

W127_Cain_And_Abel.mp3

[00:00:02] This is a recording made in the Chapel of the Open book of a series which is entitled Something like This. Coming events cast their shadows before, and we're looking at outstanding characters in the Bible as types to guide us in our appreciation of the outworking of redemption. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read with us? Matthew 13 verses 1 to 43. It would not be possible in a meeting of this character and the time we have at our disposal to attempt to explain in any measure the importance and the peculiar character of these parables of Matthew 13. I think most of us have got beyond the idea that they were addresses in order that the simplest person could understand the way of salvation. There is no way of salvation in them, and they are definitely expressed so that only a few should understand and the rest were blinded. John the Baptist came proclaiming The kingdom of heaven was at hand. Our savior continued. He confirmed it by signs and miracles. And then they rejected him. And to a favored few only he told the mysteries of the Kingdom of Heaven. These are not the kingdom of heaven in its broad outline. This is the mystery side of it. And in the Bible you'll generally find a mystery is because an enemy has been at work and it's something that God has hidden and revealed at the last moment in order to counter check the enemy's movement.

[00:01:55] The one verse that I want to pick out and ask you to notice, because it will color our approach to the second of our studies this evening is in verse. Um. Well, where is it? Oh, yes. Verse 38. The field is the world. The good seed are the children of the kingdom. But the tares are the children of the wicked one. You see, in the first parable, the good seed was sown was the Word of God, the word of the kingdom, the scriptures, the Gospel, so that the Lord could use the sowing of seed for preaching the gospel. But then He alters it. And we must face the fact that in the same set of parables, he alters the sowing of the seed not to preaching truth. He definitely says that the good seed are the children of the kingdom and the tares are the children of the wicked one. But if you say, Well, I object to that, I say, friend, you're objecting to what he said. He doesn't. You're not objecting to me. You may object to my interpretation of it, certainly. But on the face of it, we've got to notice here that he definitely said there were two seeds. One was sown by God, one was sown by the devil.

[00:03:20] The one sown by God are called his seed, and the one sown by the devil are his seed. Then secondly, tares is too wide a term with the authorized version was translated. It may have been a common word that meant weeds of any sort, but most of us know that tares are a leguminous plant, and nobody in his senses would mistake a sweet pea for a wheat or a barley head. I don't expect. But this was so near. This was a bastard wheat. This was so near that no farmer in Israel would venture to say which was the true and which was the false until the harvest was gathered. And then they know. Now, isn't that exactly what we find? The tactics of the evil one from the very beginning. He doesn't originate anything, but his countermove is a counterfeit. A counterfeit? If God says When you build for me, you stone. He says, Here's the tower. They had brick for stone. You see, just as you walk with a counterfeit, if there's a gospel which is of God, then there's a gospel which is a false one. Another gospel. If there's a Christ of God, there's an Antichrist, a false one, all the way down from the beginning to the end. It's move and countermove. And that is the reason why God did not reveal all his purpose. That is the reason why certain things are said to be mysteries or secrets.

[00:04:57] Because when the evil one has made his move and thought that he's stopped the purpose of God, he wakes up to discover he's only implemented another part that he didn't know anything of. And God has taken the wise in his own foolishness and will do so to the time of the end. Well, now, I said I wouldn't say a word about Matthew 13, so I'd better just go on and get back to the Book of Genesis. But we shall have to consider this bearing of Matthew 13 on our subject presently. We go back to the Book of Genesis. In our first study, we look naturally at the first man, Adam and I mentioned to you a little, although we say the first man, and rightly so, it does not say in the scripture that he was the first man that was ever created. I don't think we can shut our eyes and we're right to shut our eyes to the abounding evidence in the earth that there were at least man like creatures on the earth. Any amount of years long before Adam's time. But the Bible is not concerned about that. The Bible does tell you that there was a habitable world that was ruled over by principalities and powers and fallen angels and all that world apparently perished in Genesis one, verse two. Well, now the time has come and the Bible starts its record with redemption and nothing more.

