

## W201\_What\_Is\_Man.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title of Christian Fundamentals. Subtitle The question What is man? And this is number eight of the series given on May the 21st 1959. It is our custom at this meeting to read a portion of scripture together. And if you are listening to this tape recording, care to join us? Will you switch off for a little while while we read the 28th chapter of the Book of Ezekiel? We have looked at the opening chapters of the Book of Genesis, and we've seen that man in Genesis one, as far as our interpretation is true, was created in the likeness of the image of God. And the New Testament says that he was a figure of him that was to come. And one of the titles of Christ in one Corinthians 15 is The Last Man and the Second Adam. So we're on fairly firm ground there that Adam was a type A foreshadowing of Christ in that particular capacity. When we move to the third chapter, we have man involved in sin by reason of yielding to temptation, expelled from the garden, forfeiting eternal life. First of all, I would like you to scan Genesis three with the aid of this structure, which is in front of you on this chart. This is only a human endeavor to focus attention upon the way in which the passage is constructed. But it's useful.

[00:01:52] You will notice it starts in the first few verses with the serpent. Who is involved in the fall of man. Now the serpent is described in the New Testament as. The devil and Satan so that we find this devil or Satan is using that animal form to cover his approach. When we look at the end of the Chapter three, we find that there are cherubim. 24th verse. Now, the Cherubim are mysterious beings. In the book of Ezekiel, we have them described as having four heads or four faces. The face of a man, a lion, an ox and an eagle. So that now you see man is in between these two mystic characters. And I can well understand somebody saying, Well, I thought this was going to be a series of Bible studies under the heading of What is man. And we could, of course, put men on the dissecting table and we could discriminate between body, soul and spirit. We could speak with regard to the distinction between the flesh and the mind and the blood and the conscience and whatnot. But there's another aspect, and that is to say, we never know what there is to know about anything. By itself. If you did not know, had no conception of what the word wife means. You couldn't possibly explain to anybody what a husband means. It must be related. In fact, all truth is relationship. Nothing stands isolated. So that you see, we have got in this Genesis three something

that surrounding man is evidently a being that's associated not merely with the earth and not merely with fruit trees.

[00:03:55] He's associated with spiritual powers. And as we go into the New Testament, particularly, he's associated with the purpose, which is called the Purpose of the Ages, which goes back before the foundation of the world, which not only peoples, the Earth, not only peoples, the New Jerusalem, but has a company of God's people that are going to be blessed where Christ sits at the right hand of God. So you see, when we say what is man, we are asking a question that cannot be easily answered. When we think of this question of the cherubim. We are conscious, we are dealing with that about which we know just nothing apart from what is revealed in Scripture. And we've also got to remember that what is revealed in Scripture is very, very limited, in fact. Do you remember when the Apostle Paul was writing the Epistle to the Hebrews and going through the furniture, the typical furniture of the Tabernacle when he came to the cherubim, instead of saying, Now, I'll tell you what they stand for. He just says, of which we cannot now speak particularly and passes on and leaves it unexplained. Now, that shows you that we've got to go just as far as the scripture will take us. And if we can't bring it all to a definite point, perhaps it's one of those things that we should better leave until that day when we know, even as we are known.

[00:05:20] But on the other hand, if we say, well, let's avoid the subject like that because it's problematical, then we are questioning the wisdom of God that puts so much about it in. And as it is in the very chapter and seems to be the rounding off of this chapter, we are going to consider this evening the cherubim, what they indicate and how far they bear upon this question of what is man? The rest of the book, you will see just as a glimpse. The second member is the Tree of Knowledge, and the last member is the flaming sword that keeps the way of the tree of life. They are put in balance. You get human covering leaves, you get in the same place, the divine, covering the coats of skin, which of course was all re-enacted again outside the garden when Abel brought the offering covered by the blood of Atonement and Cain refused it. And then we have the center. God's question of the man and the woman answered by God's answer to the man and the woman. And then the serpent cursed and the seed promised. So there's a good deal yet to occupy our attention if we're going to get a grasp of what all this stands for.

