

## W199\_What\_Is\_Man.mp3

[00:00:02] This is a tape recording made in the chapel of the opened book on May the 7th, 1959. The covering title being Christian Fundamentals. This one the subdivision. What is man and number six of that series. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while? While we read chapters two and three of the Book of Genesis? It's not possible for anyone with any sense or feeling to read these chapters. The Book of Genesis. Without being conscious of the solemnity of the occasion, here we have two chapters The creation, the preparation of the Earth for man. Man made in the image and likeness of his God given dominion. And then the command. Be fruitful and multiply. In the second chapter, that man who was made in the image and likeness of his God is also shown to be made of the dust of the earth very lowly. And here the wife is brought to him. And all is now set. And then comes the enemy. And from Genesis three until you get practically to the last chapters of the book of the Revelation, you've got the enemy at work. And the whole of the Bible is a battle ground, a battle scene between light and darkness, good and evil. And we're in the midst of it. It's a blessed thing to have this Bible complete and peep at the end.

[00:01:54] It doesn't say. And they lived happily ever afterwards. It says something even more wonderful. It writes the word no more over sin and death and curse. So it's good to see that the purpose of God will ultimately be accomplished. But it's good also for us to remind ourselves that it's no piece of theatricals that's going on here. It's an intensive struggle. And if we may be reverent in saying it, it took all the wisdom and all the might of God himself, even to the gift of his beloved son to make that victory possible. One of the many ways in which we can go on with our study. We could immediately set out before, as I hope to do chapter three, and then deal with it as a whole. But there are certain features that are nearly always passed by with a little sensitive, and it's right that we should be. But you remember. When Noah came out of the ark. He and his family. Into a new world. You don't finish the record in Genesis nine before you read that nakedness comes into the story again. Nakedness. What is it? And when Noel woke up, he cursed a child that was not been born. Cursed be Canaan. And Keenan gives us the Canaanites, who are the seed of the wicked one. We're up against something that's a formidable subject here, Frank. So I'm asking you.

[00:03:39] Not to rush this. I'm asking you to consider some things that are very often put on one side on the blackboard. Unfortunately, for those of you who are listening to the tape, we can't send our blackboard around with these tapes. But I will say to you, if you have access to such a concordance as Young's analytical concordance or any concordance, that gives you the Hebrew words in English letters and you like to turn up the word naked and then turn up the word subtle. The one word coming in the last verse of Genesis to the other word coming in the first verse of Genesis three. And so they are linked together. You will discover that they are practically identical. The difference between the two words is a dot. You see, there are the four letters, which we would pronounce that Aaron, a sort of a long e r o and an m. That's the word naked. And it's our room when it is the word subtle. But now the next thing for us to remember and now is this, that the points and the dots are not found in the original ancient Hebrew. They were only added afterwards. So if I removed those dots, which we had in our version, that makes it easier for you. That makes it into an O. The ones you read these words for the first time saw no distinction between the two words. So we've got something here.

[00:05:17] It's not fully explained, but something here that we must not pass by quickly because we don't like to talk about it. There are some folks. Who think that we should go back to the condition of things in the Garden of Eden. And they are called nudists. Well, that's going back to. I can't go back to it in this sense, because these folk in Genesis two were innocent. But we're never innocent again after this. And you will never find that nakedness is tolerated with regard to those who believe and all the accompaniments of glory. Salvation is associated with the garments of salvation. Righteousness is associated with the robe of righteousness, and immortality is put on as clothing. And when you have any representation in the scriptures of a mighty angel, innocent as he may be, he is clothed. And when the Lord himself reveals himself in a vision, as it was on the Mount of Transfiguration, even his garments were as white as the light. Is he? So we must move on. There's a moment of innocence. And after that, never again in the experience of the whole human race. It's lovely to see little children temporarily in their innocence. And I suppose you know the story of the two little mice, a boy and a girl, and they said it's very wrong for boys and girls to see one another in their underclothing. And then to the horror they found, they'd taken their mother at the word and they were playing about stark naked.