[00:06:24] The time has come for God to put his first move. I don't want to be irreverent, but it's like a game of chess. There's the first move taken by the master hand of God, and he puts a man into it, into a garden. And he calls that man Adam, whose name, as

far as I interpret it, means likeness. The likeness of him that was yet to come. There's at the moment Satan, who was already a fallen, being already fallen for the serpent, comes into the garden as a fallen, being not created by God. At that time he saw a challenge. He saw the one that was apparently destined if he allowed it to go to wreck his plan of rebellion and usurpation. And so he made his move. And his move was not only the temptation of Eve and the fall of man, but his move is exhibited also in the first child that was born into this present world. What a shocking, awful thought, isn't it? A wonderful thing for a little child to enter into this present life, especially if it enters into a family of love and enlightenment. A miracle has happened, and you can understand the heart of Eve when she expressed herself, as she did in Chapter four. Of course, a word had been said in Genesis three, upon which apparently Satan had started his move. God left. Left us with no uncertainty that there was a conflict.

[00:08:02] A conflict had started. And in verse 15, he said, And I will put enmity between thee and the woman. I will put enmity between thee and the woman and between thy seed and her seed. And some may say that is exclusive to Christ. The woman seat. So in order to rebut that, I will quote scripture. And then, of course, as I say, if you don't believe that, well, I'm sorry for you, but it's not my opinion. Romans The 16th chapter, verse 20, and the God of peace shall bruise Satan under your feet shortly. Romans 16, verse 20. Now, Christ had already died and been bruised and risen again by the time Paul wrote those words. And yet he refers to Genesis 315. The God of peace shall bruise Satan and beat your feet. So the seed of the woman includes the Redeemer and his people. And then we have the seed of the serpent. Thy seed, it shall bruise thy head. Thou shalt bruise his heel. One was fatal and the other was not so fatal because there was resurrection and triumph afterwards, but not so with the wicked one. And so we come to chapter four, where we have this verse of Cain mentioned in the Scriptures. And Adam knew his wife. And she conceived and Bear came and said, I have gotten a man from the Lord. And she again bear his brother Abel. I want you to notice that it doesn't say.

[00:09:52] And Adam knew his wife. And she conceived the and being able. It's in the job is born it as an Adam knew his wife again and she bear a son and the rabbis have noticed this in their comments and they maintain that the teaching of Genesis four verses one and two is that Cain and Abel were twins. And you know that a good many twins in the scriptures when there's a development of God's purpose. They think of

Esau and Jacob and, you know, in the very signs of the Zodiac, there's one constellation called the Twins. Or they're they're there's something about it you've got to watch. That is to say, I'm not going to be a bit guarded in my language. I know that is to say that if if Cain and Abel were twins and if there been any interference by the wicked one at the source of life, and I'm talking about what I don't know anything about friends in this way, only what I gather from the book. If by any chance he was able to interfere with the source of life. And so it could be possible in a way that we could only dimly understand, Cain was of that wicked one, as it says in the New Testament. And then the other child is born at the same time. The parents wouldn't be quite aware of what might have happened. It's a bit vague, isn't it? Will you notice that as soon as soon as man and woman had transgressed the prohibition of God in the garden, the very first thing that happens to them is they're ashamed of their nakedness.

[00:11:34] Say so. And they attempt to cover themselves. And then the very first thing that God says to the woman is not dying. Thou shalt die. But I will multiply your sorrow and conception bearing of children. Now, why all that? Why? Because you're only told a little bit about it. But you left to realize that here is something at the very beginning. Satan, the enemy of stone. He stares. And here they are together. Kane says the first epistle of John Kane is of that wicked one. And our savior who what he was truthful and just and didn't mince matters when it was a matter of speaking about evil. He would never have said an untruth in the sort of excess of feeling, he said to those people of his own day who were descendants of Abraham. He said, You are of your father, the devil. Well, I don't think anybody will be justified in calling a fellow creature who was as much a child of Adam as anybody else, an ordinary son of man. I don't think any of us would be justified in calling somebody else a child of the devil. And now say you didn't use words without balance and meaning and truth. So you see, we've got a hint of it here.

[00:13:06] You've got a hint of it in the parables. You've got a word in the Epistles. You've got our Savior's word in John. You begin to say to yourself, Well, it's a strange subject. But it may be true. Again, you remember in Genesis six when it says the Sons of God saw the daughters of men, that they were fair? And the result of their marriage was there were giants in the earth. Giants in the earth. And if you doubt whether they were judged or told how many cubits high they stood and how they terrified the Israelites because of their stature. Now, for a person to merely interpret Genesis six that some good men married some bad women. Well, they're doing it all day long, but we

don't get giants walking about like that, you see? It won't do. And you remember that there are scripture that says that the angels, which kept not their first estate and left their own habitation. Now that word habitation is Italian. And that word Italian is definitely used in two Corinthians five as the resurrection body of the child of God. They left their own body and took on another one. And by so doing, they were able to so tear into the earth. And it's come down through all the mythologies of the world. Why Greek mythology is filled with the interrelationship of mortals and immortals and then their half breed progeny. Even Achilles was vulnerable in the heel.

