

## W\_67\_Genesis.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title of the Pleroma and is number five of the series. It is our custom in these meetings to read a portion of scripture together. If those of you who are using this recording would care to join us, would you just please switch off for a little while and read together with us? Hebrews Chapter one and two. This evening. Our study will be. Lonely. Concerning the place that Adam occupies in the outworking of this purpose. But we're not in the first instance going to deal with the question of whether he possessed an immortal soul or all those things that generally crop up when we speak of Adam, because you cannot get away from the fact when you read Hebrews one and two, or when you read Psalm eight that Adam is related. He doesn't stand there just alone. He's related to angels. The thing that you wouldn't expect. You're told. When the psalmist looked up to the heavens and said, What is man that thou art mindful of him? Or the son of man that thou visitest him? The first question or the first answer is he made him a little lower than the Angels. And the margin in Hebrews two says it wasn't a little lower in stature or in state, but for a little time he made him for a little time lower than the Angels. But in Hebrews one, we are told that Christ now, having been raised from the dead and seated at the right hand of the Father, he is much better than the angels.

[00:01:56] Well, of course he was infinitely above them altogether. But this is as the mediator. So you see. It's a link with something that's gone before. Adam was put into this world. But that wasn't the beginning of everything. So I have been looking at the whole purpose of the ages and in a measure, if you will just treat it decently, you could almost see a wonderful game of chess going on with angels and principalities and men. For the pieces on the board and for the ages and creation of the board of the wickets played. And there's an entity. All the way through the record of Scripture, you have the consciousness of an enemy. You don't get more than the third chapter of the Book of Genesis before you get an enemy, the serpent, and you do not leave that enemy, the serpent, until you get to the last book in the Bible. And there he's given his full title. That old serpent which is called the devil. That's Greek. And Satan. That's Hebrew. That's Old Testament and new. That's the one. And it seems as though you could almost picture the outworking of the purpose of the ages as though God made a first move. I do remember when we were looking at Genesis one, verse one, we came to see that it didn't really mean the first day of some calendar that God possessed in the beginning of

time, but it's rather as a beginning as the word is translated later on in the Old Testament.

[00:03:43] A firstfruits as a sort of firstfruits. God created the heavens and the earth in the beginning. But the first fruits is a pledge of a harvest yet to come. And the end of the age is the harvest. So now we got the beginning and the end. And we've got a heaven and earth at the other end, which doesn't stand in the strength merely of creation and might, but stands in the strength of redemption and love. So that's the goal to which God pressed, and that's how he started. But he didn't go straight forward. Unchecked. It's like the poet has said, the path of true love or the course of true love never did run smooth. I don't know whether you know anything about that, but I do a little bit. But it comes out all right at the end. Friends, they lived happily. I must have both passed out. Ever afterwards, we do our best. But as you see the outworking of the purpose, your conscious that there's another mighty power. Don't let's be little this enemy of God. When the when Michael the Archangel stood in the presence of Satan, he didn't bring a railing accusation. He said the Lord rebuked him. We don't do any good to the purpose of truth, to just describe him as hoofs and horns and that sort of thing.

[00:05:05] That's all playing in his hands. And you can see that there was something that Satan did as a countermove, and that was Genesis one, verse two. As a consequence, and this earth, which was destined to be a beautiful place and will be but suddenly spoiled. Darkness was upon the face of the deep. And then there's a counter move on the part of God. He prepared this world which had suffered just in those six days. It wasn't creation. It was preparing again. And he put Adam. On side. Now, I'm not going to say that there wasn't anybody else on the earth before, Adam. Because as I said to one of the friends in this meeting some time ago, the themes that I don't know would fill the British Museum. I did say to him I knew what the Albert Hall as well, and he thought I was complimenting him. I edged out the way quickly. But I don't know. But I do know from the testimony of Scripture that however many different orders of being were on this earth before man. Adam was a special creation and was made in the likeness and the image of his maker. And that's the distinctive thing. And he was put in the garden for a certain purpose. All said Satan. That's the one that's going to be the sort of thread. That's the one through which this is going to come.