[00:07:03] They were perfectly innocent. That's all right. They were doing it. See? Well, we can smile and say, Isn't that lovely? But you can never do it afterwards, you see? Well, now we'll take this a stage further. If I put this same word again with a letter H on the end. Arriba. I find that is the word used. For instance, you might like to know this passage to keep pace with it. The Book of Ruth. Just immediately after the Book of Judges, Chapter three, verse 17. Chapter 317. Or so she gleaned in the field until even and beat out that she had gleaned and it was about an ephah of barley. This word means a heap of corn that is beaten out, ready for sowing. And so now we've got. Those words which we can leave for the time being. Pick them up again presently. Supposing you turn just for a moment to the second record in Genesis nine, where the incident occurs. We are told that Noah came out of the ark and being a husband. And in verse 20. He planted a vineyard. Now, as far as we know, Noah was a wise man. He was spoken of as being a righteous man. So righteous that he is linked with two others. Noah and Jobe and Daniel would stand before God alone in their own righteousness. And if a man plants a vineyard, you expect him to use it.

[00:08:59] And he was 600 years of age, so he'd had some experience. And as far as we can gather, wine had never fermented in the days that were past. But wine ferments in certain circumstances of temperature and humidity and after the flood. Exact the wide again as he should. And he was drunk and that was seized by the evil one, the same enemy as at work. Although he is not mentioned here. And a superficial reading of this passage, it says and Ham, the father of Canaan, saw the nakedness of his father, told his brethren they covered his father. And when Noah awoke. Verse 24 and knew what his younger son had done unto him. He said, Cursed be Canaan, a servant of servants. Shall he be unto his brethren? Cursed be Canaan. And Canaan was the son of Ham. And Canaan wasn't born. Don't you see? The Bible veils a little bit. And if you like to read Leviticus chapter 18, I don't say turn to it now, but read it at your leisure. You'll see that to refer to Noah's nakedness was only a polite way of speaking in the Old Testament language of referring to his wife in certain conditions. And a horrible thing is that in that moment. The evil one got his seed in and a child was born. That was once more a thorn in the side of Israel, just as the evil one had got his seed in which brought about the corruption of the earth and the flood.

[00:10:45] So if that's the case in Genesis nine, there is a possibility that it's here. And that's one of the reasons why the serpent is so linked by this peculiar word. He is the

man and his wife naked and unashamed. Now, the serpent was more naked, was more connected with this particular thing. I can't explain it more than I can see, but I'm leaving it to you to continue. And so we have got to be prepared to discover an attack all the time from Genesis to the end of time upon the true seed. Now, I said that this minute I didn't understand it. So the best thing I can do is to turn to a passage, which raises the question and gives some sort of an answer. Would you expect that? Wouldn't you? Should we turn to the last prophecy in the Old Testament Malachi and see what he has to say about this first? Few chapters of the Book of Genesis. You know that Malachi is denouncing the people for their wickedness, for their slackness, and among other things, he spends a fair amount of space. In reproof even those who are leaders of the people for their slackness with regard to the marriage bond. Supposing we pick up the reading at verse 11 of chapter two of the Prophecy of Malachi. Juda hath dealt treacherously and an abomination is committed in Israel and in Jerusalem.

[00:12:25] For Juda hath profaned the holiness of the Lord which he loved and hath married the daughter of a strange God. So the one that you marry may profane the holiness of the Lord. There's the purpose of God in this. And the Lord will cut off the man that do it. This the Master and the scholar out of the tabernacles of Jacob and him that offering an offering unto the Lord of hosts. And this? Have he done again covering the altar of the Lord with tears, with weeping and with crying out in so much that he regardeth not the offering any more, nor receiveth it with good will at your hand. So your relationships in this way can cut off access to God and acceptable worship. We go on in. Yet you say wherefore because the Lord hath been witnessed between thee and the wife of thy youth, against whom thou hast dealt treacherously. Yet is she thy companion and the wife of thy covenant? That's only saying in saying the same terms what was first said in Genesis two. Now is the is the verse which is going to throw a little light on it. And did not he make one yet? Had he the residue of the spirit and wherefore one that he might seek a godly seed. Therefore take heed to your spirit. Let none deal treacherously against the wife of his youth.

[00:13:51] I want now to go over verse 15 again. And did not he make one? One what? Well, what are you speaking about? One wife. You remember that? The line of cane which ends in lay Methodist children. He was the one who introduced two wives. And by the time you get to Solomon, the poor man's got a thousand. And this may make you smile, but it's deadly because this is an invasion. This is a betrayal. This is the very

thing that the evil one wants and is defeating the purpose of God. So he says. And did not he make one? My wife. Yet had he the residue of the spirit and wherefore one. Oh, he could have made as many as he wished, said the Lord, but he didn't. Oh, wherefore only one that Now our version says that he might seek a godly seed, but the margin says that he might seek a seed of God, a seed of God as different. Now, I've been criticized recently by a writer in a little magazine. I won't tell you his name. I'll tell you his initials, Capital A and Capital T, And he wrote several pages against what I'd taught about two seeds. And he never once, throughout the whole of that article quoted Genesis 3:15. And I wrote to him, I said, you know, in my simplicity I thought when I read Genesis 3:15 that it was two seeds. I will put enmity between thee and the woman and between thy seed.

