

W204_What_Is_Man.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book on June the 18th, 1959. It is number 11 of a series entitled What Is Man? Which comes as a part of a larger series, Christian Fundamentals. It is our custom at this meeting to read a portion of scripture together. And those of you who are sharing with us in this tape recording, if you care to join us, would you read together with us? Revelation 21 and 22. What are the characteristics of the Bible? Is this peculiar character of correspondence, that is to say, part echoing part? It may be a little bit artificial, but it's nevertheless a purpose. The Bible begins after the creation of man with a garden in which there are two trees the tree of life, which apparently was never touched. And the tree of the knowledge of good and evil. That was. And ever since that day, the tree of the knowledge of good and evil with its fruits and its consequences of characterized the whole of human existence. For that brought in sin and death. But when we come to the last chapters of the book of the Revelation, we find the blessed words No more pain. Now we're crying. No more deaths. No more curse. And we find the tree of life there again. And this time, the leaves of the tree are for the healing of the nations. And in the last chapter, the revised reading verse 14.

[00:01:52] Blessed are they that have washed their robes. There is nothing in the English to confuse the word robe with commandment. But when you know the word robe is stony and the command that is in Tony, you can quite see that they sound very much alike. And the better reading is blessed are they that have washed their robes that they may have right to the tree of life. We are considering the nature of man in this series. And we are first of all, interested in the fact that it came from the hand of God. Upright, Innocent. The book of Ecclesiastes says, As for God, he made man upright. But man sought out many inventions. That was afterwards. But the story goes on very, very rapidly to temptation and fall. And the wages of sin is death. We are not told in the scriptures that sin passed upon all men. We are told that death passed upon all men. And because we are a mortal race and because we are now denominating flesh and not spirit, it is absolutely certain that not one of us will ever go through life without committing sin. It is only when we have the power of the spirit that sin becomes an impossibility. So here we are this evening. We're going to focus attention upon what sort of people we are. You and me. If we are seeking to minister to somebody else. We are

not doctors and nurses and are immune and above the temptations and problems and difficulties of our patient.

[00:03:39] We are one with them. And the epistle to the Galatians reminded some in the church. But if a man be overtaken in a fault. Or be overtaken by a fault as it might be as well ye which are spiritual restore such an one in the spirit of meekness, considering your own self. That's the sort of people we should be when we come upon another person who is suddenly caught out or caught by evil. We all belong to the same race and there is no exception. Now, I have attempted in this series this evening. It may seem trivial to you for me to do it, but I felt it was one of the ways in which we may get a collection of statements of Scripture concerning the fallibility, the frailty of man as he is now. It's one of the things we must consider, and very few of us have gone through life up till now or will go through it without having some contact with a doctor's diagnosis or a hospital chart. If you do. I don't know whether you're fortunate or otherwise, but you would be an exception. I always remember the feeling I had when I had to go out in front of a congregation of people the very next day almost that I'd had no nearly all the teeth out. But I got over it by saying, Well, friends, if you haven't been there, you'll be there soon.

[00:05:14] So I'm not going to attempt to leave out all the cheese and cheese. I'll do the best I can because, you see, we can't apologize for these things. We have to face the fact, however fair we may look upon the surface. There is within us that which left to itself ends in corruption. Not a very pleasant subject. Neither is sin. Neither is death. And most surely, it wasn't a pleasant thing for our savior to come into this world to bear that sin and put it away by the sacrifice of himself. So here we are. We are looking at it in this way. I don't want to be apparently trifling, but isn't it good to know we have a physician? I've got a reference there. Luke 10:33. Luke 10:33. But a certain Samaritan as he journeyed came where he was. That's the point in this Samaritan. He was just a contrast to the priest and the Levite who passed by on the other side. The peculiar character of our physician is he knew it was a plague spot, but he didn't hesitate to come into the infected area. Agenda, whether you have a loathing and a shrinking from contact with that sort of thing. I must confess I have and I could quite sympathise with my youngest sister who in India fought against the idea that she should take part in work among the lepers.