[00:06:41] So he made his move. And he tempted that man to his destruction. And then. God. Took a piece from the back of the board and went. Minus. And that was that before the foundation of the earth, Christ had been verily foreordained to be a redeemer. Are really going to do. Man was expecting to be condemned on that day. Instead of that, he was given a reprieve and told he got to work for his bread till 900 and something years passed and he died at the end. Oh yes. Satan overshot himself again and all the way down. You see, he put Christ on the cross and he buried him in the tomb. That was a master stroke, wasn't he? And God raised him from the dead to die no more. And one day the last move is going to be made. Check. Finish. Finish. And the hallelujahs will go up. And at long last, the purpose of the ages will be reached. When I hope I'll be forgiven. If that sounds as though I'm trifling, I'm not. Today. On this evening, we'll turn our attention to this story and we'll notice that there is a word waiting for us in Genesis one, which carries with it the thought of we're trying to show that the creation of Adam and the placing him on the earth was definitely a part of this approach to the full name. The fullness is yet to come, and there's only one.

[00:08:22] Who has that fullness in his control. That's Christ. All others are types and shadows of him. And I call them. I hope they'll forgive me. I call them fillings. I know it sounds a bit like dentistry, but they're just fillings or stopgaps. Now, when Adam was placed upon the earth, we are told by wrote in Romans chapter five that he, Adam was a figure of him that was to come. We are told in one Corinthians 15 that there is the first man and the last man. There's the first Adam and the second. So that Christ was envisaged in the Garden of Eden, although he may not have been very clear at the moment to those at the time, but that's what the Scripture says. So now we have the first move on the part of God for the carrying on this purpose, and that is this man. And you notice in chapter one, I think we might read verse 26 and God said, Let us make man in our image. And it's not without purpose that there's a change in the approach to this subject. God didn't say, Let us make beasts of the field. He didn't say, Let us make sun, moon and stars. No, but he stops when he comes to man. The first time we read these words, let us make man. In our image after our likeness. Two words. Image. Now, let's come down the story for a minute and think of the image that Nebuchadnezzar dreamed about head of gold and silver and brass and so on.

[00:10:09] Now, that symbolized Gentile dominion. But Nebuchadnezzar wasn't such a fool as to think that's exactly what Gentile Dominion looks like. Oh, no. He only

symbolized it and then was made in the image of God. But he didn't look like God. God doesn't look like a man. But just as God had dominion, surely. So he gave a limited dominion to that man. And then he was made in the likeness. And you see, the two words come with regard to our hope at the end. God has determined that all the believers in Christ will one day be conformed to the image of his son. And they're going to reach that position in resurrection. For they say, I shall be satisfied when I awake with his likeness. So they've got the two words and we may have to go into this a bit more intimately presently. Now we read the very first thing that followed and let them have dominion. See, the very first thing that he said concerning Adam was Dominion and Dominion over the limited creation that was then as a result of the six days before. Let them have dominion over the fish of the sea, over the fowl, of the air, over the cattle, over all the earth and over every creeping thing that creepeth upon the earth. And isn't it remarkable when God handed over to Nebuchadnezzar Gentile dominion? Have you noticed? He didn't really say I give you dominion when however means well.

[00:11:43] But he also said, I also give you dominion over the beast of the field and the fowl of the air. Well, he could never, never, never exercised it, but God could give him nothing less. That's what God always has to give. That's what He's going to give to his son. Complete universal dominion in a vast asset still. But Adam was foreshadowing that. So we have God created man in his own image, in the image of God created He him male and female created he them. We'll go into the question about whether there were two different atoms and two different eves if it's necessary presently. But there they are both envisaged as together and exercising this dominion together. And God bless them. And God said unto them, Be fruitful and multiply and replenish the earth and subdue it. Now that word replenish is actually translated fully. In the Old Testament. In another passage, here is the one who is now going to be the first step in their bringing about the fullness that God has in view, all in maybe six or 7 or 8000 years. We don't know how long after. But coming. Well, now I think we can help ourselves if instead of having the vast thing in front of us, we get a little smaller picture which is repeated in the Book of Genesis. We come along the story and there's a man who steps out of an ark, just himself and his little family, eight of them.

