

W456D_Finish_Work_of_Christ_10.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title, the finished work. And we are considering particularly the place of Adam in the scheme of things. In our last meeting, we couldn't do much else but seek to show that if you took Adam out of the book, you tore out of it the epistle to the Romans, the Epistle to the Corinthians and the Genealogy of Christ. And by the time you've removed Christ from being a person who had a genealogy and by the time he removed Romans with its great doctrine of justification by faith and one Corinthians 15 with life in Christ, you might as well pack up and go home, for we're wasting our time. If this book can be proved to be altogether untrue when it starts in the Book of Genesis and the writers of the New Testament accept it as positive truth. And when the Savior himself quoted it and said it was not so at the beginning, quoting the arrangement that God gives with regard to man and wife, I don't think I've got a mind that can shut itself up and say, Nevertheless, it's very lovely reading, isn't it? And think that's going to satisfy me for a time or for eternity. Well, now we won't go into that question any more because we say, Well, all right, we'll take that as our basis. Well, the next thing is why. Why did God make this move? There had been this catastrophe.

[00:01:28] The Earth had become immersed. Darkness was upon the face of the deep. All life had ceased. And then he starts again. Now, why does the Bible start there? And why does Adam come into the story just there and. Well, we ask a lot of questions and try to get the answers. First of all, let's read what it actually says. The first occurrence of the word Adam in the Book of Genesis. Now that is laying a little trap for the unwary. You won't be caught, I trust. Because nearly everybody who is unacquainted with the Scriptures would turn to the second chapter where it speaks about Adam. But the fact remains that the word Adam occurs in the first chapter of Genesis. But there the translation is simply the word man. Verse 26. Verse 26, and God said, Let us make Adam. See, the word man is the word Adam in our image after our likeness. And let them. Who? Adam. For them? Yes. Have dominion. Would you turn to chapter five, where the same writer now gives a summary? The Book of the Generations of Adam. In the day that God created man in the likeness of God made he him male and female created He them and blessed them and called their name Adam. So there's no mistake, you see. He repeats himself, commits himself. So Adam is a sort of generic word that

covers this man, his wife, his descendants. Because when you get to the days of Noah, we get in the image of God made he men.

[00:03:13] Because you mustn't touch men whoso sheddeth men's blood by manual his blood be shed. And even when you get to the epistle of James and we're right up now into the times when man had degenerated and he speaks very severely about them, he says, Nevertheless, in the similitude of God made him an. So today as an integral part, isn't it? What our next thing is to ask the questions he can answer. Why was he called Adam? Now, this is an old story with some of us, but we have an unseen congregation that will be glad perhaps to get an answer. So we'll have to repeat ourselves. Why was he called Adam? Well, let's ask the question again. Why was Cain called Cain and why was Eve called Eve? And why was Seth called Seth? Why was Noah called? Noah? Why is Abraham called Abraham? Why was Israel called Israel? Is he? Go on. Go on. And the more you ask the questions, you say the course of the meaning of the word. Israel means a prince with God. Abraham means a father of nations. Noah means comfort. I don't know whether you have heard of the controversy. A little child, a little baby girl was taken to church in this village and they wanted the child's name to be called Noah. And the minister wouldn't allow it until they drew his attention that there was a woman in the Old Testament whose name is Noah.

[00:04:46] She did not even ask him about the word no. If it means this same shall give us rest and comfort. That's the meaning of the word knower. Well, that's just as good for a woman, if not better, than for a man, isn't it? So you see, these words are not merely funny sounds they were given because they have a specific meaning and fitted the case. Lamech was weary with the with the curse on the earth. But he said this time shall give us comfort. He was looking to a new one that was coming after the flood, although of course it didn't get very much better. So we come back again and we'll look just by way of making sure that every one of us are acquainted with this, that every other name that's mentioned in connection with Adam and Eve and their three sons, every one of them is explained. So should we make sure of this? Chapter four, Verse one. And Adam knew Eve, his wife, and she conceived and bare Cain and said, I have gotten a man from the Lord. Now, if you were reading the original, you'd see that the word Cain is repeated. When I say repeated, Don't take me up and write to me and say, One's a noun and one's a verb. I'm not a very great grammarian, but I know that. So that you could spell the name Cain with a letter G and you'd have the meaning of it.

[00:06:02] I have gained a man. His name is Gain. She vented then. It means transitory, transitory ness. Something that was fleeting and will only grew up just a manhood and was destroyed by his brother. It's a pathetic name. And then at the end of chapter four, verse 25, and Adam knew his wife again, and she bear a son and called his name Seth. For God said she hath appointed me. Now that word appointed is the word to set. To put into place so you can rub the H off and say set. That's his name for God has set me aside. So here we have then with only one more to look at. Why was she called Eve? She wasn't called Eve at the beginning. That was the name given to her in chapter three, verse 20. And Adam called his wife's name Eve, because she was the mother of all living. And the word living and life in the Hebrew language gives us the word Eve. So now we've got Eve Cain, Abel, and Seth. That little group. And you haven't got to go outside the very verse where the name occurs to discover their meaning. Now, wouldn't you think that if God was going out of his way to make sure we understood the meaning of Cain and Eve and Abel, then say he would have also provided some way whereby we could understand the meaning of the first one? Because that's so important, isn't it? So we'll look again, shall we, at the introduction to this story.