[00:06:50] I think it was very fine to think she did because it showed that when she did go into it. She did that which she felt was right in the sight of God. 15 years among lepers. Always keeping a certain distance from them all was knowing that a little coins they used in their spending were dropped into disinfectant immediately. And to remember that the leprosy is a type of sin among believers in the Old Testament scriptures, not not the type of sin of the outside world. It kept a man away from the service and worship of God and separated him from his people. So here we have this one who came down to where we were. His name is Emmanuel. When you go to a hospital, you generally see a little notice sticking up over one of the doors. Dr. So-and-so. And that's the one you go to. Tomorrow morning I shall be sitting waiting for a little bell to ring to go in to see Dr. Rassam. Well, he certainly has come where I shall be, but never in the sense that this doctor for Dr. Russell may be sympathetic with me, but my doctor, he bore my sins in his own body on the tree. He was a man of sorrows. He was wounded for my transgressions. I have not been lightly healed by his stripes. I am healed. Well, now let's have a look at this diagnosis.

[00:08:17] I learned Bobby started this is to be trusted that the word healing and the word salvation are very often the same word. Will you look at the fourth chapter of the Acts of the Apostles? Here we have a man that has been healed and now the apostle is going to use it as a point. He says in chapter four. Verse nine, If we this day be examined of the good deed done to the impotent man by what means he is made whole. Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand before you whole? Now, that's one of the words that could be translated. Salvation. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation. There's an article in front of it and we can retranslate it. Neither is there the healing in any other. He says. You see that man healed wound. Neither is there. The great spiritual healing. It's the same word as salvation. That man is a picture of salvation. So nearly every miracle of Christ that was wrought upon the bodies of men to heal them of their disease here was also a shadow of the greater healing that was to take place. The eyes of the heart being opened, the deaf hearing, the Word of God at last, and so on.

[00:09:47] So now we've got the thought that salvation, among other things, is not only a deliverance from bondage, but also is a healing of that terrible disease which no

physician on earth can ever touch, can ever touch, tackled. Now, with regard to the diagnosis, I've put there two words your ancestry and the symptoms. The doctor, if he knows his job, he doesn't say, What's the matter with you? Cough. Take that. And so, no, he wants to know a little bit about you if he knows his job. I remember my mother. I speak with all love about her, but she was a character. Perhaps I after a thought. I know, but she told me later in life. She said all she said I've taken any amount of cough mixture because I didn't like to say stomach to the doctor. She go to the doctor with with something to do with her stomach. And she said in me chest, hoping he'd understand it. He gave her cough mixture. That's living in the days of Victoria. Well, there is no mistaking diagnosis here, friends. Whatever you say in the presence of this doctor, he needs no man to tell him. It says in John's gospel. He knew what was in man. So a very fine man came to him one night and he said in a very patronizing way, Rabbi. He called Jesus of Nazareth a rabbi.

[00:11:14] We know that thou art a teacher come from God, for no man could do these miracles except be God with him. And Jesus answered him. Now, you generally expect an answer to be an answer to what he said? No. Except a man be born again. Oh, how you said you didn't come to tell me. I was a clever man. You came because you were conscious of something wrong within. And I know what it is. He needed. No one should tell him. He could tell. But it's very good for us to express it. I was only reading recently how foolish it is for men and women to go to a doctor and make a half confession of what's the matter with them covering something up because it's against your very interest. You may be ashamed of something which you've got to confess, but if you don't tell the doctor and he doesn't know it, well, then you're not be healed as you should. And when you come to this doctor, well, you can't cover it up for he knows beforehand and he loves you just the same. So although you won't tell your best friend, tell him. You know, our David was a whole year suffering because he would not acknowledge the terrible sin into which he fell. And at last he confessed. And he entered into the joy of his salvation once again. What have we come to? The symptoms? What are the symptoms? Well, I've just got heart, ears, eyes.