[00:13:21] And God said to that man, replenish the earth. He said to Noah the same that he said to Adam. So Noah is one that picks up the thread and carries it on. Now, what caused? What was there that took place that made it necessary for God to say all over

again to another person, to Noah, all the sons of God, and made an invasion. They brought about such chaos on the earth and the whole world was corrupted. That was Satan's countermove. And so God brought this one man through and started again. Well, don't you see that just as Noah As in the background, a flood. So Adam had in the background the great deep. And just as Noah had a flood, which was brought about because of satanic intrusion. So Adam had a deep that was Oh, now it doesn't say a word about angels or anything in Genesis one, verse two. But when we examined the use of those words without form and void. Do you remember in Jeremiah four that it speaks about the days of the Lord's vengeance, where he speaks about the earth and the being without form and void? Or do you remember in Isaiah 34 when it says these be the days of his vengeance when it speaks about without form and void? In that chapter, the two places in the Old Testament where without form and void come together.

[00:14:56] They're the only two in both places. It's got the word vengeance. Well, that's not creation. That's something that's happened that needs to be dealt with drastically. So I think we can say that there was something that took place. Before whatever man was created that was spiritual or angelic in its nature that brought about that judgment. And it was repeated on a smaller scale and brought about a similar one in the days of Noah. And then we find the next move. This is a city built. And a kingdom started. And God chooses one end and says, I'll make of you a great nation. And he's associated with another city or he goes on all the way down like that, you see. Well, let's look a little bit closely at this thought that. Net. Is in some measure related to angels. In what way should we go back to the passage we read in Hebrews chapter two? Hebrews Chapter two. In verse five, we read for unto the Angels. Had he not put in subjection the world to come whereof we speak. It's a strange piece to put in, isn't it? Because we wouldn't quite know that the Angels ever had any dominion. It's a sort of a statement made as though it's there. But. But he says this is a part of the story. There's an age to come that I'm speaking about, said Paul. I'm speaking about a period that's coming. Well, when that comes, angels will be set aside.

[00:16:54] Angels are not going to have dominion there. But look, in this chapter earlier, the earlier verses. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast. That would save me. If you turn to Galatians chapter three, you'll

get a further statement. Galatians Chapter three. Here the apostle. He says verse 19. Wherefore then service and all. It was added because of transgressions till the seed should come to whom the promise was made. And it was ordained by angels in the hand of a mediator. So now we've got Galatians and we've got Hebrews two, and we'll have one more. We'll have the speech of Stephen. In the seventh chapter of the Acts of the Apostles. Where he says in verse 53, You have received the law by the disposition of angels and have not kept it. So when it says Moses went up into the Mount Sinai and the tables of stone were written by the finger of God. Well, the finger of God were angels. They were his ministers, libraries, agents. And the law was given to Moses through the ministration and mediation of angels. So there has been a rule by angels even since men have been here, Satan and all the way down Israel's history. Angels keep appearing. They are. Abraham speaks to them. They are there wrestling with Jacob.

[00:18:51] They come right through the New Testament. They announce the birth of Christ. They set Peter free from prison. Angels. And I suddenly stopped. No, no. Angels mentioned in connection with my hope. Principalities and powers are there, but they're a different order. But angels belong to the people of Israel and they're crammed into this epistle to the Hebrews. So now we see that there has been a rule. But now if that's the case, that has been a rule since the days of Moses, there might have been a rule earlier, but not there. So when Adam was put on the earth. The psalmist tells us, and it's quoted in the New Testament, that he was made for a little lower than the Angels. Political. Well, now the angels were back behind Adam, so Moses is out of it now. This is going back earlier. So the next question is. What can we find out about these angels? Well, we did suggest just now that the smaller picture in the days of Noah may help us. And you're told they're about the Sons of God. Well, there's more than one interpretation of that passage. One package is that the true Sons of Adam through Seth, they got tangled up with the daughters of I don't know who Cain or someone. But that doesn't seem to fit. That doesn't seem to fit. And you do you remember that the title Sons of God are actually given to those who are angels.

[00:20:33] So we'll see for ourselves, shall we? And we'll find the first references in Job 38, verse seven. Job 38, verse seven. Now, Job was a man. And when God challenged him and said to him, Were you there when I laid the foundations of the earth? Well, Job would have to say, no, no, Joe wasn't. And I think we can all agree

that no, man, so far as we understand, mankind could possibly have been there when God laid the foundations of the earth. In all those ages back. But it says here in Job 38. When the morning stars. Verse seven. When the morning stars sang together and all the sons of God shouted for joy. Well, I guess that's a figure of speech that we've got to now interpret. It does look as though there were some dealings. Who there at the beginning could share in the joy of this creation that was now being brought into existence. Of course, you say, Well, they may. They must have been there before. Well, have you ever thought of this? If it says in the beginning God created the heavens. Well, before he created the heavens. They weren't there, were they? Well, where was God? You. You don't know. Neither do I. But don't you see, we mustn't limit God to our present creation, however vast it is. So we have here these spiritual beings, these sons of God. They shouted for joy when the foundation of the earth was laid.

