

(Bible Analysis of Man) Man in the Bible - Part 2

by Willie Mullan

The sermon explores the biblical understanding of man as created, fallen, and redeemed through Christ, emphasizing the significance of being in Him for salvation and new life.

Duration: 1:01:54

Scripture: Genesis 1:26, Psalm 78:6, Romans 10:13, 2 Corinthians 5:17, Hebrews 12:14, Revelation 1:5

Topics: "Bible Analysis Of Man"

Description

In this sermon, the preacher emphasizes the concept of new creation and the transformation that takes place within individuals. He highlights the importance of love and how it can change one's perspective towards others. The sermon also delves into the different stages of man, including the created man, fallen man, second man, saved man, and carnal man. The preacher then focuses on dissecting the conscience of man and how it relates to God's message and the belief in Him. The sermon references Genesis chapter one and discusses the significance of God creating man in His own image.

Transcript

Thy throne, as thou hast sought to let me see, Thy erring children, lost and lone. 786. Now listen for the tune, because we're changing the tune to an old-fashioned one, and you'll easily get it if you listen.

Thank you. And I think you remember this, don't you? That last week we looked at the created man. Let's turn to Genesis, chapter 1, just for a moment or two.

Book of Genesis, chapter 1, verse 26. And God said, let us make man in our image after our likeness. And last week we looked at God making man after his own image.

And I went into what this, after his own image, means. And I pointed out that man has a body. We saw the material part of man being made out of the dust of the earth.

And then God breathed into this, and this became a living soul. And we went away to Zechariah and found that God, at the same psychological moment, formed the spirit of man within him. So that man is a tripartite being.

He is a trinity like God. A trinity because he is body and soul and spirit. And that makes man.

You see, God is a trinity. There is the Father, and the Son, and the Holy Spirit. Yet one God.

And man is body and soul and spirit. Yet one man. And so we noticed that man was like God because he was a trinity.

And he was like God because he was a trinity and a unity at the same time. And a personality at the same time. But we also noticed this.

That man was an authority for this very verse that we are at faith. And God said, let us make man in our image after our likeness. And let them have dominion over the fish of the sea, and over the tongue of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So man was loved of all that he surveyed in the day that God created him. We also found that he was not only a trinity, and a unity, and a personality. Not only had he authority, but he had a capacity like God.

A capacity to love. And a capacity for holiness. You know, when Adam failed, he immediately knew he was not right before a holy God.

You know, he began to cover himself with fig leaves. But the moment that he heard the voice of the Lord God walking in the garden in the cool of the day, then he ran because he knew that the works of his own hands didn't meet the requirements of a holy God. You see, he had a capacity for love, and holiness, and for peace, and for mercy.

And then last week we went on to look at the fallen man. Only just tackling these quickly to get some new friends into the swing of things. And when we looked at the fallen man, we found that this book says Adam was not deceived.

I think that's something that sometimes the people miss. Mind you, Eve was deceived. Let's have a look at 2 Corinthians, and we're at chapter 11.

2 Corinthians, chapter 11. And this is what Paul is writing to these Corinthians. And don't let's forget that he's writing on the inspiration by the Spirit.

The Holy Spirit is moving him to write these words. Verse 3, chapter 11, verse 3, we're saving time. But I fear, said Paul, lest by any means of the serpent beguiled Eve through his subtlety.

You see, he believed this Genesis story. Make no mistake, the dog of some of the modernists who poo this thing, say first and second and third chapters of Genesis should be thrown out. It's trash, is it not? I can tell you that our Lord Jesus caught him from all three chapters.

I can tell you that the Spirit, under inspiration, moved Paul to write, lest by any means of the serpent beguiled Eve through his subtlety. So your mind should be corrupted from the simplicity that is in Christ. And so there's no question about the authenticity of the first three chapters.

But while Eve was beguiled through the subtlety of the serpent, remember the book says, Adam was not deceived. Oh no, oh no, he walked into it with his eyes open. In fact, I believe that he saw what Eve had done.

And out of love for her, he followed her. And he disobeyed God, and I mean disobeyed. He wasn't beguiled.

He wasn't even tempted. By one man's disobedience, this book says, sin entered the world and death by sin. And you'll find that this created man is now a fallen man, and the capacity is all upset.

