

W457C_Eve_and_the_Fall_13.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour meeting of the under the title of the finished work and is number 16 of this series That's open right there. Not sure you see that The moment I start, I'm making an admission that I'm very far from being infallible. And that you don't come here to hear an infallible speaker. You come here. If you know the meaning of the word outside this chapel. The Chapel of the Open Book. We believe that. An infallible book. We don't believe that all the translations which differ one from another are infallible. But we do believe that which was first given in the original languages has been endorsed by Christ and His apostles. And that's good enough for us. Now we're right back in the Book of Genesis. And we were looking last time at the bait. You remember there was a prohibition in the Garden of Eden, a tree of the knowledge of good and evil. And there are so many of God's people who boggle at the idea of evil. They say, Oh, fancy God, putting a monstrous, wicked thing in the Garden of Eden. He did no such thing. What about the word good? He said, Good added. And I drew your attention in other parts of scripture that we read. Thou art like an angel of God. Thou dost know all things. Second time thou art an angel of God. Thou does no good and evil. Well, if you do all good and all evil, you know everything, wouldn't you? And then in Genesis three, God admits who is as the man has become like unto one of us, knowing good and evil.

[00:01:44] So it's right to know good and evil. But the bait was Yay, hath God and he given you a restriction? Look at the dominion that was given to Adam. Or enough for a start, you see over the animal creation and the evil one said. What about all the marvelous things that are outside the animal creation? What a limitation. And you know, the one who said that says in the Scriptures, his name is Lucifer. I will set my throne above the stars. I will be like the most high. And that's where a man jumped to his ruin. It was an innocent being tempted into things that were beyond his capability before the time that wrought all the havoc and evil. And now it's still going round our earth in all the things they're doing, going to the moon and whatnot before the time. All right. We haven't got time to enlarge on that. But this morning I want to ventilate. Now, the next question. What was the penalty? You cannot have a law even in, say, this country if there's no penalty attached to it because it's valueless. Every law must bring with it a penalty for disobedience. It is the very nature of the case. For now, of course, we are up

against tradition. What the Lord said to Adam was this in the day that thou eatest thereof, Thou shalt surely die.

[00:03:08] And inasmuch as he did not die on that day, but 930 years afterwards, there's been an attempt to explain it that all he died spiritually and a physical death was just a suddenly if you needn't bother much about he died spiritually, so I won't turn to the passage. But in one Corinthians chapter 15, where it speaks about Christ as the second man and the last Adam. It says the first man was of the earth, earthy and says that was not first, which is spiritual. That is not first, which is spiritual. But natural. Well, how could a person live spiritually or die spiritually who wasn't spiritual? That's not common sense, is it? So it comes back at last to the intrusion into the scriptures of the philosophic tradition that has boggled things so badly, the natural, inherent immortality of the soul. Or you can read all about it in Plato and Socrates. And that came filtering into the church. And there's any amount of people now are quite sure that they are in possession of an immortal soul. And if that's the case, God's got to do something with them forever and ever, either in heaven or hell. What will read what it says, shall we? Because our time won't allow me to go yarning on like this too far. Genesis two. Verse seven, and the Lord God formed man of the dust of the ground. Well, that's a very simple statement for a very simple people, which gives us a scientific fact.

[00:04:52] Your bodies and mine are all made of that, which is. 2 or 3in deep of the dust of the earth contains everything that we are made of. And breathed into his nostrils the breath of life. And man became a living soul. It's a strange vehicle for immortality, isn't it? Your nostrils. That's all that made me an immortal. Yet the very Bible we believe and written in the same context, the prophet Isaiah says, See Xi for men. Whose brick is it? Is not truce. It shows how temporary it was rather than eternal. But the next thing is that nearly everybody you meet, they say that they possess inside them a soul. I don't think they're quite so crude as my second daughter when she was a time. She told me she thought the soul was like tool. It was some sort of very delicate material that they put around their necks. And she thought she'd got a great tool inside. Well, some people have got something worse. It does not say that man became possessed. But when that inanimate matter, which is the body was animated by the breath, man, became not possessed, but he became himself a living soul. Another thing that you must be watchful is this however much we value this authorized version. This is a version and it will bear the mark of me. They have admitted in chapter one in the margin that they

were not quite there. But whatever you do, don't you build a doctrine on this idea that the first occurrence of the word soul in the Bible refers to Adam and therefore it is peculiar to the human race.