[00:06:37] So that the first thing we want to do is to try to get some idea of what this word cherubim means and how it is used in the Scriptures. First of all, if you look at books written on the subject, you'll find that there are various answers given, and most commentators are honest enough to say that nobody can be perfectly certain of what the meaning of the word cherub is. One of the simplest ways of subdividing the word is by means like and rob means greatness or strength, something which symbolizes greatness or dominion or power. We may see that bearing in a moment or two. Now, when we were reading our passage together just now, I hope those of you who were listening did switch off and read it because it will save a good deal of time. We looked at the Ezekiel chapter 28. You ought to look back a little bit in this book of Ezekiel because it begins and ends with this Cherubim Chapter ten. Chapter ten, verse 14. And everyone had four phases. The first phase was the face of a cherub. Now that's where it differs from another explanation. Not quite the same. And the second face was the face of a man. And the third? The face of a lion. And the fourth, the face of an eagle. But to see the word cherub takes the place of the word man in the other description. And when you get the description in an earlier chapter of this book, if you'll just turn back to chapter.

[00:08:37] One. Verse 28 and is the appearance of the bow that is in the cloud in the day of rain. So was the appearance of the brightness roundabout. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face and I heard a voice of one that spake. There you have the the glory. But there is another passage where we read of the likeness of a man. Oh, that was in verse 26. I didn't read far enough At the end of verse 26, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. So it's possible that in that 10th chapter we've got the word cherub in the place of the word man. We won't stay over that too long. Before we go into this question in Ezekiel, will you turn to the book of the Revelation? I'll come back to Ezekiel again in a moment. The book of the Revelation, Chapter four. And may I warn you that we're in for a study, which is extremely difficult. There's no possibility of being facile over this and explaining it all so that everybody can say, Now that's as plain as a pikestaff. It's not possible. I'll do my best to give you chapter and verse.

[00:09:57] I'd have to leave it to the Spirit of God to take over these things as he sees fit and make them live. Chapter four. After this, I looked and behold a door was opened in

heaven. And the first voice which I heard was, as it were, of a trumpet talking with me which said, Come up hither and I will show thee things which must be hereafter. And immediately I was in the spirit and behold, a throne was set in heaven and one sat on the throne and in the likeness is given. And then we are told that there were four and 20 thrones as the word seat ought to be translated in verse four. And then we not only so, but we have in verse six and before the throne, there was a sea of glass like unto crystal. And in the midst of the throne and round about the throne were four beasts full of eyes before and behind. Now the word beast is a wrong translation. You know, there is the The Beast in chapter 13. Well, that's correctly translated, but this word means living creature. And presently I'll turn back to Ezekiel and you'll discover that he called the Cherubim the living creature in the same way. So let's call them living creatures, not beasts. And the first living creature was like a lion. And the second like a calf. And the third had the face of a man.

[00:11:15] And the fourth was like a flying eagle. And the four living creatures at each of them. Six wings about him. And they were full of eyes within. And they rest not day and night saying, Holy, holy, holy Lord, God Almighty, which was and is and is to come. So they are associated with the throne of God and recognize His Holiness. That makes you think of of Isaiah chapter six, where they are called Seraphim with Twain. He covered his face with Twain. He covered his feet with Twain. He did fly. Remember the word cover for We're going to come across it again presently. Now back to Ezekiel, the 10th chapter. Verse 15, we looked at verse 14 with the fourfold description of these peculiar characters, and the cherubim were lifted up. This is the living creature that I saw by the river of Chebar. So he's referring you back to the early chapters of Ezekiel. Now, if you'll read the first few chapters of Ezekiel and not get too much of a whirl because there are wheels within wheels as you read. You will discover that there are associated with the retiring glory of the Lord. The glory of the Lord leaves the temple and stands on the threshold. It leaves the threshold and stands in a valley. It moves from the valley and goes clean away over the mountain. The glory of the Lord gone left. Then there's a long gap. Then in the closing chapters of Ezekiel, I saw the glory of the Lord returning the same way as it went from the mountain into the valley, from the valley onto the threshold.