[00:14:39] You remember his mother dipped him and he was wounded in the heel. All these things reminiscent of the truth that have been uttered. What? Alex Can't take a little bit closer view of this. Chapter four, verse one. She conceived and bare Cain. Last week we discussed the meaning of the word Adam. And instead of adopting the general interpretation, it means the earth or red Earth. We drew attention to Genesis 126, where the word Adam comes first of all in the Hebrew, and that the word demas. Which is the word likeness, gives you the same root word as the word Adam. Which is his name. We would imagine that if God gave the name Adam to that man, it would have a distinctive meaning. There he is. The likeness of him. Who is the image of God? And the Romans five says that Adam was the figure of him that was to come. And one Corinthians 15 says the first man And the second man. The first man, Adam, The last Adam. There they are. Well, now this next man comes on the scene, the first child to be born. And the mother knows that God had promised her. That she should be the mother of the deliverer. There will be a conflict, certainly, But he would be the triumphant deliverer. Can you blame her? She hadn't got books to read. She couldn't attend Bible studies conducted by me for to put her right.

[00:16:15] You see, she never heard a tape recording of anything I said. Friends, don't go back to the days, won't you? A pair of innocence. In spite of the fact that God spoke to them. Here are nothing to fall back upon. They were a prey to this mighty, wonderful, wise and evil spirit. And so she looked at this tiny little mite, the first child born into the world, and she says, I've got him. Now, that doesn't sound very classical, does it? But the word cane, the word cane could be spelt with a G. And you've got the translation of the Hebrew word I have gained. And now the strange thing is, every time this word occurs in the book of Genesis after this, it's always translated by the word two, by two, by something. It's wonderful. To buy something. What sort of bargain took place. What

sort of so-called inducement was given? Well, you know as well as I do, I don't know. But I do know that God has chosen his words and they mean all that he intends that they should mean. And she said, I've got this child. I've gained him. I've acquired him. And then our version says, I have gotten a man from the Lord. I've gotten a man from the Lord. One rendering is image. Rendering is I have gotten a man even. Jehovah that. This is the one that's promised. He is the child of promise.

[00:17:59] Adam, look. Oh, you no good saying to them. Oh, but you'll have to wait for a thousand years before the fullness of time comes. How did they know? And the companion Bible reads I've got the main even Jehovah. So it's endorsing Rotherham's version. She said, this is, this is the one that shall be Jehovah is he. That was and is and is to come. The promise the fulfiller. And so we've got this. Terrible act of deception. And that's the way Satan moves. He never institutes something brand new. He waits for God's move, and then he puts a counterfeit. God's move was the placing of Adam and the promise of the coming seed. So he puts his seed. At the first is the Antichrist. Oh, that's the Order of Canada. The first is Saul, not David. That's the order. We've got to wait for the second time for Joseph to be revealed and for Christ to be manifested. That's the order. So here he is. And then he slew his brother. That's another story, of course. Will you notice another thing with regard to this? I've stressed this just now that the word nakedness is emphasised in connection with this sin. In verse. In chapter three, seven, ten and 11. Chapter three, seven, ten and 11 when they speak about their nakedness. The Hebrew word. We spell it our English letters. A r o m. And in chapter 225 and they were both naked.

[00:19:56] The man and his wife were not ashamed. The Hebrew letters are spelled e r o m, so there's two spellings of the one word and the word in chapter three, verse one. Now, the serpent was more subtle is a r u m. It's one of those words that so much alike that you you ought not to be able to miss it. Look, there's no chatter division in the Bible. It says. And they were both naked. Arabs. Now, the serpent was more Arab. You mean to tell me that's accidental? That's on purpose. Here was something that subtle serpent which was going to pollute the wellspring of human life. And the Bible has been charged with being a book that's not too nice to read. I say it could have said some diabolical things that it never told us. Let me take your mind along the story to the second man. In type? No. Do you notice that the very self-same thing is emphasized with Noah as it was here? Nakedness. Nakedness. And what's the result? A child born. And his name

is Kenan and he's cursed before he's born. And it never tells you the mother is. You work that out and you'll see that the Satan did the same thing again to pollute the stream of human life. And our savior said not merely a pictorial word, but he's warned us of a dreadful fact that in this world there are two scenes.