[00:06:46] Will you look at chapter one? Verse 19 at the evening of the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life. If you look in the margin soul. Moving creature that life and the foul that they fly in the in the open firmament of heaven and God created great whales and every living creature that moveth soul by Did you know you were allied to a whale? I've heard people having a whale of a time, but they never realized that before. You see anything that lives and moves and breathes in the Bible is a soul. Now, I don't suppose everybody you could sit down and read the Hebrew of Genesis two seven and I've included. I should just stumble through it. But I've put on the board three words. That. Genesis two seven. God breathed. Not at. The nostril as the sole nefesh. Now, if you know the idea of the Hebrew language, it's every word is a triliteral or a two letter word, and then it's expanded on either side and bits are added to it. But it's always that stem in the middle of it. Look. Breathing has got PH in the middle. Master has got the eight in it and nefesh the soul has got C so it wouldn't be a good translation, but it gives you the idea.

[00:08:17] And God breathed into his breathing apparatus and he became a living breather. The one distinctive mark of a living soul in Scripture is that he breathes. Now, what's all that got to do with immortality? You see how much we've piled upon it to build up a tradition and then all the other things that go with it. Listing of the other things that go with it. I'll just mention once. Unfortunately, I got into conversation with a man and his wife. They were Christian people very much held in the grip of tradition. And then the question was put about hell. And so. So I say to this lady at last, I said, Will you give me one text? Because you might like to know there are all hundreds of references to the word soul. 754 If you want the number of occurrences of the word sold in the Old Testament, and if the soul is immortal, surely God would have said it a hundred times. It's worth it, isn't it? Ten times. He never says it at all. 740 54 opportunities and never says it. Once I said to her, Will you give me the text upon which you base your belief that the soul of man is never dying? And would you believe it? Would you believe it? She quoted from the Prophet Ezekiel, The soul that sinneth it shall die. Well, I thought,

what happens to people's logic when once they want to substitute their idea for the scriptures and you see what our mind worked like this man is immortal.

[00:10:02] So when he dies, it's only changing from one state to another. He's still living. So death is not death. So the soul that sinneth it shall die doesn't die at all. Your mother will shut the book and go home. Friends, if that's the way you treat the book, isn't it? And we're dealing with this terrible question. Death and life. It should be the exercise of every normal person to say, what is the reason that man is created, lives a few years and dies? Is there any way out of it? And of course, there've been all manner of ways suggested. But this is this book is a book of redemption. The passage. John 3:16, which is so often quoted, tells you that the alternative shall not perish, but have everlasting life, shall not perish. It's horrible enough to think that a man or a woman with all their faculties should just end up on God's rubbish heap. So then somebody says, Aha, but don't you know the savior himself warned about hell where their worm died? Not. And the flame is not quenched. And again, I say, and do you know he was quoting the Old Testament scriptures? Yes, I do. Was he? Well, wouldn't it be a good idea just to see what passage he was quoting? Yes. And you don't know where it is? No. Well, you're a good authority on teaching. Said Never mind.