The capacity for love is upset. And the capacity for holiness is upset. And the capacity for peace is upset.

And the capacity for mercy is upset. The whole thing is upset. You see, if we were to follow the story, we would find that Adam and Eve, fallen creatures now, sin hath entered, and the seeds of death are within their breasts just now.

You will find that their offspring, the first baby born is Cain, and the next one is Abel. Now, these were the first babies in this world. They belong to the first family in this world.

They were the first brothers in this world. And Cain's death was the first, Abel's death was the first death. Infected was the first murder.

And Cain was the first murderer. And you'll find that love and holiness and mercy has gone out of all. Right away you can see the fallen creature.

And you'll find this, that we come from the fallen man, and you can trace this right down through the book. Now, that's as far as we went last week. We looked up the created man, and then we looked up this fallen man, and we could see that this capacity was upset.

Now, I want to come to the second man this evening. Let's go to 1 Corinthians, and start this session properly just now. 1 Corinthians, chapter 15, and we're commencing at verse 45.

1 Corinthians 15, verse 45. And Paul says, And so it is written, that first man, Adam, was made a living soul. And that's exactly what we saw last week.

God breathed, and the man became a living soul, and he was body and soul and spirit. I want you to notice the phrase, the first man, Adam. Because that's a very important phrase these days.

One of the professors at Queen's not so very long ago said to me, Do you think there are any other men on any of these planets, Mr. Mullan? I said, there couldn't be. He said, do you think we might find men on Mars, or on some of the planets? Not a chance in the world. This is the first man, is that right? This is what this book says.

Adam was the first man. Now, I can trace a great lot of his race, of course. And we all came from him, no matter how far back you go.

I want you to get this. That none of Adam's sons have left this planet, and have gone to any other planet to stay. And even with all the science we have today, the great men who leave this planet and go to the moon can only stay for a short time and come back again, with about a thousand on Earth, helping them through the orgy.

No, they're not finding any other men. This is the first man. If they find somebody else, Adam might be knocked out of the race, but they're not finding anybody.

The old book's too clean. Now, the first man, Adam, was made a living soul. Verse 45.

The last Adam. Now, who was that? That's one of the titles of our Lord Jesus Christ. He's called the last Adam.

He was made the quickening spirit. You see, he quickens poor lost sinners. You remember Paul writing to the Ephesians, and he said, You would wed in trespasses and sins, and you have he quickened.

You see, that's what happens when you're born again. You see, our Lord Jesus is a quickener. Yes, he gives life to those who come to him.

It is very thrilling to know that only in Christ and in him alone is there new life for poor lost sinners who will come and trough them. You remember he said, I am come that ye might have life, and that you might have it more abundantly. We were looking on Sunday night on the great testimony that Christ gave.

He said, verily, verily, I say unto you, He that heareth my message is the old translation. He that heareth my message and believeth him that sent me is the proper translation. You see, the Father sent the Son, and he gives this testimony that life is in his Son.

And he that hath the Son hath life. And he that hath not the Son of God hath not life. And the sooner we get this little bit tidied up in all simplicity, the better.

See, it doesn't make a matter what you have tonight. You may have a big church, and you may have sprinkling, and you may have confirmation, and you may have Bible reading, and you may have prayer meetings, and you may have a thousand things all connected with religion. Let me say to you now just bluntly, if you haven't got Christ, you haven't got life.

He that hath the Son hath life. He that hath not the Son, it doesn't make a matter what he has. He can have the home of chronic horror, and all of ritual.

But if he hasn't got Christ, he hasn't got life. That's what this book says. Peter was pretty sure about this.

He says, there is none other name under heaven given among men whereby you must be saved. You need Christ. You see, he's the last Adam.

Well, we'll get round to this. Peter might address this, and so it is written, the first man, Adam, was made a living soul. That's true, the last Adam was made a quickening spirit.

And then it changes it in verse 47. It says, the first man is of the earth's ashes. You see, his body was made of the earth.

This is an old translation that says, the first man is made of the soil, earth. That's what it means, talking about the material part of the man. The first man, back to Adam again.

Now, watch this bit, the second man. Sometimes called the last Adam, but called now the second man. You see, sometimes there are questions about this.