[00:21:38] The one of God. The other of the devil. That. Don't start looking at one another, friends, because the Bible has told you you can't tell which is which by the look of their face. And that's fine. I don't know where I'd be put. Let both grow together and know one of the evil seed will ever be judged and condemned because by accident he happened to be an evil seed. By their deeds, you shall know them. Get to the last book of the Bible. Plague after plague falls upon that ungodly crowd that last time, they gnaw their tongues with pain and they blaspheme God. And they repent. Not will not. Will not do what God will. They will not. And what's the end? Bind them together in bundles to burn. That doesn't teach eternal conscious suffering. When I did have a garden to have much to do with, I had to bind the nettles and the docks into bundles. I didn't want to torment the poor wretches. I just wanted to get rid of it. That's what God says in his parable. And then bring the others into the barn. Now, I believe that the teaching of Scripture makes it clear. That when God formed Adam. He had already in his heart and in his mind and in his will and in his purpose, a chosen seed that we're going to be used by him to fill a renewed and redeemed heaven and earth. But of course, that was that meant the end of Satan and all his rebellion.

[00:23:21] And it will be. And the moment that Adam was attacked, he attacked the purpose of God with regard to all that seed. And I come into the world and I'm already doomed to death and involved in sin before ever I do anything. That's what happened. See that of all those seed were represented and we are all by that. Now, what's God's answer? One man. One man's disobedience involve many. One man's obedience can bring them back again. And so we find that we are that the first great thing in the gospel is that it transfers us from Adam and puts us into Christ. We pass from death unto life. So you see right in this book of Genesis. We can come to it and say it's one of those. Collections that have been preserved are the folklore of ancient times and just smiled at the credulity of folks like us devoting even one Thursday evening to a chapter in Genesis. On the other hand, it gives you the answer to many problems. It gives you the only answer that anyone's ever given as to why the human race is mortal. Even if you don't believe in a creator, your evolution has gone wrong somewhere. That man

comes into this world. He spends most of his life learning how he ought to live, and by the time he's got any gumption at all, it's time to finish.

[00:25:04] Why all the theories in the world never satisfy? But the scripture says that sin entered into the world and death by sin. And so death passed upon all men. Here we are. As in Adam, all die. If you're in Adam, you can't help yourself. There it is. If you're in Christ, you'll be made alive. The two heads. And God added, Eve is going to see he's going to secure that not one of the true seed that he elected and chose and put in Adam that were involved in disobedience, sin and death. He will not allow one of them to be forfeited to be finally destroyed. So if you want to be a universalist, there you are. You can be a universalist with regard to the true seed. The trouble is, the universalist applies to the fourth seed, that which belongs only to those who belong to God. He came to seek and to save that which was lost. And our mission is performed in the same context. I was mentioning it again. Peter uses 2 or 3 figures. He says that Christ. Was the shepherd that was seeking the lost sheep and says to them, You were a sheep. Going astray but have now returned to the bishop and shepherd of your souls. But he said the others were souls that were washed who returned to their wallowing in the mire. And I've yet to find a scripture which justifies the teaching that by any amount of gospel preaching, you'll turn a soul into a sheep.

[00:26:49] You will turn a lost sheep into a saved sheep. But the sheep's a sheep whether it's lost or saved. And a foul is never the same. All these things are embedded in the book, and the more you let them away with you, the more they will begin to sort things out. But sometimes it comes as a bit of a shock to have to consider these things. And therefore I'm not asking you to accept. I'm asking you to ponder. Well, now with regard to this question. I mentioned we've read Matthew 13. I would like you to go to the last book in our Old Testament, The Book of Malachi, because there the last writer in the Old Testament scriptures seems to look right back to the purpose of God in the book of Genesis. And he rebukes the priests and the other people because by their attitude, they were destroying the very purpose that God intended. So will you look at Malachi, the second chapter? Percy let Nadakar the second chapter, verse 11. Juda hath dealt treacherously and an abomination is committed in Israel and in Jerusalem. For Juda hath profaned the holiness of the Lord which he loved and hath married the daughter of a strange God. How it is. We don't exactly know what happened, but we know it's happened many times in the history of Israel.

