in old clothes and they had moldy bread and they deceived Joshua.

[00:19:36] And God said, Oh, now you give them the promise. You must keep to it, Joshua. But they shall be. Hewers of wood and drawers of water. They're not going to be on the same level as those to whom pertaineth the adoption and the glory and the covenants and so on. So I'm not going to slam a door on anyone. But I do know in the book of the revelation that even though judgments fall, they repented not of their sorceries and they still defied God. I don't know. All I'm concerned about is what does it mean by all in Adam? You see what I've been getting that as Abraham is to Israel. So Adam is to the rest of the world. That is to say, I can see in the small story of Abraham and his seed a picture of a larger one of Adam and the race. And it may be true that they're not all in Adam that are of Adam, but a seed is counted by God. You see. So I come back to one Corinthians 15 and have another look because these things have been written to guide us and for our learning. So shall we look at one Corinthians 15

again? Would you say what are you going to look at this time? So say chapter. Oh, yes. How is the word? How is this 22 introduced? It is introduced by the word fire.

[00:21:05] Well, how is the verse 21 introduced? It introduced by the word fire. I see there's an argument on. Is there? Yes. So if you pick out the last clause in that argument, you mustn't be surprised. If you're not always sure of getting the right end of the stick. I don't know whether you know enough about natural history to believe what I tell you is true. I'm a simpleton over this. But I was told that in the beginning the birds all met together to have a little committee meeting and decide what was the correct way to build a nest. And they started picking up twigs and putting them on. And I think it was the crowd that said, Oh, I see. And the off he flew. He never stopped to see how they did it. So he made a ragged old nest ever since, you see. You mustn't jump too quickly and say, Oh, I see. And go off. Say, wait a minute. This is a part of an argument. What's the rest of the argument? Who is he speaking about? Why did he say eventually, as in Adam, all die? Why did he come in? Oh, he said, I'll tell you why. He said, since by man. Time death. But who was that man? Oh, Romans five tells you if you if you want to get this specific statement as by one man sin entered into the world and death by sin.

[00:22:28] Or there's that one man. Since by man came, death by man came also the resurrection of the dead. It's not. They're arguing as to the extent. It simply says one man demanded that man. And if you'll turn the page to the end of this one Corinthians 15, you'll find who it is. Although, of course, you know, verse 47, the first man is of the earth, earthy. The second man is the Lord from heaven. So now we know the two men. But what about these two men? Why are they introduced? Verse 20. But now in Christ is Christ risen from the dead and become the first fruits of them that slept. And you'll find those words are repeated in verse 23. But every man in his own order. Christ, the first fruits. Would you say that every single individual that's living on the earth today and has ever lived? That Christ is the first fruits of them. You know, the the symbol of the first fruits is given in the Old Testament history. Just at the time of barley harvest. The priest would send one of the servants over the temple to go through the barley field. And here and there there would be an ear of barley that was ripening quicker than the rest. So that was gathered and they would make a little sheaf of barley ears that were a little bit in advance on the rest of the field that they were a pledge, weren't they, that the rest were coming.

[00:24:12] But nobody went gathering anything to make that chief. The body outside and the barley in the temple that was being offered on that. First day of the week at Passover. It was all barley. Is Christ the first fruits of those who deny him. Who are unsaved or unbelievers? Well, that's not using the word of God. If the if the first fruits be holy, then so is the lamp at the finish. So here we are beginning to see he hasn't got all men universally in view. He's got all men who God has counted for the seed in view, and Christ is the first fruits for every one of them. So we go backwards a bit further. But now is Christ risen from the dead and become the first fruits of them that slept? Then the slept. Who are they? Verse 18, the argument has been pursued, he says. They also, which are fallen asleep in Christ, are perished. So those that slept are those who fall asleep in Christ or. You read about those who sleep in Jesus? But would you say that an unsaved man who had no knowledge of God never possessed professed faith in Christ or in fact denied him that when he died, if an asleep in Christ? You couldn't say that it would be contrary to the teaching of Scripture.

[00:25:42] And then further there is this possibility. I say a possibility because even I friends, although my jubilee is over, I'm not infallible. Not yet, no. But there is a possibility that a search of the scriptures would discover that the word sleep is never used of anybody but a believer. Oh, I know what's coming into the mind of someone at once. That some ungodly king in the Old Testament slept with his fathers. I'll leave it with you. When you look it up, you find the word isn't sleep at all. There is no passage that I've come across yet in the Bible where the word sleep is used of anybody except those who sleep in Christ. What does it say at the end of one Corinthians 15? Verse 56, The sting of death is sin. The strength of sin is the law. But thanks be to God, which giveth us the victory. For the believer. Death is the fall asleep in Christ. To awake in resurrection, glory the stings removed. The sting of death is sin. But supposing you die, I'm forgiven. Are you going to lump them all together? That's not true. Exposition, is it? So you see, all the way down this chapter, he's been speaking about the believer and his association with Christ and his resurrection. The opening verses of the chapter prove that he had those in view. He said, Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand by, which also ye are saved.