[00:15:22] I thought that was one and her seed. I thought that was the other. But I do apologize to him. But was I right to apologize? No. Surely there in that verse, thy seed and her seed and all the way down the next child that's born, his name was Cain. And the New Testament says he was of that wicked one. Do you see an interference with the source of life in the very first child is born so that his poor mother looked at him and said, Oh, I've gotten the promised seed, I've gotten the man Jehovah, and he turned out to be anti-Christian. It is forecasting. And he slew his brother, isn't he? We're right on. We're right on the spot with regard to this conflict immediately. Well, now let's take another step. I said just now in passing that when you deal with the things of salvation, its own garments of salvation, will you deal with righteousness? It's a robe of righteousness. Let's take it a stage further. First of all, will you turn with me to one Corinthians 15:57? This one Corinthians 15 comes in many times, doesn't it? It deals so much with Adam and the circumstances, but it's possible that you who have read this chapter many times have never realized that here we have the word naked seed, so we must put that into its place. One Corinthians 15. Um.

[00:16:56] 37. Oh, I think we'll put we'll read thou fool that which thou sawest is not quickened except it die. And that which thou sayest thou. So is not that body that shall be but bare grain. Bare grain. Yes, but the real the real word is actually the word naked. And by the way, do you know that the word gymnastics is the word nakedness? Because every athlete in ancient Greece was stripped and gymnos is the word naked and gymnastics is the wrestling and struggling and racing of those who were thus stripped. And here we have that very word here. So he again is speaking of naked

grain. But when you use naked grain, you've got grain that's been stripped of its husk and now it's ready to be what. Sown. And that's what God was doing, that Adam and Eve. He was now going to. So. But the sewing was temporarily frustrated. And does anyone say, Oh, no, nobody can frustrate God? Not ultimately. So here's another passage which our friend Capital, a capital T, when he criticized me, never quoted. And that is the parable of the sowing of wheat and tares. And the explanation of the wheat and tares is that the wheat are the children of the kingdom and the tares are the children of the wicked one. And in my simplicity I thought that meant two saints. So I told him again, I must have made a mistake thanking him for his correction.

[00:18:34] And then I couldn't resist it. I put in brackets. There is a figure of speech called irony, isn't there? You know, of course we don't say. Only some people say taking the mickey or it's all the same meaning. But I thought he had asked for that. Here we have two passages. Genesis three deceived the serpent, her seed. Then you have the parable Children of the Kingdom, Children of the wicked one. And the thing's been going on right till at last you get the son of perdition. The climax of the seed of the wicked one sitting in the temple of God, showing himself that he is God. And of course, then we're near to the time of the end. Now when you turn to two Corinthians chapter five, verse three. He's speaking about. Resurrection. I'll read the first few verses, two Corinthians five. For we know that if our earthly house, that is to say, this tent were dissolved, we have a building of God, a house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven. That's a strange thing to be clothed with a house, isn't it? But you see, so clear. Is the apostle with his idea that there's the bare naked grain that is to be sown? And when the harvest is reaped, it will be clothed. God giving it as a body as it hath pleased Him.

[00:20:08] He even mixes his fingers up and says clothed with a house. Well, to go on. If so, being that. If so, be that being clothed. We shall not be found naked. Here it is again. For we are in this tent. Do groan being burdened. Not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. And then we can go back to one Corinthians 15 where it speaks about mortality and immortality. And it says verse 54. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass, the saying that is written, death is swallowed up in victory. And so we have the words to put on. And put off this

body clothing, emphasizing the thought that this is all a part of one sort of line of teaching. I think now we'll turn our attention to the opening of this Genesis, chapter three. And when we have the. Structure of it set out before us, as I hope to have next time. You will notice that it begins and it ends on a little element of supernatural and typical or symbolical. You say, What do you mean by that? Well, it says in verse one about a serpent. And the serpent was speaking. And a serpent could have a seat. And it says at the end of the chapter. So he drove out the man and he placed at the east of the Garden of Eden Cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