[00:28:25] Nehemiah is moved when he saw the way in which they were marrying the people of Ashdod and all these other outside nations. God prohibited any association, whatever in any shape or form with a Canaanite. And when Zechariah writes his prophecy and brings us to the day that's coming, the last word in the last chapter is no more Canaanite. So here we have Judah is acting treacherously by a marriage relationship with the daughter of a strange God. Then look further down. Verse 14. Yet she say wherefore That's one of the things right through Malachi God charges of suddenly this is well wherefore what have we done. How have we offended. Wherefore because the Lord hath been witnessed between thee and the wife of thy youth, against whom thou hast dealt treacherously. Yet she is thy companion and the wife of thy covenant. So here we have a period where we're playing fast and loose with the marriage bond. And it's not the only period where it's been played fast and loose with, is it? Isn't it? One of the crying things that we realize is still going on? Why should that particular thing be everlastingly stirred up by the wicked one? Oh, it's just his opportunity. If I interpret what went right wrong in the days of Noah when both Noah and his wife were drunk, didn't know that the change in the atmosphere would cause wider ferment? No. Planted a vineyard and there was 600 years old.

[00:30:07] And he was a righteous man and perfect. So he planted a vineyard again. But this time he was made drunk and the devil seized it. And the result was an illicit connection took place without their knowledge. And Ham. Ham is the father of Canaan. And I've said, I've not told you the mother is. I'll leave it to you to see what happened when he took advantage of their drunkenness. That was the opportunity for Satan to sow this world with Canaanites. And there they were, a thorn in their side and a wicked people that had to be exterminated. So that's in Genesis four. Cain was of that wicked one. Genesis six The Sons of God saw the daughters of men, that they were fair that had come out of the ark to start all over again before they could start. It's all once more again. And then the Canaanites put in the land to upset the purpose of God with regard to Abraham. And there they are in the days of Christ. He looks at them. He says, Oh, certainly you're descended from Abraham, but you're you're the children of the devil. He told them so. And then the long last the last great, awful dictator at the time of the end. He's got the same name as Judas, the son of perdition. What a happy subject we got this evening, haven't we? But isn't it good to face these things at least once? And here we have Cain, the type of the fourth seed that was coming into the earth again.

[00:31:38] Our saviour called Sam in his own day. A generation of vipers. That's an awful thing to say to an ordinary person. A generation signifies that they were born and they were vipers. That's associating with the devil and with a serpent. I mentioned just now the passage in the Malachi, but we haven't got to the verse I'm supposed to be preaching because I'm talking so much and holding myself up. Verse 15. Even they were dealing treacherously with the wife of their youth and the wife of their covenant. And did not he make one? Now, what's all this about? Did not he make one? Yet had he the residue of the spirit and wherefore one. That he might seek a godly seed. The only way in which you could interpret this and make sense is this dealing with the question of marriage. And God made one wife for Adam. He didn't mean to say God couldn't make two, or he could have given as many as poor old Solomon had, if you like, 700. But he didn't. He didn't. He gave one. Now he asks the question, And why only one? Now, our version says that he might seek a godly seed. The margin tells you it's more emphatic that he might seek a seed of God. And any playing fast and loose with a marriage tie is just asking Satan to use it for his own ends.

[00:33:17] So perhaps there's a greater reason why we get our literature, our plays, our operas, our films and everything that can impress the mind. It's continually battering away at this one thing until at last we have to take it as a matter of course. So there you go. You get that insistence. What about when you come back to Kane? It's just deal with one other feature here. Although I've been trying my best to save time. Kane is distinguished from Abel in one essential particular. He is distinguished from Abel. It is attitude to the type of Christ. Let's see. Verse three in process of time, it came to pass that Cain brought of the fruit of the ground and offering unto the Lord. So Cain was a worshiper. He brought the fruit of the ground. He brought. As far as I know, he would bring the best he could find. In fact, the hymn that he would sing possibly, if he'd known it would be something in my hand I bring. And that's a characteristic of the false gospel from the beginning to the end. You are your own redeemer. You placate God. You carry it through. But able. Now our versions put the word also in the wrong place. Don't take it from me. You can see the comment in the companion Bible. Or better still, look up the original. And Abel.