[00:27:23] These are people who have received and heard and accepted the truth concerning Jesus Christ. Risen. And then presently he meets their problem with regard

to how are the dead raised up and with what body do they come. But these were all questions and problems that were agitated. In the mind of the believer, you discover that the generality of people in the days of the Apostle Paul were not arguing the point as to what body did they come that didn't believe in resurrection at all. When the apostle was standing before a gripper or before the Roman governors and maintaining the witness that God had promised a resurrection. One of them said, Oh, he said, Much learning of major man. And he said, Why should it be thought incredible with you that God should raise the dead? They didn't believe it. And the bulk of the teachers of Israel didn't believe it. For the Sadducees were the great dominant people, the rulers, the high priest at the days of Christ was a sadducee. Of course it is temptation, isn't it, to say sad? You see, I won't say that, of course, because I'm being recorded. But it's enough to make you say it, isn't it? You see, So here we have then a chapter, which is all the time impinging upon the believer, suddenly taken to mean all mankind, whether they believe or not.

[00:28:53] Well, if that's the way you are, you know, why don't we get musd? Because we are not consistent. We've suddenly got something in our argument which doesn't belong to it. We are dealing with a special company and we apply it to university. We are dealing with a chosen seed that fall asleep in Christ, of whom Christ is the first fruits that have no place. There's no argument here that we need bother about. If God is going to save others outside that company, well, so much the better, I say, but we can't prove it. We can only say we are not going to extend the love of God or we're not going to limit the love of God. He knows what he's doing. We want just to keep to the word that God has written. So as far as we've got, it looks as though this is the conclusion of an argument that starts here right back in these early verses about the preaching of Christ, the believing in him. And if he's not raising the dead, your faith is vain. You're yet in your sins. And if you even fall asleep in Christ, you're perished if there's no resurrection. But he's dealing with the believer and at last he brings it out. For, as in Adam, all die. Even so, in Christ shall all be made alive. Had a question is, of course.

[00:30:11] But I've been trying to just bring before you question is does this mean that all men universally are in Adam? All you say. So far as we know, they they all descended from Adam. But isn't that just what the apostles said about Israel and Abraham? All they said they're not all Israel, which are of Israel. The fact that you can show your posterity doesn't prove necessarily and that children of the flesh, these are

not the seed. But God has counted the children of promise for a seed. Involved argument, I'll admit. But I think it's worth ventilating, don't you? And if we can't come to an absolute conclusion, if it only checks us from going a bit wider than we should, that's all to the good. Because ultimately, friends, you needn't work yourself up into a passion over this, as some folks do. God's not going to alter his program because what I've said tonight and he won't alter his program for what you think he will do, what he's going to do. And one day we shall acknowledge it's the only thing possible and it'll be the only right thing. So we just say quietly that if this analogy, if this thought that what God is going to do in the wide with regard to Adam is foreshadowed what he's doing in the small with Abraham and every descendant of Abraham is not counted for the seed but in Isaac shall thy seed be called.

[00:31:39] And Isaac was a child of promise, and he would receive from the dead in a figure. His very birth is spoken of as resurrection. Abraham was told that he would be the father. Perhaps you'd better see that in Romans. The fourth chapter. We know that he was received from the dead in Figure on the Mountain when he was about to be offered. But here we have it again. It says in Romans the fourth chapter, verse 17, As it is written, I have made me a father of many nations before him whom he believed. What sort of God did Abraham believe or was shutting the book? You may have said Jehovah or he know him or whatnot, but it gives you a very specific title here before him, whom he believed even God, that quickeneth the dead. And then with regard to the birth of Isaac, the question of quickening the dead comes again. Will you notice verse 19? Or verse 18 who against hope, that is to say natural hope, believed in hope that he might become the father of many nations. According to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb. So he's speaking about the death of his own body as so far as being a parent was concerned.

[00:33:04] He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform. That's our Isaac came in to life, a child of promise, carrying with him all the thoughts of someone who was born from the dead as though he received him in resurrection. Now, if you look at Chapter 11 of Hebrews, it basically says that. Only this time it links it with the offering of Isaac upon the mountain. Hebrews Chapter 11. It is in verse 17 by faith. Abraham, when he was tried, offered up Isaac and he that

had received the promises offered up his only begotten son, of whom it was said that in Isaac, shall thy seed be called accounting, that God was able to raise him up even from the dead. Now, he offered up Isaac. That is to say, in Genesis 22, when Isaac was a young man, we're not exactly sure of his age, but for the moment, this is not to do with his birth. But at the moment that came for Abraham's testing. And he took that Isaac up that mountain. And so far as his heart was concerned, he was written to have offered his son. Well, it says here that when he was tried, he offered up Isaac and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac, shall thy seed be called accounting, that God was able to raise him up even from the dead.