[00:12:36] A whole body is sick from. Let's read what it says in Isaiah, chapter one about God's people, anyhow. So this says in Isaiah one. Verse five Why should you be stricken anymore? He will revolt more and more. The whole head is sick, the whole heart faint from the sole of the foot, even unto the head. There is no soundness in it, but

wounds and bruises and putrefying sores. They have not been closed, neither bound up, neither modified with ointment. Well, that's a statement from the sole of the foot to the crown of the head. Or if you turn to Romans, the third chapter, look at the list that the apostle has lifted out of the Old Testament to speak about God's chosen people. He's not necessarily speaking about the outside wicked world, but here he lists out of the Old Testament descriptions of those who were the people of God. Romans The third chapter, verse nine, What then? Are we better than they? That's the Jew. Better than the Gentile? No, in no wise, for we have both proved both Jews and Gentiles that they are all underseen as it is written now, as it is written in Old Testament, there is none righteous. No, not one. There is none that understanding. There is none that seeketh after God. They are all gone out of the way. They are together become unprofitable.

[00:14:06] There is none that do is good. No, not one. Now comes the specify the specification. Their throat is an open sepulcher with their tongues. They have used deceit. The poison of ass is under their lips, whose mouth is full of cursing and bitterness. Do you notice how much they said about that part of your body, which has to do with speaking throat? Mouth lips. God puts a tremendous emphasis upon the power of the spoken word for either good or evil. Their feet are swift to shed blood, destruction and misery are in their ways. The way of peace are they not known? And there is no fear of God before their eyes. Let the diagnosis of human nature, which is very, very searching. I've said they're the heart. We suffer from heart failure. Will you look at Psalm 73:26? Psalm 73:26. Here's a man whose heart failed him because he was became envious of the wicked. He saw people prospering and he was suffering. And he began to eat into his heart and make him bitter. And he said, I have washed my hands in innocent innocence. And then he went into the sanctuary of God. And he said in verse 25 of Psalm 73, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart fail. If. But God is the strength of my heart and my portion forever.

[00:15:44] His heart failed, but God would not. And that was his strength. And then if you turn to Jeremiah 17, nine to a much quoted text. Jeremiah, 17. It says in the ninth verse, The heart is deceitful above all things and desperately wicked. Who can know it? Well, that's bad enough as it stands. But if you look at the 15th chapter and the. The 18th verse. I think it is. The 18th verse. Now let's see. Why is my pain perpetual and my wound incurable, which refuses to be healed. That word incurable is the word translated

deceitful? It doesn't say necessarily that the heart of man is deceitful above all things, but above all things else, it is incurable. That's what he's saying. We needn't try to make it worse than it is. This is bad enough. That was the verdict that was passed on me, although I may not seem to be very ill just at this moment. I went to the hospital. I complained about the pains I had. They put me through the x ray. And then he told me, frankly, he says, Well, what you've got is incurable. Well, I said, That's all right. I know now where I am. That's the rest of my life. Yes. Is it good if not for further on? But here's the Incurability and the word enosh, which is translated, deceitful or incurable, is one of the names translated man. One of the names, one of the words translated man is the word incurable.

[00:17:37] So that's one of the names of the whole lot of us. Well, that's a revelation concerning ourselves, which is not very flattering. But nevertheless may be very useful. Purge me with hyssop and I shall be clean. We have to take purges sometimes because of the accumulation of evil in our human bodies. And he is a purging which no human physician could ever give. No human medicine can ever make you whiter than snow in the sight of God. But it's only translating it into terms of understanding down here that we may retranslate it. And if a man could fall into the sin, both of adultery and murder and then be cleansed, whiter than snow, there's hope for any one of us if we will only attend the same physician and get him to do the diagnosis and and offer us the same treatment. Now, there's 1 or 2 things that I would like to run over, not necessarily in the order. They're they're there just to stimulate our thoughts. First of all, at the fall of man. The Scripture says in Genesis six three. Concerning Adam, he also is flesh. It looks as though something had taken place to rob man of something. And now here he is, as though God said, What can you expect of him? He also is fresh. And in Romans, the eighth chapter that's coming along to our own period.