[00:22:13] So we've got both at the beginning and the end, an animal form, which is something much, much more than an animal. Of course, we must remember that the experience of men in the Garden of Eden was limited. And I suppose it wasn't anything to be surprised at that at least one of the animals should speak. And when you come a little further on in the story, when it was necessary for God to intervene, the dumb ass spoke and rebuked by them. Will you come further along in the story? The teaching of Scripture you discover. That the demons and by the way, I might as well mention, there's only one devil in the Bible. And every other time when it's in the plural devils, it should read demons. Perhaps the distinction is not very great, but we might as well be accurate. One devil many demons and they are always seeking to inhabit a body. If they turned out a one, they would even enter swine rather than be disembodied. And so we've got the serpent chosen by the wicked one as the medium through which he would approach the woman. If you remember. In the story. First of all, I think we'll make sure that this serpent that we're reading on here is not merely.

[00:23:46] The serpent in the form of a snake. But something deeper. We read two passages. One in Revelation 12, one in Revelation 20. Revelation 12, verse nine, and the great dragon was cast out. That old serpent called the Devil and Satan. And in chapter 20, verse two, it goes to the trouble of saying it all over again. So we'll go to the trouble of reading it all over again. And he laid Hold on the dragon, that old serpent, which is the devil and Satan. Now the word old is the word chaos, which you can hear is the word going right back to the beginning. Archie and Archie, this is the ancient serpent. The first occurrence of the serpent is Genesis three. Here he is, this ancient serpent. Is now told, we are now told is the devil. That's that's the New Testament word and Satan, that's the Old Testament word. So that now we know that the Old

Testament, Satan and the New Testament devil are just one and the same person. They are linked together at the time of the end. With regard to this word old ancient. You might like to check another reference to Peter two five. While we're about it. Two Peter two five. As speaking of the time of Noah says in verse four, for if God spared, not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved into judgment and spared.

[00:25:39] Not the old world. That's the ancient world. The world of antiquity, the same as the old serpent. And when in two Corinthians five it speaks of the old creation, the old things that are passing away, the ancient things, the new creation coming in to take its place. While we've got the New Testament. If you look at John 13:27, you'll get that terrible. Moment when we read concerning Judas. John 13:27 And after the SOP Satan entered into him. Here is an illustration of Satan actually entering into a man, and you get the same feeling when you read the Signs of God in Genesis six. And the children that were born were monsters. Giants described later on like Goliath, and some of them having six fingers and monstrosities. That was another attempt to corrupt the seed. In June the 6th chapter, we have the same word used that is used of the resurrection body. Only this time it's used of angels. Will you look at that? The epistle of Jude write up before the book of the Revelation. He says in verse five of Jude, I will therefore put you in remembrance. Though he once knew this, how that the Lord, having saved the people out of the land of Egypt afterward destroyed them that believe 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.

[00:27:30] Now, that word habitation cotillion is the very word that we've already had in two Corinthians five when it speaks about the resurrection body. So we've got enough evidence there to piece together that angels can use bodies. And of course, you remember the epistle to the Hebrews says about. And manifesting a hospitable spirit. Entertaining folks in your house and says to you that some have entertained angels unawares. Some of us have entertained somebody not quite angelic unawares, but present company, of course, is quite excluded. But the early days, as you remember, the references back to Abraham, who was visited by three men, and it turns out in the explanation that two were angels and one was the Lord. And yet they sat there and he washed their feet and they had a meal with him. So we have now the possibility, the dreadful possibility that in the Garden of Eden we're not being let into the secret. God



forbid we should seek it, that there was something that was done. And if you look at Chapter four of Genesis. It starts like this. And Adam knew his new Eve, his wife, and she conceived and bare Cain and said, I've gotten a man from the Lord. Better still, I have gotten a man, Jehovah. This promised seed has come. And she again bear his brother. And the rabbis have pointed out that there was no connection again between the man and his wife mentioned.