[00:07:33] Chapter one, verse 26. And God said, Let us make man in our image after our likeness. I wonder why two things are said there. Let us make man in our image after our likeness. And I think you'll find that if you look at other translations, they're conscious. There is a little difficulty in putting the arrangement of the words into what we call idiomatic English. I suggest this and I think I've got good backing for it. And God said, Let us make man in the likeness of our image. Now we are getting somewhere. If I ask you, who is the image? Of the invisible God. I hope you'd reply. Christ. It says, sir. And then I find that the word image is put over against the word shadow. The law was given by Moses, but grace and truth by Jesus Christ. And in the epistle to the Hebrews, it says the law having a shadow of good things to come and not the very image. Shadow Image. There was a tabernacle built by man, which was the shadow of the heavenly reality. Shady shadow and reality. Or in the epistle to the Colossians. He's warning about now having a religion that simply amounted to observing days and months and weeks and years and Sabbaths. He says they're a shadow. Just a body is of Christ. Shadow over against body. And we were looking last time we discovered that the apostle picked up the word Adam in one Corinthians 15 and practically said, without saying the word, all is a shadow.

[00:09:21] He is the reality. The first man was of the earth, earthy. The second man is the Lord from heaven. That's the reality. The first man, Adam, was made a living soul. The last man, Adam. A life giving spirit. And the image of the one was passing and earthy and the image of the other was was eternal and heavenly. And as we have borne the image of the one so one day will bear the image of the other. You see, it's there, isn't it? So now we come back to this verse again. Let us make Adam. And that included both a man and his wife. And incidentally, you and me and every descendant of Adam ever since. It's not limited to the one now. Let us make them of this genus that I'm now created. Let us make man in the likeness of our image. You remember Romans five that Adam is a figure of him. That was to come. The gist as Adam brought in death. So Christ going to reverse the story and bring in life as Adam brought in condemnation. So there is no condemnation that justification in the second man the last Adam. Now become a guide to this verse. As I said earlier. If you were reading the original, you would see the word cane repeated the word. Abel repeated the word Eve repeated, and the word Seth repeated in a verbal form.

[00:11:02] Can we see anything in this verse to say? And that's the reason. That's the meaning. Shall we look? We look at the. Word which is translated the verse 26. Likeness. The word like this. And we find that it contains the two letters that give us the distinctive word. Adam. That is to say, D and M. You see, the I is the vowel. The D and the N are the letters that make the word distinctive, and then you put vowels in to spell them out. Well, Adam has got the A there and the A there and the the word like, like this has got the E there and the U there. See, you've got the word. In a very verse. You haven't got to go any further. God said, Let us make Adam in our image, our likeness. And then he goes on to give a little idea of wherein that likeness must to be envisaged. Let them have dominion. Let them be fruitful and multiply and replenish the earth. Here was a start being made of something that was going on until the fullness of time, and then the shadow would give place to the substance. And in the fullness of time, born of a woman, there came into this world, he who was denominated the second man and the last Adam. And then he could be written for those who put their trust in him. For, as in Adam, all die. Even so, in Christ should all be made alive.

[00:12:41] The transfer is the great transaction of salvation. You're taken out of one. Put into the other. I don't see how you can be put into the other if the first one doesn't exist

as a reality. It makes nonsense of the whole scheme of redemption, that if we would just let these other people go on, they know all about it. You'd imagine they were there in the Garden of Eden, the way they talk. And no, I think it wouldn't be a bad plan to quote that beating job to some of them. Were you there when I laid the foundations of the earth? He said to Joe. But even Joe would have to say no. I can hardly say that. Well, all right. Here is God giving us. You see, he is a wonderful book. If we hadn't known the Bible and saw it for the first time, we'd be gasping at it and say, Oh, look, here's a revelation telling us the things that none of these wise men could ever explain. They're all over the world giving us all sorts of myths, and here it is. And you follow it right through Unbroken till you get to the end of the revelation and their paradise is restored. The tree of life is back. No more curse, no more death. For the former things are passed away. Poor wretches, they can't have all the glory of a future paradise. Because there wasn't a first one. There's no God bothering about no more curse because there never has been one.

[00:13:58] Don't you see? We've either got to accept this book endorsed by our Savior and modestly speaking, by some men who were at least as clever as we were. I think, say the Apostle Paul, I think would acknowledge he was just as good a man as I am friends. Wouldn't you? I hope so. Well, these men have endorsed it by the mercy of God and shown by their manner of life that it was a living thing to them for which they could readily. And many did lay down their lives. So here we've only just made one step. But I hope we've made a right step that here we have now the God, starting by giving only types and shadows. And the trouble is people have taken the types and shadows for the reality. God gave Moses the tabernacle and its service and all the sacrifices there, all in the Old Testament. Then our Saviour said, It is not possible for the blood of bulls and goats to take away sins. Oh, it's all right, he said. A body has been prepared for me. I come and the offering of the body of Jesus Christ has done what all the blood of bulls and beasts on Jewish altars slain could never accomplish. So let's be glad we've got a book that we can trust and a savior who endorsed it and a consciousness in our hearts that this is meeting our deepest needs.