A young fellow came to me once after the Bible class one evening, and he said, I can't understand this person. It calls Adam the first man, and I accept that. But how can you call the Lord Jesus the second man? There's a whole lot of men in between.

Millions of them, that's very true. But you see, when we talk about the first man, Adam, we're talking about the federal head of the whole race. You see, when Adam sinned, the whole race that was to spring from him was condemned in the federal head.

Yes, he was the representative, and he was responsible for the whole race, and he failed it. But then you see, there came a second Adam to the fight. Somebody that the devil didn't think about.

And he's called the second man because he's the representative of a new creation. That's very important, you know. Because you see, if you start to talk to me about being lost again, I shall start to talk to you about my federal head.

Because I was lost when Adam failed. I'll be lost again when Christ fails. And that will be never.

Never. You see, I think the people miss this. You see, our Lord Jesus came the second man, the last Adam.

He came as the federal head of a new creation. And I want you to get this. You see, when you say second man, you see his responsibility, don't you? And when you say the second man is the Lord.

Now, I know there's some arguments about the translation there. But I don't think there are any arguments if you go through the New Testament. Was this the Lord from heaven? Oh, you know, I could waste the whole meeting now doing this.

You see, on the night he was born, on that memorable Christmas night, we call it, so long ago. You remember that the angel of the Lord, he doesn't make any mistakes. He came to the shepherds on the Judean hills.

And he said to them, unto you this day is born in the city of David, a saviour of which is Christ the Lord. For it was the Lord that came. It's really wonderful, you know.

You just go right through his life. And you see him in the wilderness, and the wild beasts were with him, so it says in Mark 1. But they never touched him. I don't believe he even groaned.

He was the Lord. You can see him at sea in the little fishing boat. And you know, the fishermen were in jeopardy.

And when fishermen get in jeopardy, it's a rough night. And he just stood up and spake to the waves, and the winds, and said, lie down. It's the old translation.

And you know, it was wonderful how the time came just right there. Because he was Lord of wind and waves. When he spake to the fig trees, they just simply reared up because he's Lord of the vegetable world, too.

And when he died on the cross, and his face is battered for the soldiers punched his face, and the crown of thorns that was crushed on his brow, let the blood, and the sweat, and the spittle all mix together, and his bones are pulled out of joint, and his hair is matted round his face, and he dies in agony, and shame, and in darkness. And as the earth trembled, the dying priest turned and said, Lord! He's still Lord! Let's get it settled now without a long argument. It was the Lord that came.

You can see his deity. When you say, the second man, you see his responsibility. He's responsible for the new creation.

If he lets it down, it will perish. Sure, he won't let it down. He's God.

He cannot fail. When you say, the second man, you see his responsibility. When you say, the second man is the Lord, you see his deity.

When you say, the second man is the Lord from heaven, you see his eternity. See, Unitarians try to argue with me. They'd be amused at their ignorance.

One old, frightened Unitarian minister said to me, he began a Bethlehem in us. Did he not? I want you to explain this to me, sir. It says, the second man is the Lord from heaven.

Did he come from heaven, or did he come from Bethlehem? While he was sort of turning it over in his mind, I said, this book says he who was rich became poor. If he began at Bethlehem, you tell me when he was rich. Was he rich at his birth? He was born in a stable.

Was he rich in life? He was the carpenter's son. Was he rich in the future? He had to say, show me a penny. The fowls of the air had nests.

The birds of the air had nests. Yea, my dear, the foxes had holes. He had no where to lay his head.

Was he rich in death? He died on a cross. He was buried in another man's grave. When was he rich? See, he doesn't know.

He hasn't got an answer to that. You see, he was the eternal son. Down from his glory ever living story, my God and Savior came.

Let's get it settled, he was the Lord. From heaven, came from heaven. Wonder of wonders, you know.

He came from heaven to save a thing like me. Yes, he's the federal head. Let's go back up the chapter here because we're not finished with this.

Look at verse 22. Sometimes I find when you work backwards you can do it better. Verse 22, For us in Adam all die, even so in Christ shall all be made alive.

You know, I know there are universalists who preach this. They say, you see, the first federal head failed and all in Adam died. Well, you see, Christ came to the site and even so in Christ shall all be made alive.