[00:11:26] It's the very last verse in the last chapter of the prophecy of Isaiah. And when you read it, they shall go and look at the carcasses of men. Do you know what a carcass is? It's not a it's not a soul and it's not a spirit. You see, if you were to take an excursion and go for 2 or 3 months visiting the Holy Land, you could come back and boast to your friends You've been in hell because you had a D is the word translated valley means the earth or a piece of land. And here was the people who owned it. Guyana is the valley of Hinnom and it was the rubbish heap just outside the walls of Jerusalem. And the awful that was pitched in there had to be destroyed. So it was always burning with sulfur. And that which pitched on the ledges was eaten by worms. Nothing ever living was cast into it. It was just destruction. So you see how you got to watch as you don't load the Bible with things that are not there and then have to explain them away afterwards. So now we come back to the passage before us again to seven. The Lord God formed man of the dust of the ground. I suppose you know why the ground is called the ground? But because it's that has been ground up. We live on just a few inches of the soil of this earth, which is ponderable and movable and like dust and the rest of it is solid and we would never do anything with it.

[00:12:55] That's all provided for and that constitutes the body. Now, another little figure I would like to introduce to you, if you could bear with it. My knowledge of chemistry is exceedingly crude. I go back to the, I think, the year 1892. And I remember seeing what is called the electrolysis of water. Very primitive. Two tubes were turned upside down that were filled with water over the points of a battery and the battery switched on. And then you saw the bubbles going until the tubes were completely emptied of water and filled with gas. Nailed it. Where's the water? We're afraid you can't have water and hydrogen and oxygen. Not together. You can have hydrogen and oxygen in the tubes and no water. Or you can have water and no oxygen and hydrogen in the tubes. See what I'm getting. You can have body. And the spirit that animates it like the breath. Separate. Or you could have them combined. And they are living soul. But it's no good saying when a man dead. Where has his soul gone to? He hasn't got a soul to go anywhere. He was the soul just the same as the water was the chemical combination of two gases. So man is the spiritual, natural, whatever word we use, biological combination of the inanimate soil and the animating breath. And he himself is a living soul. And at the end of Genesis three. God himself has said practically all there is to say about this.

[00:14:41] I'll read verse 17 to verse 21. And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife and has eaten of the tree of which I commanded thee, saying, Thou shall not eat of it. Cursed is the ground, for thy sake. Do remember this. Adam wasn't cursed. The ground that was bringing forth abundantly began now to stop. That was the context. In sorrow shalt thou eat of it all the days of our life thorns also and thistles Should it bring forth to thee. And thou shalt eat the herb of the field in the sweat of thy face Shalt thou eat bread till thou return unto the ground For out of it wast thou taken for dust Thou art and unto dust shalt thou return. That's God's own statement. That's bad enough. It's terrible enough but to invest it with all the horrors of traditional torment and so on is applying to human creatures like ourselves, at which the Bible only speaks of those who are demons or beyond our description. And Adam called his wife's name Eve. This is the first time the word eve comes in, because that's the meaning. The word means living. So he's a man who's turned out, and now he's going to die. He calls his wife living. He said, Why? Well, don't you see? God said in the day that thou eatest thou shalt surely die. And he didn't. Did God break his word? No.

[00:16:15] We are told in the New Testament one Peter, Chapter one. If you want the chapter verses 18 that Christ was verily foreordained before the foundation of the world to be the Redeemer. And Satan didn't know it, but God did. So a poor, attempted sinful man. Didn't pay the penalty for several hundred years, and you and I would have come into the world in the same context and with the same conditions. We are not cut off straight away. We've been given a length of life. Some of us are half way there, some of us are nearly the end and so on. But we've had the opportunity to hear the truth, to test it. Put our trust in it and know that there is a gift of God which is eternal life that will more than balance all the pathway with its suffering and soft earned problems that we cannot face now. And lastly, anticipating what we hope to look at next time we meet together. Verse 21. Unto Adam also and his wife. Did the Lord God make coats of skin and clothed them? The very first thing God is recorded to have done after the creation of the world is to make coats of skin. That's strange, isn't it? No. For that is the great anticipation of all the redemption and atonement and sacrifice and forgiveness and justification involves. So, God willing, will we be together next time? We'll just ask why the fig leaves weren't good enough. And why God himself should have to introduce sacrifice.