[00:22:16] Now, in this same book of job, in the first chapter, we have another way in which the Sons of God are mentioned, which make it seem as though they cannot refer to ordinary human beings. What it says in verse six of chapter one. Now, there was a day when the Sons of God came to present themselves before the Lord and Satan came among. Hey, guys. So here we have Sons of God and Satan. Coming before the Lord and you know how Satan. Argued about job and said, You give me a chance and I'll show you whether he serves God for naught. And he was given liberty to pack everything he had except his life that God would not give over. Thank God for that. So here we've got a suggestion that these sons of God were of the angelic order. Now, when the Hebrews came along to translate their Bible out of the language which they spoke and put it into Greek, they didn't put signs of God. They put Angeloi angels straight away. So we've got to say, well, they didn't know what they were talking about or that. Strange, isn't it? Men who write back in those days were taking their own Bible and putting it into a language for the Greeks to understand. They didn't say signs of God. They said, Ain't you? So, so far as they were concerned, they believed that these sons of God who shouted for joy and these sons of God associated with Satan were angels.

[00:23:48] What I did see whether there's a possibility that angels. Help. You know that there are statements that we'll make make sure. Supposing we turn to Jude straight away as a sample. The epistle of Jude. He says. Verse side. I will therefore put you in remembrance. Though ye once knew this how that the Lord, having saved the people

out of the land of Egypt afterward destroyed them, that they did not. And the angels, which kept not their first estate but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. And then he goes on to speak about Sodom and Gomorrah. Well, then, in a very awful context. Are they? Angels which kept not their first estate. So there was a possibility there that angels fell. Now some. Oh, then you go further on and. We read the passage I quoted from memory verse nine. Yet Michael the Archangel, while contending with the devil he disputed about the body of Moses Durst, not bring against him a railing accusation, but said the Lord rebuked him. So there we have angels that fell, and yet the archangel nevertheless remembering that Satan was no person to trifle with. Wouldn't you get other passages? About falling into despair and condemnation of the devil. Speaking about pride. So that it seems as though there are a good many passages of scripture that can be brought together to associate Satan and angels in a fall.

[00:26:06] And if we come to the Book of Revelation, which is the other end of the story, we find that that is so at the end. Chapter 12. The set and there was war in heaven. Michael and his angels fought against the dragon. And the dragon fought against his angels and prevailed. Not. Neither was their place found any more in heaven. And the great dragon was cast out. That old serpent called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. So there we have it. The one end of the book, the Book of Revelation, Angels and Satan, associated with a rebellion, a war. And by being cast out. We find if we go to. And we should have to come to this passage from another angle later. If we come to Ezekiel chapter 28, we'll just touch upon it here. We must go into it more intimately later. Chapter 28. We have a wonderful being. Verse 11. Moreover, the word of the Lord came unto me saying, Son of man, take up a lamentation upon the King of Tyrus and say unto him, thus saith the Lord God. Thou sealest up the sum full of wisdom and perfect in beauty. Well, however much we may think of ourselves, I don't think any ordinary son of man would ever be spoken of by God as sealing up the sum and perfect in beauty.

[00:27:50] That's the way in which God speaks of this particular one who is called the King of Tyre. Then he says to him, Thou hast been in Eden. The Garden of God. What if we're going to take that to mean what it says? We go back to the Eden, the Garden of God, and we say now. God walked in the garden. Adam was in the garden. Eve was in



the garden. And nobody else? Oh, yes, there was. There was the serpent. And the serpent is called the Nahash. The Shining one. This says Thou wast Thou hast been in Eden. The Garden of God. Every precious stone was thy covering. And we have a whole list of precious stones. Magnificent. And then we are told. Thou art the anointed cherub that covers. I will. We are dealing with the place of the cherubim occupy. In the scheme of things, we should have to deal with this more. But surely we have got some person here which is not just an ordinary son of Adam. We've got here a supernatural being and we are told that because he profaned. An iniquity was found in him. And ultimately it says in verse 16, by the multitude of thy merchandise, they have filled the midst of thee with violence and thou has sinned. Therefore, I will cast thee as profane out of the mountain of God, and I will destroy the covering cherub from the midst of the stones of fire.