And they're putting the emphasis on the all. Everybody died, everybody will be made alive and nobody is on the parish that has nobody's books yet. I heard an old fellow preaching this once.

And I was so annoyed with him that I I said to him, can I ask you a question? Oh, it was in the open air. I'm allowed to ask if he allows me. He said, certainly you can ask the question.

He said, you're preaching that everybody's saved whether the Lord or not, all are saved. That's right. He said, you know, he was the savior of the world.

That's right, sir. If everybody's saved, you tell me why Paul became all things to all men that by all means he might save some. What's he talking about over all this? Tell me about the man that's lost in hell in

torment.

Tell me about the fearful and the unbelieving and the whoremonger and the liar who shall have their path in the lake of fire forever and ever. Tell me about it. You see, they're not preaching right.

This is not handling the word of God. Watch me doing the call. He's putting the emphasis on me all, isn't he? Watch it now.

Verse 22. For as in Adam. When I was born, I was born in Adam.

He was my federal head and I was born again. Yes, in Adam, in Adam, in Adam all die. Even so, in Christ.

All in Christ, of course. I am Christ. Now that's where the emphasis is.

You see, the fallen man. I want you to get this. That our Lord came to assist you.

He came to be responsible for a new creation. He came as the Savior of the world and has provided salvation for all who will accept it. Oh, there's salvation for all.

But you don't want to be saved. That's your business. God is not taking conscripts to heaven.

You're not willing to be saved. Talk to a wee boozier on Saturday night. A man that's been drinking for years.

And I said to him, you know, the Lord Jesus came to save you, Willie. He called him Willie Jordan. And he died on the cross to save you.

And he rose again. There is a Savior for you. But you need to be willing to come.

He said to the folks once, ye will not come unto me that ye might have life. He says, of course I'm willing. And was down on his knees in the flesh.

Now you see the created man and then you see the fallen man. And now you've had a glimpse of the second man. Let's try and see the saved man now.

The man that's in Christ. Let's go to 2 Corinthians chapter 5. 2 Corinthians chapter 5. Now this is very thrilling. Verse 17.

Paul knew just how to preach. He says, therefore, if any man be in Christ. That's the bit we were at just a moment ago.

He is a new creature. There's an old translation which says, he is a new creation. Ah, that's what our Lord came to be the head of.

The new creation. Adam was the head of the old creation. Yes, and when we were born, we were born in Adam.

And when we were born again, we are in Christ. Now I want you to watch how wonderfully Paul put this. If any man, you know there's a sameness about this, any man.

Because I want you to get this, that high and low and rich and poor and black and white and learned and illiterate and olive and Jew and Protestant and Catholic. Any man. Any man can get saved, you know.

Oh, don't make this exclusive, you know. This is any man. Doesn't make a matter what school you went to.

Doesn't make a matter whether you can write your name or not. Doesn't make a matter whether you can read or not. There's a big man in the meeting now, not very far away from me.

And the night he was saved, he says. But the confessor says, can he read? That's all right, I'll read it to you. You'll believe I'll do it rightfully, don't you? Come here right now for a moment.

Read it out. And the Spirit of God takes the word and breathes it in his heart and he's down on his knees and he's crying, Lord, Jesus, save me. If any man.

Oh, yes, any old woman that never went to school can get saved. Any bruiser can get saved. Let me tell you that a murderer can get saved, if he will but come.

Though your sins be a toilet. For heaven's sake, don't be putting limitations on grace. Where sin abounded, grace did much more abound.

If any man. Let's hit that. There's a famous about this.

It's the same for the Queen as it is for me. She'll have to get saved before the Lord Jesus, if she's going to go to heaven. I hope she'll be saved.

Yes. Now, I want you to get this. If any man.

There's a famous about that. If any man be in Christ. Let me hit the in Christ.

There's a blessedness about that. You know, I'm not in the baptist. I'm abysmal.

I'm in Christ. Sure, I knew Christ before I ever saw the baptist. Oh, I believe what they believe, and what I teach they believe too.

I believe the doctrines and the fundamentals of this church. They're scripturally true, but I'm not in the baptist, you know. I happen to be in Christ.

