

W457B_Adam_and_the_Fall_12.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour meeting on the Wednesday, and we are considering under a general title the finished work. Number 12 of the series. Today I want to ventilate a question that is generally. Very much perplexing mind. Most of us, and I'm not expecting to be able to settle the whole question, partly because ten minutes is not very long and partly because I don't know the answers completely. So between us, we are just acknowledging that we're up against difficulties. I'll read a few verses to introduce the subject of what to deal with this morning. Book of Genesis Chapter two. Genesis chapter two, verse 15. And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it. And the word keep means to guard against the possibility of an attack. There's a warning that there was an enemy about in that word. And the Lord God commanded the man saying of every tree of the garden, thou mayest freely eat, but of the tree of the knowledge of good and evil. Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Chapter three. Now, the serpent was more subtle than any beast of the field, which the Lord God had made. Had he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden as one reservation.

[00:01:40] You see, he didn't say what a garden to be placed in with only one small stipulation. Same thing. You see two ways of saying it. And the woman said unto the serpent, we may eat of the fruit of the tree, 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 ye touch it, lest ye die. The serpent said unto the woman, Ye shall not surely die, For God doth know that in the day that ye eat thereof, Then your eyes shall be opened and ye shall be as gods. Knowing good and evil. Now very many of us. Quite a number of God's people are boggled a little bit by the idea that into that Garden of Eden, God put some obscene, awful, evil thing. I want just to deal with that, if I can deal with that. That's about as far as we may hope to go today. First of all, the devil said, you shall be as gods. And the word there could include angels. Knowing good and evil. But God himself takes up the word in the same chapter. Look at chapter three. Verse 22, and the Lord God said, Behold, the man is become as one of us to know good and evil. Now, lest he put forth his hand and take also of the tree of life and eat and live forever. That cannot be tolerated.

[00:03:17] So he lost the garden. So God admitted. Did. It was one of the characteristics of himself that he knew God good and evil. Now. I haven't time to go slowly and patiently through and gradually lead up to a point. So will you come with me? With a great leap to Hebrews Chapter five. Hebrews. Chapter five. Here the Apostle is writing to believers, and he is telling them that he's rather sad to notice that although they've been Christians for, oh, a long period, they're just like babies, so far as the truth is concerned. Chapter five. Verse 12, of whom we for the time we ought to be teachers. Ye have need that one teach you again which is the first principles of the oracles of God and are become such as have need of milk and not a strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. That strong meat belongs to them that are of full age, even to those who, by reason of use, have their senses exercised to discern both good and evil. So one of the characteristics of a perfect person is that he knows good and evil. That word full age is the word perfect. Now, do you begin to see what happened in the garden? Can you, by any stretch of imagination, believe that Adam and Eve had their senses exercised? What did they know? By now, others with whom they could speak.

[00:04:57] There were no libraries they could refer to. There was no history. They were there. And taking that innocent pair straight off like that. The temptation came. You did not remain babies. You can go on. Can't you see it's perfectly right for a full grown person to know good and evil? Because if you don't know good and evil, how can you manage anybody else's conduct or rule the world or do anything? There's nothing wrong about the words good and evil. They comprise all knowledge, all that is possible to know. Would you say where do you get that from? Two Samuel Chapter 14. As I say, I have to leap in these meetings and not lead up to it gradually so you will understand why. Due to Samuel 14. Now, in verse 17, we read these words. Two. Samuel 1417. They thine handmaid said the word of my Lord. The king shall now be comfortable, for as an angel of God. Notice this as an angel of God. So is my Lord the King to discern good and evil. Our word, of course, is translated in a bad way to say. So as an angel of God, he could discern good and evil. It didn't say he was wrong to deserve it. He was saying it was a very wonderful thing, which we have to acknowledge. Now look at the repeat of this in verse 20. To fetch about this form of speech. Hath thy servant Joab done this thing? And my Lord is wise.

[00:06:39] You addition. The Garden of Eden. It will make you wise according to the wisdom of an angel of God, to know all things that are in the earth. He noticed the change in the first case. This woman says, An angel of God knows good and evil. And in the second reference, she says, that means knowing all things. Well, of course it does. If you knew all that is good and all that is evil, you know everything. But what a burden to put upon the mind of a person who has only just started to live. Don't you see? The essence of the temptation was to leap from a baby to the full grown man and assume responsibilities for which he had not power, discretion, guidance or anything. Now think of the ways in which Scripture speaks. The book of Ecclesiastes says, As for God. He created man upright. But he sought out many inventions. What's wrong with inventions? We're all benefiting by them. But if you read the story of Isaiah the Good King, who had wonderful inventions, it says So the word is used. And it was mightily helped since he was strong. And then nothing could hold him back. He was a king. He was going to be a priest as well. And he went into the temple and the priests warned him. And when he stretched out his hand to take the sensor, he became a leper and he died. You see, there is a presumption about this, this knowledge that was being given so freely by the serpent to the man and the woman was to be their undoing.