[00:12:59] From the threshold into the temple. So the cherubim are associated with the glory of the Lord in relation to his people. Now we come to this 28th chapter itself

because this is the first in order of time occurrence and the word cherub in the Bible. Of course, the reference in Genesis three is the first in the book of Genesis. But this is going back before man, before time. Ezekiel 28. We had two beings here before us to consider. The first one is called the Prince of Tyre. The second one is called the King of Tyre. Now, the first one was evidently dealing with a human prince who manifested his antichristian spirit and echoes the words that were the temptation in the Garden of Eden. Ye shall be as God. And it says, Thou hast said, I am a God. I sit in the seat of God, yet thou art a man. So here's a man manifesting this antichristian spirit. Then the story changes. Verse 12. Son of man. Take up a lamentation upon the King of Tyre and say unto him, thus saith the Lord God. Thou sealest up the sum full of wisdom and perfect in beauty. Who is this? Can this be said of any son of Adam? Any ordinary descendant of man.

[00:14:40] That he is the seal of the Psalm and full of wisdom and perfect in beauty. When it says thou sealest up the sum it seems to indicate thou art the standard measurement. I think you can see we are dealing with something a little bit beyond the mere range of humanity. It says, Thou hast been in Eden, the Garden of God. Well, we know Adam was in the Garden of God. We know Eve was in the Garden of God, Not a Cain or Abel were in the Garden of God. Who else was in the Garden of God? Well, there's nobody else except the serpent. Then on the other hand, this may refer to Eden, the Garden of God, belonging to a previous creation. In any case, we are dealing with somebody who is not ordinary man for no ordinary man except Adam was in the was in Eden, the Garden of God. And then it says, every precious stone was thy covering. And when you read this description, Sardius Topaz Diamond, Beryl Onyx, Jasper Sapphire, Emerald carbuncle and gold, you've got a vision of the heavenly Jerusalem with its foundations. You've got a vision of the breastplate of Aaron with all the stones set. Who is this person? Who is this being? Then it speaks about tablets and pipes. Well, they are musical instruments and the musical instruments are related to divine worship in the Psalms and elsewhere.

[00:16:12] So now we have someone who seems to be created. He was created, but we'll read the rest of the verse in the day that thou wast created. So he is a created being who is covered with these emblems of priesthood. And then he goes on to give this extraordinary statement in verse 14. Thou art the anointed cherub. That coverage. Now, that word anointed is just the ordinary word. The Messiah. The Christ. It sounds

almost wrong to say it, doesn't it? But here it is. Here long before the word Christ is used in the scriptures or the word anointed is used of a priest or a king or of our Savior in prophecy. Here is one addressed. Thou art the anointed cherub, and the office of this anointed cherub was to cover. Now I refer to Isaiah 60 on purpose. Those Cherubim or Seraphim in Isaiah six, they recognized the holiness of God With Twain. He covered his face with Twain. He covered his feet with Twain. He did fly. And that was the office of this being who was perfect. In the day that he was created. He was the standard pattern. He sealed up the sun. He was perfect in wisdom and in beauty. We can't conceive of this being, can we? And of course, if this is a reference to the fallen one Satan, we can begin to realize what a mighty power this is represented here. If this can be if this person can fall and we find he does and we are up against him.

[00:18:04] Then we can understand the words used in the in the epistle of Jude that even Michael the archangel, when he contended with Satan about the body of Moses, he did not bring a railing accusation against him. But he said, the Lord rebuked thee. This is a prince. This is a power beyond human strength. To stand against. And we would do well to remember that thou art the anointed cherub that covers and I have set thee. So there is an echo of those words in Psalm two. Yet have I set my king upon my holy hill of Zion? There was one place there. Here is the true Messiah now called the Anointed in Psalm two that is yet to come. Thou wast upon the holy mountain of God, Thou hast walked up and down in the midst of the stones of fire. Stones of fire. I don't know what they mean exactly, but I do feel that it's not an ordinary description of an ordinary man. And besides, when this person is destroyed, fire is brought out from the midst of him, which is rather a difficult thing to ascribe to an ordinary human being. Let's read on a few more verses. Thou wast perfect in thy ways. From the day that thou wast created till iniquity was found in thee. And that iniquity seems to be that same aspiration.