[00:29:21] Thou hast defiled thy sanctuaries. Verse 18. So he was to do with holy heaths as a gem. You would expect he would be. And this looks as though it's one of the many symbols in the scriptures to give us a little light upon that tremendous fall and being. Who is called the devil and Satan. And it looks as though at the beginning he held high office very near to the throne of God. And you know that the wheel turned does it full circle. What has been shall be. Hebrews one says when he again bring it the only begotten into the world. He says, Let all the angels of God worship him. When he brought the only begotten into the world at the beginning and said, Let all the angels of God worship him was a rebellion on the part of some. Are guessing. It looks as though there may be. There are some angels which are called elect. Left you. And there are some angels that fell. If you ask me why God made the distinction, I don't know. But the straight statement is there. And when we come to the human, it's the same. There are some who are definitely said to be elect. And that's with our lesson that fall. And if you ask why. Who's going to ask? We already dealing with God is redeemed. Well, we come back now to the earlier passage back into Genesis, and we begin to feel that we must know a little bit more if we're going to be well taught as to these.

[00:31:09] Angels. I said just now that the Sons of God were thus translated. And I think you might like to get another passage. Deuteronomy 32. Verse eight. Despite this, you won't find in your authorized version. When the most high divided of the nations their inheritance. When he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. The translation which is given. In the.

Rabbinical comments as when he separated the angels. Where we've got Sons of Adam. Angels. And you want to have a Jewish mind to sort of stay there. Why? Well, all the nations all the nations had an angel. Separated by God or separated by Satan. You get that in Book of Daniel? In the Book of Daniel. I keep on telling you to package and package. Well, I'll spare you, but I think, you know, the package in the book of Daniel will have this statement in Daniel 12. Michael is the chief prince that stands for the People of Israel. And when Michael stands up, there's to be a resurrection. So when one the selonians fall, it fulfilled. It's Michael. The voice of the archangel. Are the dead in Christ shall rise first. So that second coming in one Thessalonians four is intimately connected with the people of Israel. For the voice of the archangel indicates that Michael is present.

[00:33:04] Well, that's one thing. Now, in Daniel ten, we are told that an angel was sent by God. To speak to Daniel. And Daniel was in agony of mind and praying, and no answer came. And the reason is this, that that divine messenger sent by God was intercepted by the prince. Of Persia now, not by a man. And he couldn't get through until Michael the Archangel. Came to his rescue. 21 days, the Prince of Persia withstood the angel of a sent to Daniel. And then he says, Now I've done with him. I'm now going to deal with the prince of Greece. Said Michael the archangel. He has a veil moved for a moment. Satan had his angel to watch over his interests in the court of the King of Persia and the Court of the King of Greece. And God had his angel Michael, to watch over the interests of his people, for he stood for the children of Israel. And you see, that's all it says. It doesn't say anymore. But I cannot believe that Satan has only got his emissary at the Court of Persia and the Court of Greece, and he doesn't bother about having one in England or the United States or in Russia. He's got them right enough. He's got his finger, He got all his emissaries. And that's the reason why he got all this baffling inability for men to bring about the desires of their heart. They cannot do it because nothing that they can and nothing they say is secret.

[00:34:47] You may have a secret session and all the doors locked and you got men standing all around with bayonets fixed. But how are you going to keep principalities and powers and the angels that serve the evil one out? They know. And before you can start, they know what they're doing there. And the book of the Revelation speaks about these evil spirits like frogs who go out to gather the kings of the earth to battle. All they work them all up and the kings of the earth think they're out on a fine line. They don't

know they're being misled by the evil one. As you see, this background has got to be visualized a little bit. I don't want to overdo it, but it's an opportunity that we ought to seize to become a little bit acquainted with the fact that there has been a fall. There is an antagonist in the spiritual realm. Well, now, of course, there are angels that are associated with the purpose of God. All the angels didn't fail. Blessed be God. And. You remember in the days of. Elijah? Or was it Elijah? When the young man was rather afraid because of the surrounding army and the prophet said, O Lord, open the young man's eyes. I then he saw that there were greater in the hills, invisible to the human eye. Greater who were for us than those who were against us.