[00:19:16] You see how the flesh is spoken of in that chapter. Chapter eight three. For what the law could not do in that it was weak through the flesh. There's the characteristic. You may not be desperately sinful and wicked all the time. In fact, you may be desiring to please God all the time, but I know one thing about you. You'll be beaten many a time. Will you look at chapter seven? Verse 14, for I know that the law is spiritual, but I am fleshly. Carnal is fleshly sold under sin. Well, what's that matter? Peter Paul. When he said that, which I do, I allow not what I would that I do not what I hate. I do. This is a split mind. Here's another disease we wish to preach. God. Sometimes the

flesh is weak. It beats the whole thing. So back in Romans, the eighth chapter for what the law could not do in that it was weak through the flesh. God sending his own son in the likeness of sinful flesh Did that must be supplied mentally. What we couldn't do, God did through Christ and condemned sin in the flesh. And while we're dealing with this a little further down in the same chapter. It says in verse five. So they that are after the flesh do mind the things of the flesh and either are after the spirit, the things of the spirit. To be fleshly minded is death.

[00:20:50] To be spiritually minded is life and peace. Because the fleshly mind is enmity against God, it is not subject to the law of God. Neither indeed can be. So then they that are in the flesh cannot please God. You and I are going to be delivered from this peculiar bondage in which we find ourselves before ever. We can start on the pathway that leads to pleasing God. And not one of us can do it for any one else. We can't do it for ourselves. God alone, through Christ can work that miracle. Now, while we have Romans, let's notice chapter six, verse 12. Let not sin, therefore reign in your mortal body that you should obey it in the lusts thereof. You have a mortal body. We sometimes speak in the language of the Old Testament that our body is fearfully and wonderfully made. And the more we understand its functions, or the more we probe into it, the more wonderful it becomes. And yet here it is, mortal. In the eighth chapter, in the 11th chapter, sorry, the eighth chapter of Romans and the 11th verse, we have these words. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you. So there's hope that the mortal body could be quickened. But you may say, Well, yes, I suppose it will be in the last day in the resurrection.

[00:22:29] Like Martha said. Oh, no. Oh, no. This man can say to you this. I have been crucified with Christ. Nevertheless, I live. Yet the life I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me. Thanks. Now I'm not going to live in the flesh, in the glory. So the quickening of the mortal body can take place now. It may be very slow to manifest itself. It may not be obvious, but it's there. I'm sure that the Apostle meant that because you all have been dead many times. He was in deaths oft. He was despairing of life. He was left for dead. He was stoned. He was shipwrecked. The man went through a thousand deaths, as it were. And yet he lived to touch the tape and says, I have finished my course. Nero, you can do what you like. I'm finished. You haven't finished me. That's the sort of spirit we must all have as

we serve the Lord. Well, now let's take another step. The members of our body. Some of them we know something about, some we know very little. Always remember my old dad saying, You said, I suppose I got a liver. I don't know. He was fortunate, wasn't he? He had other things, which he did know that we have very few of us go through life without knowing.

[00:23:44] We've got members and they make themselves very obvious sometimes. Well, the members of the body are spoken of in Romans six, verse 13. In these terms, neither yield your members as instruments of unrighteousness unto sin, the yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God, your members. The hand that once did evil can now take a pen and write a message of hope. To assist the mouse that once spoke. Evil can now be used as an instrument of bringing life and peace to someone who is out of the way. The members of our body and Chapter seven, verse five. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But in verse 23, we read, But I see another law in my members. It's not only death. There's life working if we belong to this position. Warring against the law of my mind and bringing into captivity the law of sin, which is in my members. O wretched man that I am. Who shall deliver me from this body, The body of this death. And then he breaks out into a Thanksgiving. I thank God through Jesus Christ, our Lord. He got no other one to thank and no possibility of redemption apart from him. With regard to the body, that is the external instrument, but the mind.