[00:19:32] I will be as God and the word traffic or merchandise which occurs in this chapter 2 or 3 times is an evil word when it's dealing with the things of God. To this day, a person who traffics in holy things as an abomination. And here we have something we don't know what. A veil is just lifted and dropped again of a spiritual being who was of this capacity that he could be described as being perfect from the day that he was created. He is described as being the anointed at that particular time, is associated with the things to do with the holiness of God. And then it says by the multitude of thy

merchandise, all traffic they have fueled the midst of the of thee with violence and thou hast sinned. Therefore, I will cast thee as profane. See, he was he was once to do with holiness. Now it's profane. Out to the mountain of God and I will destroy thee. O covering cherub from the midst of the stones of fire. Well, I'm not going to pretend that I know all about this. All I know is this. That there are scriptures which you can read both in the Old Testament and in the new, which speak about a fall among the angels. By pride fell the angels. We read that the angels who kept not their first estate but left their own principality. We read in the book of the revelation there was a war between Michael and his angels and the devil and his angels.

[00:21:06] So that we do know that there were those who were holy beings who had something of this same status that we read here. Not quite so high, perhaps, but they could fall. Now, is this where man comes in? At what what length of time is occupied before man comes on the scene. Not one of us knows. We do know that it speaks about the ages. We do know that it speaks about. A length of time which goes before the foundation of the world. And yet man is associated with that. Yeah. Those of you who believe the teaching of the Epistle to the Ephesians, you know that those who are thus blessed were chosen in Christ before the foundation or before the overthrow of the world. So man is associated with a period long before his own advent in the Epistle to the Hebrews Chapter two, where he introduces Adam and says, What is man that thou art mindful of him? He says, Thou hast made him a little lower than the angels. But just before that it says, God hath not subjected the world to come whereof we speak to angels, but to men. So there's a link there between a rule that was lost by angels and a rule that was given to man who in his turn lost it.

[00:22:25] You could write, and I'm not speaking without consciousness that it could be made, though. I'm joking. You could write across the book. Surely these were these prophetic words. The course of true love never did run smooth. He is the love of God manifesting itself over and over again. And it's being transgressed, It's being tripped up. It's being defeated until at last there comes into this world one and heaven opens over his head. This is my beloved son, in whom I am well pleased. And it's in his hand that the purpose prospers and he shall see his seed and he shall prolong his days and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of his soul and shall be satisfied. But none of these others could ever do it. Well, now I think the next thing we must do is to leave this, because time goes on so quickly. And although we

haven't got the wheels going round that they have in Ezekiel, one, two, three and four, they're going round very rapidly in this vestry behind me and I shall get the notice presently that I must stop. So the next thing I want to do is to leave Ezekiel 28 with you, to read and ponder as you will, and look at the distribution of the word cherub in the whole of the Bible. Oh, you say you're going to leave one chapter because you haven't got time.

[00:23:48] So we're going to look at the whole of the Bible because you have got time. Yes, because we'll do it just in the lounge. And you will see I've got a notice under the word cherubim on this chart that will help us. Now, I've put there in the first member, Ezekiel 28, the anointed cherub that fell. Genesis three comes next in the chart. Naturally. And we have Paradise Lost. Now, is that going to give us a key? When then was created, he was given dominion over the beast of the field, the cattle, the fowl of the air and the fish of the sea. The fish are not mentioned again in this symbolism. But when he lost paradise and stood outside the gate knowing that he could no longer return and saw a flaming sword keeping the way of the tree of life, guarding it and preserving it. Because in the last book of the Bible, on the last chapter, they have a right to the tree of life. It's there at last. He said. I saw the cherubim also there. And also the word tabernacle comes there. Will you look at chapter three to make sure you see these words or the ones that are thus translated? Genesis Chapter three. Verse 24. So he drove out the man and he placed. Now, that word placed is the first occurrence of the word to tabernacle. He placed as in a tabernacle.

[00:25:24] At the east of the Garden of Eden Cherubim. And don't use the S on the end. It's not necessary. M is the plural in a Hebrew word. So Cherubims is. Unnecessary. Doesn't matter. Of course they won't mind. And a flaming sword, which turned every way to keep or guard, not keep you away from it necessarily, but to guard and keep it until it could be once more enjoyed. So here we have the cherubim. A man, a lion, an ox and an eagle. Man was looking at a symbolism of himself and the dominion that he had forfeited. Because although man still is the head of creation, he's a fallen head. And when. We read in Genesis nine. And Noah starts once again a new world. It's not a dominion. It's now the fear of you and a dread of you shall be upon The beast of the field is a difference. And so we have at the beginning of the story man seeing. A symbol of himself, a man and a beast and the cattle and the bird that he lost. How would it ever be restored if it's going to be restored at all? Well, that's the next thing. We come to the

central member of this set out of the cherubim. And with the first references in the book of Exodus chapter 25, we shall be able to deal with details in this, but I think we must.