[00:34:54] He brought also not Abel also, that is to say, as well as Cain. No, no, no. Abel brought something more than Cain. He brought also the firstling of his flock. Both

of them brought the offering of their own. And one had nothing to cover it by. And the other was accepted in Christ. And when Abe was mentioned in the New Testament, it speaks of the blood of sprinkling that speaketh better things than that of Abel. So it was a great character. Now, it's an extraordinarily interesting thing that in the Septuagint version, the Greek version of the Old Testament, we get the word right division. Coming in Genesis when God speaks to Cain. And then you tell me, right? Division doesn't matter. It was life and death. Here. Listen, why you Septuagint put it in is only because I think they could see something in the original words that they couldn't express without this addition. Verse seven. If they do it well, this is what God says to Cain Shalt thou not be accepted? He says that to every one of us. He doesn't say to Kate, I knocked you out and whatever you do is wrong. Oh, no. But he said, Supposing you haven't done well. Now our version says sin lies at the door and people have lifted it out as though, you know, be sure your sin will find you out. But this word sin is the word sin offering. And the word lie means to catch like a sheep.

[00:36:28] To lie down in green pastures, not waiting to spring on you. No, no, he says to Kay. Look, if you're absolutely perfect, all right? Okay. You don't need a savior. But if not, there's your remedy. There's your remedy. A sin offering, is there the same as Abel found. See? He's done it. You can do it. Now the Septuagint reads like this. If thou do it well. And if thou hast brought rightly, but not rightly divided. Put that in what hadn't been rightly divided. He hadn't rightly divided between his own offering. And the offering of Christ. That alone makes it acceptable. But Abel did. So there we've got. Now, isn't it a strange thing that a man who took the attitude of so many moderns that they will not have the idea of the shedding of blood? As a means of redemption and the forgiveness of sins. That man didn't hesitate to shed blood. The blood of his own brother. That's the attitude. And so we find this terrible thing enters into the world. Sin is a dreadful thing, isn't it? The Tempter brought a ruin. He brought The first man is an outsider. The first child, a murderer. The second child slain by the hand of his brother. Now the next. Some that's going to be mentioned is God's countermove. God has another move yet to make. I wish we discover when we meet together, God willing, next time.

[00:38:15] That the counter move was a picture of Christ, the substitute. Because this next child that is born is called Seth. For God said she hath appointed me another seed instead as a word instead of idol. And your salvation and mine is depending upon that word that Christ could be offered instead of a sinner, that he could die the just instead of

the unjust. But that's going ahead. So I'll leave it with you that you turn over in your mind this statement that there is in this world. It has been since the beginning of time to see and they are contrary one to the other. If you ask me, should any one of the evil seed seek salvation, would God refuse it? I say, Well, you're asking me more than I know, but I've got one little hint that I would give you. Joshua was told to exterminate the whole Canaanites. They were to be completely obliterated. And just a few of them. Are they? Thought out a scheme to save themselves. Dress themselves up in all ragged clothes, moldy bread in their bag, and pretended that they come from miles away. And they deceive Joshua. And he entered into an arrangement with them. But when he discovered what had happened, he was going to have it all. No, said God. No, no, no. They've come. They've accepted your word. But he said they can't be reckoned as my children. They shall be you as of wood and drawers of water.

[00:40:02] They were on a different plane, but they would accept it. So it may possibly be also that not only will God be sure and certain that the true seed that he chose before the foundation of the world or any other time shall be redeemed from the bondage which was put upon them. But whosoever will he will accept any that come to him. But the tragedy is that the Scripture makes it very clear that very, very few at least will respond to that invitation of mercy. So I'll leave it with you. And I wonder what your reaction is going to be. Isn't it almost too good to be true to think that you are that I can dare to assume that we were one of that true seed? We have to admit, there's nothing in ourselves to justify the choice. That's so. Activity. What a thought to take with us and to take home with us, to carry with us through the problems of daily business. Two are great together. The tares and the wheat. And when the time comes. So I gather the one into the bar. I gather, the other to be birthed. And of course, we have to acknowledge that if we had our deserts, that's where we would be. Shall we? Thank God for Grace. We pray that we may ever walk worthy of such a high and holy calling.