[00:25:29] We touched upon the mind in Romans seven. Will you look at Ephesians chapter 213? Chapter 213. Just wait a minute. I want to make sure it is chapter two three. First. I was on the wrong verse. Among whom? Also, we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind. There can be sins of the flesh which are vulgar. There can be sins of the mind which are superior, but in the sight of God, they are all sins. Sins of the mind. Now, what about the mine that God has given us? Chapter four. 70. This I say therefore and testify in the Lord that ye henceforth walk not in as other gentiles. Walk in the vanity of their mind. All this this something that God has given us the inspiration of the Almighty giveth us understanding, says the Book of Job. What has happened to this mind? How distorted it is. How difficult it is even to get a rational expression of what you believe. And again, it says about it in verse 18, having the understanding darkened, being alienated from the

life of God through the ignorance that is in them. No. To sit. There you see. Darkened, alienated ignorance. That should help us to be very guarded about our boasting that unaided reason can find its way through the labyrinth of this darkness now.

[00:27:15] When we take a stage further, there's a spirit of the mind mentioned. Uh, you'll find that in Romans 7:15 and must go back. There's so much in Romans six and seven and eight. Romans seven. 50. A split mind. I ought to have said, and I've mentioned it before, so that which I do, I allow not for what I would that do I not. But what I hate that. Do I? He is a man, says I try to do this and I find myself opposed. He got a double ego. It's a awful thing to meet a person with a split mind, isn't it? We find them mentioned in the newspapers. Well, friends, we've all got a touch of it. If I knew. Here it is. Have you ever been in this position, friends? Never had this conflict. A feeling you know what's right. And yet you're driven in some way to do the very opposite. And you cry out o wretched man that I am. Why have I done such a thing as this? But in in Romans six while we've got Romans, there's another feature mentioned. In the sixth chapter and the sixth verse. Knowing this, that our old man is crucified with him. That the body might be destroyed. That henceforth we should not serve sin. Do you know anything about the old man? No. I wouldn't like to tempt your friends. I've repeated, I'm sure.

[00:28:57] And I know I've said it before, but it's good enough to illustrate my point again. And some friends may be listening to this who haven't heard it before. It is said that somebody entered into the study of Spurgeon, and in the course of their conversation, he told Spurgeon that he'd never sinned for the last seven years. So Spurgeon picked up a glass of water that was in a desk, and he threw it in the man's face. And the man says, Oh, said Spurgeon, The old man wasn't dead. He was only fainted in the glass of water, woke him up. That's true of us all. Friends, if you and I are put in the right place or the wrong place, you will discover that the old man hasn't been destroyed. He's only been put out of working order. But he's there all the time till travelling days at us. And then I would add one little bit and I don't want to say this without feeling I don't want to offend anybody, but I think it was the Reverend Webb Peploe at a Keswick conference where Keswick stresses very much sanctification. And if you stress sanctification unduly, you may become so pious that nobody knows what to do with you. And when Pablo said, Friends, be watchful, that when you put off the old

man, you don't put on the old woman. Now, that sounds very unchivalrous, doesn't it? But you know what it means.

[00:30:20] Nobody wants a man to be an old woman, do they? At least I don't. Guarded you. It must be the real thing now. You and I can never put off the old man. We are told in Ephesians to put off the old man with his deeds and his conversations. But only the cross of Christ has touch the old man himself. So knowing this, that our old man is crucified with him, that the body of sin might be rendered inoperative, that henceforth we should not serve sin, nor be under an obligation as once we were. Now, mostly when you go to hospital, unless it's a very obvious case, they say, well, I want you to have an x ray. So down you go and you're stripped and you're put on this bench and you there you are. And presently there's a little click and I got a picture of that which is within. And then examine it. And I get you. Is there such a thing as an x ray in the Scriptures? Let's look at Hebrews Chapter four. I think in the Hospital of God, they've got a very effective one. You read this passage, Hebrews Chapter four. Verse 12. For the Word of God is quick. And powerful quick of course doesn't mean it movement but living. The quick and the dead. Of course, you know the way in which they speak about getting across a road, you'll be quick or you'll be dead.