[00:27:06] Chapter 25 After the Ark is described, then a mercy seat in verse 17, a pure gold and verse 18, Thou shalt make two cherubim of gold, of beaten workshop. Thou make them in the two ends of the mercy seat, and it means in make them of the matter of the mercy seat. There was to be no joining. There was to be no soldering. There was to be a beaten work that the lid of this box should be carried right on. So that the cherubim formed a part of the actual mercy seat. That's important to remember that. And then it says, Make one cherub on the one end and the other cherub on the other end. Even of the matter of the mercy seat, shall he make the cherubim? And then it says the cherubim shall stretch forth their wings on high covering. Here it is covering the mercy seat. Thou art the anointed cherub that cover it. What he covered, we do not know. But the words are suggestive that it's being repeated in the holiest of all. Well, then you find in verse 22. And there I will meet with thee. And I will commune with thee from above the mercy seat from between the two cherubim. So now we've got whatever the cherubim stand for. If I'm right, man's dominion that's forfeited is now resting solidly upon the finished work of Christ in type, wouldn't you say? That's the story of the Bible, isn't it? We're only looking at type and symbol.

[00:28:38] And if we don't understand fully all that the cherubim stand for, we can see that whatever they stand for that was lost in the Garden of Eden is placed solidly upon redemptive ground. And that is the only safe ground that anyone can stand upon now since man has fallen. So let's be thankful for that. Well, then we move from Exodus to the Book of Kings. And when Solomon built his temple exceeding Magnifico, he nevertheless had in that in that holiest of all the cherubim. This time they were made of olive wood and their wings stretched until they touched both sides of the holy place. But there they were, just in the same position. So it was carried on in the kingdom period. And then we got the Prophet Ezekiel and I've just got the word glory because I reminded you, if you read the opening chapters and then compare them with the closing chapters, these these cherubim are associated with the glory that departed and the glory that returned. And the last words of Ezekiel are Jehovah Shammah the Lord is there once more. Instead of being divided and separated from His people, well, then the only other reference to the cherubim in the New Testament. Is found in the book of the

Revelation. So if you ignore what I've put there and you say, Well, now I've got Ezekiel at the beginning, the anointed cherub that fell.

[00:30:07] I've got Paradise Lost and the page in the book of the revelation, I'll get paradise restored. Now, what have you put this bit in here? You got what? Matthew, Mark, Luke and John. What's that got to do with the Cherubim? When I was eating that. Although the word is not used, the symbols are there suggestive of this. You must take this for what it is worth. If you leave that line out, well, then you've got something that's sort of halting on its thigh, limping instead of standing square. If you put this in, you've got a perfect pattern. There is another one in the New Testament who is called the anointed. That's Christ. Now, what was the characteristic of the anointed one that fell? He aspired to be equal with God. What do we read about Christ? He thought it not a thing to be grasped at, to be on equality with God. But he emptied himself. The glory of our Savior is that he came down. It's so marvelous to think you could pick out these words from the writings of the apostle Paul that it's the foolishness of God that saves us. It's the weakness of Christ that saved us. He was crucified in weakness. It's the poverty of the Son of God that saves us. He was rich, yet for our sakes became poor that we through his poverty. And it's a very resource of titanic aspirations or the way that man was tempted.

[00:31:40] You shall be like God and tried to go up, whereas the true Son of God laid it aside voluntarily and came down. What do you say? How do you make that fit with the word cherubim? Of course, the word cherubim doesn't come in the New Testament until you get to those symbolic creatures in the book of the Revelation. Well, I think most of us know that we have four gospels and there are evidences enough in antiquity that have never been any other than four. When the canon was complete, there was never 5 or 3. There was always four, always quoted as such. And they have their distinctive characteristics. The gospel, according to Matthew, is most obviously the gospel of the kingdom. And it starts with the book of the generation of Jesus Christ, the Son of David. And the inquiry of the wise men. Where is he that is born king and over his head at the cross there are the words Jesus of Nazareth, the King of the Jews. Nearly everybody who knows anything at all about comparative study of the New Testament will agree that we have in the Gospel, according to Matthew, the Gospel of the King. Well, the lion stands for the king. The lion. You see me got four faces to get. If this is going to be parallel with the Cherubim, the lion, the ox, the man, the eagle.