[00:29:06] And they say that Adam, that Cain and Abel were twins. And if that's so, it would disguise anything that might have otherwise been apparent. I'm only telling you these things ought to be at least canvassed once. We don't want to make a mouthful of it, but they're there waiting for us. That right at the beginning of the human race, there was a diabolical attack upon the true seed. Isn't it good to be able to turn to a passage like Isaiah 53 and read these comforting words? This is well on the end of the story, looking to the work of Christ to bring about the great purpose of the ages. And this is what it says in Isaiah 53. Verse ten. Yet it pleased the Lord to bruise him. He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed. The direct outcome of redeeming love is to see his seed. And you see whatever God is going to do to the whosoever will and the wider aspect of the preaching of the gospel and and the application of redemption. The one thing that central is that in Adam, God had planted a seed that were known to him just the same as we read that Levi was in the loins of his father, Abraham, long before he was born, and that seed was attacked by the enemy. And that seed is to be redeemed by the blood of Christ, and that seed shall never perish.

[00:30:41] And every one of that seed must eventually reach the purpose of God and eternal life. Whether God spreads it wider is not for me to say or to argue about. But I do feel this, that it says here that as an outcome of redeeming grace, he shall see his seed. But it says something more. It says the pleasure of the Lord shall prosper in his hand and the pleasure of the Lord would have been forever checked if any one of that chosen seed could have been eternally damned. And then he shall see of the travail of his soul, he shall see it. Can I ever explain or understand the depths of the travail of the soul of Christ? Never. But he says this He shall see of the travail of his soul and shall be satisfied. So there is that that whatever else may have to be done, this particular aspect, the corruption of the seed and the redemption of the seed is entirely encompassed in the teaching of Scripture. Let's come back to Genesis three. Look a little bit closer at

this first verse. Now, the serpent was more subtle than any beast of the field, which the Lord God had made. That shows you that we are dealing with a literal serpent, because if you're dealing with Satan, a mighty fallen spirit, you couldn't say he was more subtle than any beast of the field.

[00:32:10] That wouldn't be necessary. And yet we know that the ancient serpent is the devil and Satan. And therefore the only conclusion is that he invested the body of this animal in order to gain audience. And he said unto the woman. Yay. Hath God said ye shall not eat of every tree of the garden. And you know the word you've got to stress there, don't you? The word every. Let's put it aside. Yay, he said. Heck, God said, You shall not eat of every tree of the garden. He said, You could have put it the other way, couldn't he? Of course he wouldn't have died, but he could have said what a wonderful paradise this is. Look at the trees with which you're surrounded, bringing forth their fruits every month like we read in the book of the revelation. And only one tiny little prohibition. That's the same thing, isn't it? But he didn't say it that way. And that's how he comes to you and me. This insidious, stirring up something in the heart of man. And the woman said unto the serpent. We may eat of the fruit, of the trees, of the garden. But of the fruit of the tree, which is in the midst of the garden. God hath said, Ye shall not eat of it. Neither shall you touch it, lest ye die. Now she apparently is speaking memory. There is no statement about neither shall you touch it in the actual words that God used to.

[00:33:44] Adam. But on the other hand, I suppose you couldn't eat of a tree without touching it, so we won't be too particular over that. And then she says, Lest ye die. Well, there was no lest ye die about it. That the day that thou eatest thereof, thou shalt surely die. But it looks as though this portraying this hesitation, this even speaking about it, was all that the evil one wanted. Now he comes straight in. The serpent said unto the woman, Ye shall not surely die. And that has been taken up as the key text ever since. Nearly all the religions of the earth. If you take the ancient religions of the East and their modern equivalents, they either have reincarnation over and over again or they go on living forever and ever, quite irrespective of the will of God or the purposes of His grace. He shall not surely die. Who are we going to believe? What if you go to many churches and chapels? If you sing the hymns, they give it a thing. You'll be singing about a never dying soul. I daresay you all have. Oh, I think the devil wouldn't mind you singing in that because he said so. You shall not surely die. Scripture is very clear. Wages of sin is

death. And our say savior. He's quoted, at least I suppose John 3:16 is his quoted words.

[00:35:19] He just gives the alternatives shall not perish but have everlasting life. And one Corinthians 15 says if there is no resurrection of the dead, then those that are fallen asleep in Christ are perished. See? Well, that doesn't square with ye shall not surely die. So we've got to make an issue of this and say, where do we stand? Then you may interrupt me. You say when the moment came and these guilty pair stood before the Lord. It should have pronouncing the doom on them as he said he would. He said, you are going to have sorrow in bringing forth children. You are going to have sweat and sorrow in bringing forth bread. But that was a reprieve, wasn't it? Now we know why in the New Testament we are told that our savior was verily set forth before the foundation of the world as a lamb without blemish and without spot. Do you mean to tell me that God didn't know the maneuver that was going to be done by this old serpent? And so he provided a redeemer before ever man fell. But he didn't tell, man, that wouldn't have been right. But the moment man fell, he took the wise in his own craftiness, and Satan had to realize he was beaten. The first move on the chessboard. He was beaten. He hadn't got these people. No, not forever. Temporarily. And if you look at the end of the story in chapter three, verse 22, and the Lord God said, Behold, the man is become as one of us to know good and evil.