[00:34:53] That's on the mountain. From whence also he received him in a figure. What is in a measure he could have said on that mountain. When I received Isaac, my son, in a figure in resurrection at his birth. For I know that I was as good as dead. And I knew that my wife is as good as dead. And it would be, of course, they were so old that Ishmael was born, you may remember. That the promise has been made that that Abraham and Sarah should have a son. And they were then almost past age, I suppose, at that very time. And then ten years went by. Friends, you think of the test of the faith that after you've received an extraordinary promise like that, you wait another ten years. So it's not to be surprised at, is it, when we know our own frailty that at long last Sarah said to Abraham, as I've said to you before, she said, Abraham, I think we've misunderstood. I don't think God means that at all. And Abraham says, Well, I was beginning to wonder that. I see you've said the same thing. What are we going to do about it? Well, Sarah said, we're living in a land which is governed by the Code of Hammurabi, which is in the British Museum.

[00:36:02] She didn't say about the British Museum, of course. And she said, I can give you my handmaid. And she will be counted as another wife. And if she has a son, that will be counted as a part of our family. All we said, perhaps that's the way out of it. Have you ever done anything strange to help God out? If you have, you've got an Ishmael to your account and most of us have. You see, it's easy for us to say, Why didn't they wait? But that's one of the most difficult things in Christian experience to wait. Or you work yourself up into such a stew that at last you put out your hand to say the Ark of God or to change the figure. You take the handmaid and poor Sarah is put in the background and Ishmael comes in. Oh, what a strife came in. And then at last. God

intervened and said, Oh no, oh no, what I promised I'm going to fulfill. And Sarah herself had a son. And she called his name Isaac, which means let him laugh because there was laughter at the beginning, a laugh of disbelief. And Abraham had a laugh because he could hardly believe his ears. And at last, the little child was born. And he was permitted by God to bear that name. So we've got a strong emphasis upon the resurrection.

[00:37:22] And the resurrection had to do with the seed. And we are coming back again to who are those who are Israel? Who are those who are in Adam? And I'm suggesting to you that there are two seeds in the Scriptures. They start together in Genesis 315, when God said to the woman, I will put enmity between thy seed and to the serpent, to thy seed and her seed. That looks like two seeds. And outside the garden there was a conflict between Cain and Abel. And in the New Testament, it says Cain was of that wicked one and slew his brother and our savior turned to some of those who could trace their pedigree back to Abraham and said, You generation of vipers. That was a strange title to give to the seed of God, wasn't it? You are of your father, the devil. That's a strange thing to say. And he wasn't using words out of their turn. If some of us do. So all that I've done this evening is to stir up a little interest to suggest to you the great principle of analogy is well worth weighing over. That many things happened in Israel as examples that we may then take them and apply them to ourselves. We can say as two is to four. So is or because they, as Moses lifted up the serpent in the wilderness. Even so, it comes the same thing.

[00:38:50] You see, we're getting the analogy, we're getting the comparison. And I feel that we should be wise to remember that when it says, as in Adam. If we could paraphrase it, it would. To my mind, it means this as sure as you are in Adam. Whoever you are, whether you have been chosen in him before the foundation of the world. Whether you are members of the body of Christ or not. As sure as you're in, Adam. You'll die unless you happen to be the favoured few who should be living at the second coming of Christ. And even if you are, you'd have to be changed and there'd be much the same thing in the end. As sure as you're in, Adam, you die. But as sure as you're in Christ, you were made alive. Is everyone in Christ? Will you take the question? I put it to the scriptures and go through the passages which speak of the consequences and the accompaniments of the words in Christ. I think you would have to confess that unless you had some axe to grind, you would have to say that is not possible to use the word in

Christ for any except those who have believed and put their trust in the finished work of the Son of God. If there are other questions that are waiting exposition. If the wider circle which worries us and perplexes us as to what to do with them is pressing.

[00:40:16] That's another question altogether. But in Adam over against in Christ seems to be this company sketched out in the analogy of the descendants of Abraham that they were not necessarily every one of them to be counted for the seed. And if I've got so far as that and given you some idea that it's not easy to take a passage like this, simply say, well, it says in Adam, all are in Adam, and that's good enough for me. That may not be the true way of approaching the Scriptures. Let us not forget to be thankful. We are in. Adam Right enough. Most of us know that so far as ourselves are concerned. If we could also add the blessed words and also were in Christ. What a difference between life and death that means. What a difference between prospect of perishing and living forever. Can you believe that any that were in Christ could perish? Yet it says there may be some that would perish because they haven't believed him. They've only got to quote John 3:16 for that. Well, that's as far as we go with regard to the subject this evening. We return to other aspects of the question of what is man at our next meeting. But I think I should do harm if I continue further on this line. I commend it to you that it's a principle well worth putting into operation, and I trust that our meeting together has not been in vain.