There's a blessedness about this. You see, it's very wonderful to be in Christ. God is just like this.

You see, I'm right in there. Just like that. Just like that.

Goes right in there. You see, if I look beneath me just now, there's no other foundation that any man can lay than that which is laid, which is Christ. I'm standing on Christ.

And you see, if I look away above me, the highest place that heaven affords is His. Because He's underneath me and He's above me. And this book says that like as the mountains are round about Jerusalem, so is the Lord round about His people.

And I'm in Christ. He's below, above, and round about. And if you're only saved, and you were an old loser two weeks ago, you're as much in Christ as I am.

You're not as long saved, but you're as well saved. There's a blessedness about being in Christ, you know. As any man, there's a sameness about this, being in Christ.

There's a blessedness about this. He is a new creation. Yes, He is, you know.

Very wonderful to be a new creature. You see, when you come to the Lord and you accept Him, you're born again, you get a new birth. And you have a new life.

And you have new aspirations. And you find new friends, and you do new things, and you're on your way to the new Jerusalem, aren't you? You know, if any man be in Christ, he is a new creation. You know, there's a positiveness about that.

Oh yes. You know, sometimes I've been in this vestry here, I've led hundreds in my life, probably thousands, to know the Lord. And sometimes, you know, I kneel, can I confess this? Knelt with a man some years ago, and he wasn't right down on his knees until he lifted his hands and said, Lord Jesus, thank you for this night, and I'm coming to you, bless ye your mind.

And he was off his knees before I knew it. And it goes through my mind, I wonder, is he really saved? And that's a shame for me. Because the book that I read, it tells me, whosoever shall call upon the name of the Lord shall be saved.

Oh, but years have proved that he was a new creature. Man, you can see him in the meeting, a day or two later, he's got a new Bible. Yeah.

Passes the boys on the street, and they look at him, and they think he's come terrible. My God, he'll not stick it, he'll be back at the book. He says, ha, ha, ha, he's not back at the book.

And we're not wrong enough for him. He's got new life. You know why you are here tonight? Because you're a new creature.

They can say what they like about you. And they can scoff and laugh and mock. They did it with your master.

What about it? You're a new creature. Yes, there's something positive about that. You see this bit? What's this bit? If any man has the sameness there, be in Christ, there's a blessedness there.

He is a new creation. There's a positiveness there. All things are tossed away.

I want you to get that. There's an indisputableness there. You know, that's how you know you're saved too.

You see, I had, I had drank holy wine from I was 16 until I was 24. And the day that I took the old cap off and screwed it into a nut and stood there and said, alright Lord Jesus, I'll give you my life and I'll trust you. I never drank holy wine again.

44 years. I'm a new creature, you know. And all things, you know, there's a whole lot of old things tossed away, you know.

You have this experience. You used to do this and you used to go there and there were so many things that were habits. Are they gone? Ah, yes, that's indisputable, you know.

You're backward, but you crawl around with the believers. Some of you I see coming in here, you've just saved the dead too and walked amongst me and blessed you and blessed him too. You know why you're

here? Not because you think I'm anybody.

You're here because you love the Lord. That's wonderful. That's the truth of history.

You see, all things, you might have been in the pub tonight, but you're not, you know. All things are passed away. You see, all things become new.

You know, this book becomes new. Why you wouldn't have thought of sitting, fiddling through these pages for a hundred pounds a week. Has something happened? Hallelujah.

Hallelujah. It has happened. Do you see this? You see, you're a new creation.

Something has taken place inside you. It's a new birth, and we'll come to that one night. And I want to tell you this.

There comes a new commandment into your being. Whether you love or not, you begin to love for what you didn't. See the old thing that was upset when Adam fell? How all the love begins to get its proper place.

First of all, you love the Lord, and then you love the Lord's people, and then you love the Lord's house, and then you love the Lord's Word, and then you love those who haven't got the Lord. Yeah. Comes into its own, doesn't it? And there's not only a new creation, and a new commandment, but you know you begin to walk a new course.

You're following after holiness. Oh, you'll never catch up with it. You'll never be perfectly, yet blamelessly, faultlessly holy.

No. But you're going along that course, you're following holiness. And you're following peace.