[00:36:08] But that may be still the same. Although angels do not figure in our calling. Well, now, let's just then, for the last few minutes. Run through a few passages of Scripture which will bring before us a few outstanding features with regard to angels. As we've had to touch upon them, we might as well just finish by knowing a little more. There's more than one word in the Old Testament. Translated Angel. But the only one that we are concerned about is the word Malak. And you already know it because the last book in the Old Testament called Malachi contains the very words My messenger. You remember my messenger, Malachi? I am On the end is a possessive case. And Malak is the word angel. So it's my angel. An angel is a messenger. But a peculiar messenger. A messenger that is belonging to the spiritual world. He maketh his angels, spirits and his messengers. A flame of fire. They don't work to rule and go slow. The Aedicle was a marvel to see the way we should return. Like a flash of lightning. As God as his minister. That do his will. As one little passage here in the Book of Job are just mentioned to you. It doesn't it doesn't provide very much in the way of light, but I think you'll be glad to know. Job 40, verse 19. I'm going to give you another translation. First of all, we read it. It is about this Leviathan.

[00:37:57] He is the chief of the ways of God. He hath made he that made him can make his sword to approach unto him. Surely the mountains bring forth food where all the beasts of the field play. And there is a translation. Which has a peculiar statement in it. I'd have to go into it a bit more intimately if you wish, later. But I just noticed this, that this leviathan. He him to be played with by his angels. So the strange thought is it? We give folks toys and pigs to play with. All grown up people do. They go out knocking balls about and so on. And even. Embedded in that bit about this leviathan, this terrific monster that swirls about in the deep is given him to his angels. The flying. I wouldn't

say it's not possible, but it doesn't cut any ice. It's one of those things we just throw in and leave it. Now, what about these angels? Well, we are told in Psalm 104, verse four, concerning them. The birds words are quoted in the New Testament, but I wanted them from the old who makes his angels spirits. His ministers a flame of fire who laid the foundations of the earth. You see, they're both in Hebrews. How did they put the other order in Hebrews? Or thou? Lord in the beginning has laid the foundations of the earth. And he makes his angels, spirits and his ministers a flame of fire. So we've got that statement both in Old Testament and in New.

[00:39:57] And then we find in the scriptures over and over again evidence of the vast number of the angelic world. Just take a passage well known to us all in Luke's Gospel. Chapter 213. And suddenly there was, with the angel, a multitude of the heavenly Host. These are holy myriads. Myriads. And we get them again in in Matthew 2653 a suggestion of their great number. Matthew 2653. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than 12 legions of angels. And you can remember many another passage where it piles on the number. And then. Might is associated with angels. Angels are very different from those that you get on Christmas cards. Long, white flowing robes and wings and so on. Angelic appearance. People say, Oh, what's an angelic appearance? Let's ask Daniel. Can you. What did you feel like when you suddenly saw an angel? Scripture say. All my comeliness turn to corruption and I fell on my face as one dead. That's what it means to see an angel. So they're not like lovely young women floating about night nightgowns. Not a bit of it. It's struck that man pretty well dead. The angels, do you imagine? Millions of. That God has his command. Can you conceive of what a battle must be like between Michael and his angels and the devil and his angels? That's no slight thing, is it? Do you wonder that we go through all sorts of experiences here? The wonder is we don't go through more.

[00:42:02] We're in a battleground for it. This earth has been a battlefield since the beginning of time, and it's not over yet. One day it's going to be completely delivered. One day it's going to emerge as God intended. That we're in the midst of a battle yet. And so one here and or one there gets caught and one here has to be suffering privation and so on. And we don't quite know all the reasons why any more than we do on an ordinary battle. But it's here, sure enough, and we're exhorted over and over again to stand fast and hold fast than we have in two Thessalonians Chapter one when the Lord comes with His mighty angels in flaming Fire. That's a terrific thought, isn't it?

Taking vengeance on them that know not God. And as we've already said, both in Daniel, 12 and in Jude, we have Michael the archangel, the one that stands for the Children of Israel. And then they have a series of ranks and Peter puts them for us in one. Peter 322. One. Peter 322. Speaking of Christ who is gone into heaven and is on the right hand of God. Angels and authorities and powers being made subject unto Him. Angels, authorities and powers. Now these angels are spirits. And yet whenever they have been seen by men. They have been mistaken for men sometimes.