[00:31:59] But that's only playing with words. The quick here is quickly living. The word of God is quick and powerful and sharper than any two edged sword piercing, even to the dividing asunder of soul and spirit and joints and marrow, and is a discerner of the thoughts and intents of the heart. Well, that goes one better than the x ray you see on that table. You can't alter the fact that they can see divide between joints and marrow and all the various organs of the body. But this one is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifested in his sight. But all things are naked and opened unto the eyes of him with whom we have to do. It's good to know this. Before. If you go into his surgery for treatment that he can see you through and through, however much you covered up your naked and open to him. The thoughts and intents of the heart as well as the external actions. And now to him that it is x ray. If you would turn to two, Peter Chapter one, you will find a word embedded in the Greek which is in common use with us just now. Two. Peter Chapter one. Verse eight. But if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

[00:33:48] But he that lacketh these things is blind and cannot see afar off and have forgotten that he is purged from his old sins. Now in that verse nine is the word myopia. If you've ever gone to an optician and you go through the testing, you may discover that you're suffering from myopia. Here's the apostle Peter saying he that lacketh these things is blind and suffering from myopia. He cannot see afar off. And it has to do with the mind as well as the eye, because it says he has forgotten. He has forgotten. Now memory has to do with our sickness or sickness has to do with memory. Or you meet with some people. And their minds. But unhinged. Their body is reacted on their mind and particularly with regard to their memory. I won't turn to the passage or remind you that in Genesis, Joseph did a good act to a man in prison. And the man was restored to his office. And it says that he just forgot Joseph. That's just written there. That's just what people do. When they're in trouble, they're going to do it or what? When you have delivered out of it, they just clean, forget. And then there came a moment when he said, Oh, I remember my mistakes this day. There's a man in prison and he did be good enough. Forgot all about it. Oh, yes, friends. But on the other hand, it is good to have a bad memory.

[00:35:28] In some ways, in the epistle to the Ephesians is remember that once you were Gentiles afar off. But in Philippians it says Forget the things that are behind. When you're running for the race, it's good to have a good forgettery. If you're running in the race because if you start looking back, you'll be Lot's wife, you'll be out. So the apostle says, forgetting the things which are behind and reaching forth unto the things which are before I press toward the mark. So there we have a memory that should be keen and in many things forgotten. But if you look at Psalm 106, you'll see how God has charged the children of Israel with this ungrateful element this soon forgetting. Psalm 106, verse 13. It is a speaking about being delivered at the Red Sea. Verse nine, he saved them. Verse ten, The waters covered their enemies. Verse 11, They believed. They sang his praise. Verse 13, They soon forgot. That is. That's a touch of human nature, friends that makes the whole world keep. You know those words of Robbie Burns? I don't say they go to Robbie Burns for our theology, but he knew the nature of man. But he got the nature himself. And in verse 21, same psalm. Speaks about his people coming out of Egypt and they are at Horeb. They made a calf and worshiped about an image.

[00:37:17] Thus they changed their glory into the similitude of an ox that Edith Grass. They forget God, their Savior, which had done great things in Egypt. What a lot in

depends upon having a good memory. Our good memory prompted by Thanksgiving. What do we have here? Other features. I think there's the outward man and the new man. But there's one element about the human body that I must include before we finish. And the signal has gone up and telling me that I haven't got very much time left. Two Corinthians, Chapter four and five. Would you turn to that? And we shall have to finish on that note. Two Corinthians Chapter four. We'll pick it up at verse seven. But we have this treasure in earthen vessels. That's a comfort, isn't it? God knows that we have a treasure. But the treasure that God has to. Put it for the moment Is earthen vessels very earthen? Sometimes. That the Excellency of the power may be of God and not of us. And then he says in verse ten. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. And verse 11, in case you're not sure, it means now. For we which live are always delivered unto death, for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. That now ye see the possibilities.