And you'll never catch up in it either. There'll always be somebody to really rattle you, and you've got to stand up and become her. See, I watched these boys with the masks on the other day, standing out with their guns and their new guns on the street.

Where was Mr. Mason with all these muscles then? When poor old Paisley took a stance, whether he was right or wrong, he hadn't a stick in his hand. But they had all the military in the north of Ireland out on the roads. My God, that new man would need to be hunted.

That sort of game won't do. Do we let these boys parade? And are we afraid to get the men out? And then if poor Paisley makes a blunder of any kind, all the army and all the jeeps that they can command for about three miles along the road waiting on them. And you know, if they went to Iraq, then they wouldn't fight booty or goose anyway.

It goes like a lamb. They never fight like that. I think it's a disgrace.

And I want to register that. You see, I seek peace. There's once or twice in life when I've got the feelings.

I'm stayed on my will. Don't you make any mistakes about that. When I think it's truth and fair, I shall fail.

Yes, I think God expects me to say it too. Oh, I'm following peace and holiness. But I'll hardly catch up on it while I'm here.

Look, let's get away from the creative man. And let's get away from the fallen man and the second man and the saved man. Let's get to the common man.

Let's go to 1 Corinthians and we're chapter 3. 1 Corinthians chapter 3. Now before we read the part of this chapter, I want to say that Paul is writing to the church of Corinth. Let's have a look at the opening verses of chapter 1. Chapter 1, verse 1. Paul. That's how he starts his letters.

How I love it. Not Dr. Paul. Not the very reverent Father Paul either.

Just Paul. Paul called to be an apostle of Jesus Christ through the will of God. And Sarpenes, our brother, unto the church of God make no mistake about it, which is a term for them that are saints as I did in Christ Jesus called saints.

The words to be are in italics I think in your book. They're just called saints. Now these people were really saints.

No doubt at all he's writing to the church. He's writing to them that are sanctified in Christ. He's writing to them who are the saints of God.

And this is what he said to them. Chapter 3 now. He says, and I brethren, and he uses that word to let you see that he knows they're really saints.

And I, brethren, could not speak unto you as unto spiritual but as unto carnal. Even as unto beds in Christ. I have fed you with milk and not with meat.

For hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal. For whereas there is among you envy and strife and divisions are ye not carnal walk of men.

You see, sometimes saved men become carnal men. That's something we need to be very careful about, you know. See this word carnal it's an old Greek word.

It's the Greek word parax. And more times it's rendered flesh. Carnal and flesh.

Though you have to be very careful with the word flesh. Because you remember that this book talks about the loss of the flesh. And you can see that if you go to examine them adultery and so on and so on.

And then this book talks about the sins of the flesh. And this book talks about he that is born of the flesh is flesh. But that's different.

You remember it says our Lord Jesus in the days of his flesh. You remember when he wrote again he says the spirit hath not flesh and bones. So when you use the word flesh you'll find it sometimes talking about your body.

Sometimes talking about your physical friend in the days of his flesh. Sometimes this word flesh means you're all carnal nature. That's why we call it the sins of the flesh.

See although we're saved tonight this is the thing we want to get a hold of. And we are a new creation. And old things are passed away and old things become new.

You know inside the same frame there's the old man. The old nature. The carnal fleshly nature is still there.

If you haven't found that out I would doubt that you're saved at all. Because you'll find the old man will want to do things you know. Yes.

Now it's easy to see the carnal nature. See what he said here. Verse 3 For ye are yet carnal for whereof there is among you envying.

See that's when you can see this old man can't you? There's envying and strife and divisions. You see we have an open meeting here in the morning at the table and we've got quite a number of able young and old preachers. We had a young fellow stood up on Sunday morning and preached.

Yes unto him who loved us and washed us from our sins in his own blood. And I've scarcely ever seen a young fellow do as well. Terribly well.

Now it's easy for other young fellows in the meeting to be envious of them. You're a fool if you are. Remember if God takes up a wheel out in the meeting and it's evitable to you that God is helping him and God is directing his thoughts and God is blessing him then you ask for grace to say hallelujah.

Because God will go on blessing them no matter about you. You see when I was coming up in the meeting at home and it was very evitable that God was blessing me. In fact it was more evitable to the people than it was to me.