[00:43:42] When. Daniel. Was visited by three. He just ordered the meal to be got ready for them. He didn't know at the time that he had an angelic visit. And the New Testament says now you practice hospitality. For some and entertained angels unaware. For. Sometimes you see they just look like men. And apparently when they sat down, they were able to eat the meal that Abraham provided. He didn't say, Well, what's the matter with it? Why aren't you eating it, Huh? And even the risen Christ after he was raised from the dead. To demonstrate that he was not a phantom. That he was real. Handle me and see a spirit hath not flesh and bones as you see me have. Have you got anything to eat? He didn't want anything to eat. But what have you got? What is all. All we've got left is a bit left over from our lunch. A bit of broiled fish and a honeycomb. Right. Good enough to demonstrate that it was real. You see? When Paul is describing the resurrection body, he says there is a natural body. Well, we understand that, but there is a spiritual body. Now, most of us have been brought up with the idea that that which is a spirit is sort of a thin, spooky thing that you could. Poke your finger through it and it wouldn't make any difference. No. It says there is a spiritual body and he made every body fit according to his calling.

[00:45:17] Different seeds he gives to everyone his own body. So also is the resurrection. And we are told that we're going to be like him. And he demonstrated that he wasn't merely a spirit. He demonstrated that appear to be like him. So there's no reason to believe that angels and the spiritual world are just a lot of clouds all floating about and you can't see beginning, middle or end. That we have to admit that it's wise to admit that we know not what we shall be. We do not know with what body we come. That's still left in the hand of God. And then over and over again. These angels are likened to stars. A revelation. Chapter nine and one. Is one instance. And the fifth angel sounded and I saw a star fall from heaven unto the earth. What do you say? Well, that was only a falling star. And to him was given the key of the bottomless pit. And he

opened it. Well, it must be something more than a star. And in the first chapter, the stars are the angels. At 730 and then again in chapter 12, verse four. This dragon. His tail drew the third part of the stars of heaven and did cast them to the earth. The stars of heaven. Elsewhere. We are told that the angels are associated with this dragon. Fallen angels. So that we are not surprised to discover that they are often referred to as the stars.

[00:47:10] Well, now let's come back and see how far we've progressed. Looking at this chart now to see more or less where we are and what we've arrived at the outset, the outside passage right at the beginning and the outside of that end is the beginning and end of all things. That's the first verse of Genesis, and that's the last one of revelation. The first one is the creation of heaven and earth in the beginning. And the other end is I saw a new heaven and a new earth. At the other end and in between are all the steps that are led to attaining that goal. But any amount of them baffled and baffled. Get. It has to be covered now. Immediately after the creation in the first genesis, we have the first black patch. That's Genesis one, verse two. And the earth became without form and void. And darkness was upon the face of the deep. Then God's move. His countermove is Genesis one and two. And he said, Behold, it's very good for six days preparation of this earth, a man placed upon it. And now. We might, but he wasn't allowed to wait long. He wasn't in the Garden of Eden long. As far as we gather from the story before, there's another black patch. And sin enters into the world and death by sin. And tell the next one is Paradise Lost? Paradise Lost. And then we have another invasion.

[00:48:51] And we get the earth so corrupt that Noah and the flood and again, he is replenish the earth like we had down here in Adam, replenish the earth. And so he goes on like the way through until at last blessed be God. We run our eye along here and we find paradise lost. And we come to the other end in chapter 22 of Revelation, and we see the river of water of life and the trees bearing their fruits. And we got paradise restored. Oh, it's coming, friend. It's coming right. Right around. But only in God's good time. And because we are creatures of time and so limited, we sometimes get weary of waiting. Let us remember that God is called the God of patience. And he if he is longsuffering and waits patiently, we can't do less. Surely. And we're very conscious that in meetings like this, there's such a tremendous amount to get in before you get anywhere that it doesn't seem to be a contribution. The only thing I can hope is that if we can just endure it week after week a little bit longer, we'll gradually see the pattern

beginning to shape itself. It's no good me saying, Well, that's all we need to know about Adam because there's much more to say about him. But until we leave Adam, we haven't got even the first boundary over. So let's be patient. And I hope that as God gives me strength and I get over these little limitations under which I'm working, that I'll be able to take the meetings. More clearly or successfully than perhaps I ever seen.