[00:38:56] The cure begins. We'll never be completely cured. That we may be, to a large extent, quickened and revived. So we'll see what he says in verse 16. For which cause we faint. Not, but though our outward man perish. His comfort brings. The outward man is perishing. In every one of us. You and me. Yet the inward man is renewed day by day. Isn't that wonderful, too? So there's a double movement going on. We are passing through our pilgrimage and the outward man is getting worn out. But if we belong to Christ, we have already passed from death unto life. Colossians three says, Christ, who is our life? Our life is hid with Christ in God. That's safe enough and that is being renewed. Now you're that chapter five, verse one, for we know that if the earthly house of this tabernacle or tent were dissolved, we have a building of God, an house not made with hands eternal in the heavens. He still speaking about this human body? This human body is likened to a tent. The word tabernacle conjures up too gorgeous a construction. This is a tent. Just a tent. A movable tent. A poor little structure. A rough wind will blow it down. Or if you've ever. Endured torments by going out to enjoy herself and sleeping in a tent. You know that an old cow can rub its head up and down and put the whole lot.

[00:40:39] Down on top of you. That's like life. That's all it is. A tent. But he says we are carrying with us the title Deeds of a Building of God. But in this, we groan. Earnestly desiring to be clothed upon with our house, which is from heaven. For we that are in this

tent do groan being burdened. And so he's used this figure of a ten and use this figure of a house. Now, we read, among other things, I've not mentioned them. Jobe speaks about the house of Clay. I think we've got time, perhaps, to look at that. If I can just. Light upon it. I believe it is in the fourth chapter of Job. If it isn't, you'll say what a gorgeous memory you've got. Well, yes, I'm telling you, some of us have got bad ones. Oh, I've got a good one. Friends Jobe four verse 18, 19. Behold, he put. He put no trust in his servants and his angels. He charged with folly. How much less in them that dwell in houses of clay. That's what we do. Adding friends. It's only a reference back to God took of the dust of the earth. And out of that dust, the body we have is composed. We dwell in houses of clay, whose foundation is in the dust which are crushed before the moth. Above is a very frail insect, isn't it? How easy it is to go like that with it.

[00:42:27] And that's the end of it. You don't think of it that second time. What is your life? Says James. It is a vapor. That passes away. Now friends within the presence of one. Who says fear not. I am he that liveth and was dead and behold, I'm alive forevermore and I have the keys of hell and of death. That's the one we believe in. That's the one we trust in so that we are more than conquerors through him that loved us. Now, I dare say I should disappoint some people over the Tonight subject because I've departed a bit from the usual examination of the question of the nature of man. But this is surely the nature of man that we are concerned about because it's exposed at every turn to the inroads of evil and crying out by its very condition for the Son of God. And that is our supreme witness. So once again, I commend to you the teaching of Scripture. Now we're back again where we start. At the beginning there was the tree of life. At the end, there's the tree of life. And in the middle, the whole of the Bible is taken up with the results of taking the tree of the knowledge of good and evil, instead with its death and its sin. And then the glorious no more is that come at the end. No more sorrow, no more crying, no more pain, no more tears.

[00:43:53] No more death, no more curse. Blessed are they who have washed their robes and have a right to the tree of life. Let's be thankful for the good physician. Let's be thankful for the healing which he has brought about. Let's avoid that healing, which is condemned in the Scriptures. When God said about some of his people that they healed their wound lightly. That's the difficulty, isn't it? You can go to a doctor and all that he does is to palliate. He never bothers to go down deep. He says, You take this and you'll be all right, and all he's done is dope. Poor man. He can't help himself.

They're all waiting for him outside. But this great physician, he doesn't really give you a palliation or a dope. He goes right to the center of things. The heart of man is frail. It's desperately wicked. Who can know it? We know the answer. And we know the answer brings with it not merely accusation and dread, but brings with it the hope of healing and of life. So I commend to you once again the study of this wonderful word which throws light upon the nature of man. But be thankful that our savior did not hold that. But he came in the likeness of sinful flesh and for sin was condemned. As our subject that we might one day. Have a body like I do. His body of glory to sin and the sigh no more.