I always felt a backward shy sort of character and didn't really know that God was helping me so much. But the pastor knew that he was annoyed of God's forgiveness. He said to the elders we must not let this fellow preach.

He's a far better preacher than I am. God helped the pastor to talk like that. He should be hung from the highest tree.

That's baloney to get on like that. Oh never let that happen. If that breaks your heart go and close your eyes and ask the Lord to give you grace.

That's calm. That's envy. They'll get you nowhere.

That's your old man. And you know this old man is ready to start war about the least little thing. Strength.

If you blow your nose wrong you're for it. There are all these people who just sit in meetings and they're pure miserable carnal critics. Just waiting for the first slip.

But when you preach for about 40 years you don't get too hoots about them. Don't worry me at all. I knock it into them.

I do you know deliberately. Oh yes. They don't put me off my sleep or anything like that.

I know that crowd. My dear friend You that would start trouble about nothing. You're carnal.

It's your old nature is your bother. That's what it is. It's flesh.

Easy now. It's false sense. Yes.

Whereas there is among you envy and strife and divisions. You know there's always people ready to split the meeting in two. If they could only get the clode after them.

Oh Paul warned the Ephesian elders. He says after my departure shall grievous wolves enter in among you not sparing the flock. And of your own selves shall men arise drawing away disciples after them.

That's the big idea. I need a promise to the Lord. You know I should die or brush the streets or go into poverty before I will split the meeting.

That's not a shepherd's job. I shall gladly go out like David on my bare feet not a bit of me. If legs have ever crossed your heart may God fight you.

If you would ever drive that leg so hard that you would split the meeting for your miserable ideas. You're a carnal creature. You see that that thing is put to death.

The flock is more important than you and I. Yes. You see this. Look let's go to 3rd John.

1st, 2nd, 3rd John. Sometimes you wonder why John penned these little letters. But I assure you there is much in them.

See 3rd John hasn't many verses mind you. Just 14. Here's what he penned in verse 9. I wrote unto the church.

He was writing to the church. But diatrophies who loveth to have preeminence among them receiveth us not. Wherefore if I come I will remember his deeds which he doeth preaching against us with malicious words.

And not content therewith neither doth he himself receive the brethren and forbid us them that would and cast us them out of the church. Well that's carnality at its worst. And I venture to say that there's hardly an assembly in the world that diatrophies have not appeared in sometimes.

My dear friend don't you be a diatrophy. You don't need to be the preeminent one you know. The Lord can bless a wee fellow in the backseat alright.

Yes you'll find that right through the Corinthian letter that Paul points out how carnality gets on. Now that's as far as we'll go this week. But next week now I want you to get the hold of this.

Because we're branching out now I've tried to do the man in a broad spectrum for you. You can see the creative man and then you can see the fallen man and then you can see the second man and then you can see the saved man and then you can see the carnal man. Now we want to sort of put the man on the table the theatrical table of the word of God and we want to dissect him now.

Now first of all I want to look at his conscience because when God made man he went straight into the age of conscience. Though the law didn't come to a bit of Israel law. Now the conscience is a part of man and it's very difficult.

And I would venture to say that unless you keep close to the word of God you will never get this exact. But I've done it out for you and the notes are ready and everything and we're going to look at the weakness of his conscience at times. And we're going to look at the hardness of his conscience.

Because you can have a steel conscience you know as with a hot iron. Then we're going to look at the activeness of his conscience and then we're going to go on with every detail concerning the conscience of man. So you see we're beginning to dissect and then we'll look at his spirit his soul and we'll go on from

there.

So you know where we go. Don't think we'll sing anymore. Where are you? How fair she is.

Bless her. Omnibarifita. She's just a school girl you know.

She goes to school and we're training her up and she's doing very well and we all love her and she's a great weasel and you couldn't upset her no matter what way you try. Yeah. You wouldn't tackle the big fella at the back would you? We'll sing one verse.

642. 642. Just the first verse.

642. When we walk with the Lord in the light of his word but the glory he sheds on our way when we do his good will he abides with us still and with all who will trust and obey. Just the first verse.

642 please. Dear Lord part us in thy fear and bless thy blessing for thy manship. Amen.

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