[00:36:52] I'm not touching the problem of good and evil this evening. This is a subject all to itself. We must deal with that separately. And now, lest he put forth his hand and take also of the tree of Life. That's extraordinary, isn't it? Because it looks as though if he had taken the Tree of Life, he would have lived forever. It seems amazing to be put into a garden and there's a tree of life and you never took it. Instead of that, you took the tree of the knowledge of good and evil that was forbidden. And so he says now, lest he put forth his hand and take also of the tree of life and eat and live forever. He turned out that God will not have an immortal sinner if that's true. He turned it out. Now there's joy at the end of it, anticipating. So he drove out the man and placed at the east. Now the word placed is the first occurrence of the word tabernacle in the Bible. He calls to Tabernacle at the east of the garden. Of Eden Cherubim. We've got to look at that and see what they mean. And a flaming sword, which turned every way to keep not to keep anybody away from the tree of life, although he did that.

[00:38:10] But to guard it and keep it and preserve it until the day came when that tree of life would be restored. So you see, there's hope. As the scripture says, man was subjected to vanity in hope for the whole creation that now came under. The curse is groaning, waiting for the manifestation of the Sons of God. I purposely taken a sort of a roundabout course this evening and not gone straight into Genesis three, as I might have done. And perhaps you expect I would have done or you may have wished I had done, because some of these things that I've touched upon are just passed by in sort of silence. I ventured to speak about them a little more openly. We are dealing with the beginnings of life. We are dealing with the beginnings of the Satanic attack, and that goes on and on in various forms. Adopting different tactics, but always got one thing in view to defeat the purpose of God. For which Adam was created. Now we go back to our story. Let us make man in the likeness of our image. And he became a figure of Christ who was to come. And so in order to prevent the purpose of God that was there envisaged in that man and his seed, the serpent entered and started his disastrous work. It was counteracted by the redemption that was symbolized in the Garden of Eden, by the coats of skin and by the great redemptive work that was ultimately accomplished by Christ.

[00:39:53] So I'm going to read a verse from the Epistle to the Hebrews to round this off this evening, Chapter two, where we read these words of Christ. Verse 14 and 15. Verse 14, 15 and 16. Forasmuch then as the children are partakers of flesh and blood. He also himself likewise took part of the same that through death he might destroy him. That had the power of death. That is the devil. The power of deaths passed to the devil because. The wages of sin is death. And Romans Chapter five says by one man, sin entered into the world and death by sin. And so we have death reigned and sin reigned. And if that's all it said, we should be a miserable people. But at the end of that selfsame chapter says, And grace reigns through righteousness unto eternal life, through Jesus Christ, our Lord. Triumph again in the end. So here we have that through death, he might destroy him. That had the power of death. That is the devil. And deliver them who through fear of death. Were all their lifetime subject to bondage. For verily, he took not on him the nature of angels, but he took on him the seed of Abraham. We'll come back again to Genesis three. God willing, when we meet next time. And then we shall have to consider the whole chapter as a whole and look at its parts separately and whether we shall get to the end and deal with the cherubim or whether we shall have to look at the

question of what the cherubim stand for and their usage in Scripture as a separate one time A will have to tell.

[00:41:44] But I trust that those of you who are listening to this attempt to make a difficult passage speak will realise some of the things that are at stake. Here is a purpose that is started. Here is an attack that is made. Here is a promise that. While there will be conflict, there is triumph for the true seed of the last and the pledge in the cherubim and a pledge in the flaming sword that keeps the way of the tree of life. That God will preserve and watch over His purpose until the day of fulfillment shall dawn. Blessed are they who can see their title clear to the glorious deliverance and redemption that Christ has accomplished. And may I say in a concluding word, that if your Savior. Can see the travail of his soul. And be satisfied. Surely you ought to be. And shall I quote the words of a sahib you know so well, as for me, I shall behold thy face in righteousness, I shall be satisfied. I'm going right back to the creation of the first man. Now I shall be satisfied when I awake with thy likeness.