[00:08:21] He said, How could it be that I'm doing? Well, you think of a young person just starting out in life. He leaves his sheltered home he thought are sheltered homes now. He leaves his school wherever he was, pure as daylight. If there their schools like that now and he goes into an office or a factory or a place and before he's there many days he's initiated into some of the vilest things that a person can know, which he ought not to know anything about until he grow many, many years. That's what happened in the Garden of Eden. It wasn't wrong, but anyone who was going to be given dominion. To know good and evil. But Adam hadn't been given dominion over his fellows. There were no fellows there at the moment. God says I will give you a limited dominion. Sheep, oxen, fowl of the air, fish of the sea. When that is repeated in the New Testament, all things under his feet of the second man and the last Adam, who has no sheep and oxen, its principalities and powers and thrones and dominions. Now. Then we come back again to Isaiah chapter 14. The wisdom of this world has put a proverb which is true Set a thief to catch a thief. What was the bait that was used in the Garden of Eden? It was the sign that brought about the downfall of that one.

[00:09:43] We now know as the serpent, the dragon, the devil and Satan. In Isaiah 14, perhaps we'd better turn to it to make sure we read it for ourselves. You get these words. Someone is addressed as Lucifer, the son of the morning. And these are the words that are said about him. Verse 12. Our our fallen from heaven. So he was someone who was in heaven. O Lucifer, son of the morning. How art thou cut down to the ground, which did weaken the nations? For thou hast said in thine heart I will ascend into the heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the in the sides of the north. I will ascend above the heights of the clouds. I will be like the most high. You see, it's associated with this aspiration to ascend above the clouds, to be above the stars. You won't have to wait much longer. Friends, before some editorial in the newspaper you read will have the very words without their knowing the scriptures that men can now set his throne above the stars. He's practically reached the limit and beyond the limit that was set to man. And it all came out of this. This temptation to go before the time to run, before you can walk. And our savior was submitted to the same thing.

[00:11:20] Do you know he was tempted by the devil before he commenced his work? The first one was to command stones of the mermaid bread. But the last one was. Why don't you make a short cut and get the thing that you're intended to have without all the misery of the cross? Look, I take you to this mountain, said the said the serpent, said Satan to Christ, and he showed him all the kingdoms of the world in a moment of time. He said all that I'll give you for one act of worship. A shortcut to the thing that he was. Yet Christ is yet to be exalted far above all names and have universal dominion. But it was not possible. He could not be tempted. Blessed be God. And so we move from the first Adam who was the earth earthy and merely a living soul to the second man, the last Adam. Who was their lord from heaven. And we see that ultimately God's glorious purpose will be achieved. But you see, it wasn't so much. This has been so big, crowded. You read a novel. I know whether you ever do. And they'll use this question of Eve tempting Adam for something to do with somebody committing adultery. But there was nobody there. There was the man and the woman made by God with the explicit statement. Be fruitful and multiply and replenish the earth. It's nothing whatever to do with that at all.

[00:12:46] The eve one went that way round because he could get at the woman and get through the woman to the man, for it was the man that was told and he passed it on

to the woman and she could only pass on what she heard. And there are many who, again misunderstand. When Adam was challenged by God and said, What is this that thou hast done? He said the woman that thou gavest her with me to be with me. Gave it to me. Now, people said that he was blaming the woman, but he wasn't. He was telling God exactly what it says in the New Testament. The woman was deceived, but the man went into the transgression with his eyes open. It's very often misquoted. The woman tempted me. That isn't what it says. The woman that thou gavest to be with me. He looked at his wife and he said, I've lost her already. She's already taken it. Now I can save my skin and save myself. But I'll go with her. He was wrong. He ought to have left it with the Lord. But he didn't put any blame on her, for the Lord immediately turned to the woman and said, What is this that thou hast done? What a need there is for us to remember the subtlety of this Tempter, who is still at work. He has not yet been put into the bottomless pit and he works in the same insidious way. He doesn't contradict the purpose of God, but he gives his own subtle way of getting round it.

[00:14:09] And all hath God said and all God knows and making out the God is limiting you. And He was limiting. He was limiting for his own gracious purposes. What a wonderful world it would have been if man had been simply satisfied to be given dominion over all creation beneath himself instead of that. He's talking about landing on the moon and taking both his disease and his in his wickedness to the stars above the heavens. I don't think he can get very much further before the end has come. Well, now I'm conscious that this auto has been given a much more serious presentation. But I picked out for you 1 or 2 passengers that good and evil don't stress the word evil. You must stress both good and evil. And that compromise is everything that is in existence. And the temptation was to these people in the Garden of Eden to be wise beyond their years and tipple them over with a sort of heady knowledge that was beyond their ability to follow up. And that opened the door. And Romans, five says by one man, sin entered into the world and death by sin for God said, lest he take the tree of life and become immortal. This must be stopped. And so we became a mortal race, all because of this dreadful step that was taken that day in the Garden of Eden.