[00:33:07] Supposing we move to the Gospel of Mark. One of the characteristics of the gospel of Mark is straightway as you read Mark's Gospel straightway, it was one of those persons who were doing it. While you're thinking about it, you know, there are a few, and I'm glad to say they form a part of our congregation. Not everybody. Of course we all differ, but here we have a servant, so there's no genealogy. Christ hasn't got a genealogy in Mark's gospel. A servant doesn't have to bring one. You wouldn't bother whether he's a servant or employee came over with William the Conqueror or not, so far as that ancestors are concerned. It's service that matters. So there we have the ox, the patient ox, which is a picture of service in the Old Testament typology. When we come to the gospel, according to Luke. He's the only writer of the Gospels that goes back to Adam. No other one does because he was the right hand man of the Apostle Paul. And we go back to Adam. We mustn't stop at Abraham for that would limit us. So there we have the man. And when we come to John's gospel, there's no genealogy again, for he was in the beginning and all things were made by him. Well, there we've got four gospels, four faces, the man, the lion, the ox, the eagle. And they're all things perfect. Now, what took place before time began is a speculation, and my speculation is no more value than yours.

[00:34:36] But there are indications, just hints that before the present creation came into existence, before Adam was put upon the earth in the likeness of the image of God, there had been a rebellion. In the angelic world. We've got at least one who was the anointed cherub, a very high position, full of wisdom and beauty that fell. And it looks as though there was a rebellion against the purpose of God that was focusing attention upon a person who was not of the angelic order. Because our savior is a man still at the right hand of God. And there was a rebellion, apparently against this purpose of God. And you may ask, why should God pass by angels, as it says in Hebrews, to pass by angels? And they hold upon the seed of men? Well, for his own wise purposes, he may have said each one of these angels stands separately. Not one of them are associated with the other. I'm going to have a family. Of course, there were dangers in that. And when our first parent fell, we fell because we were all linked. But one day we're going to be joined to the second man and the last Adam. And God's wisdom may then be manifested that here we have a company that cannot fall. For they cannot fall until their head falls.

[00:36:10] And blessed be God. Nobody could ever entertain that idea. Now, whether there's anything in that or not, I just leave it with you. I warned you at the beginning that we were dealing with a subject that was not by any means easy. I don't think any one of us would say that. To take the subject of the cherubim is one that could be taken without a certain amount of hesitation. And yet I felt it would be very wrong of me to bypass it altogether and yet to cram it in just over about 35 minutes was also verging on asking for miracles to happen. And so that I'm asking you to take what I've said this evening, rather as indications of the way in which you may pursue this subject further with regard to the word covering. There is a reference in Exodus 35:12 where you get the identical word. Exodus 35:12, where it's describing the tabernacle again, the ark and the staves thereof with the mercy seat and the veil of the covering. Again. You see making gets the suggesting that the anointed cherub that fell had associations with holy things. Michael, who is in the scriptures. One that stands over against Satan in more places than one. His name means who is like God. See? Am I? Then c h and I c h is in cherub. And then we got the the key again. Because you can't see it in the English.

[00:37:53] You could see it in the original. His name means who is like God. The other man said. Or the other being said, I will be like God. And he used the same bait, apparently that had brought about his own downfall. Or when in the Garden of Eden he put that bait before our first parents. Should we now come back to Genesis three for the next few moments to round this off and prepare us for our next study? Genesis three, verse five. For God doth know that in the day that ye eat thereof, then your eyes shall be opened and you shall be as gods. And I think I've reminded you that the word need not necessarily be God's. It's exactly the same word that we use all the way through these chapters For God Himself. Elohim, you shall be as God knowing good and evil. And in the same chapter we read that God himself said, the man has become as one of us to know good and evil. So there was the bait. And it is a thing which has been remarked that what causes one person to fall will often be used by that fallen person to bring about another person's fall. The very thing that was the bait that caught him he will use in his turn. So this fallen one. He knew the bait and he used it effectively with our first parents. Well, then in the very center of this chapter three and two, that we shall have to turn in another study, we have this most wonderful prophecy.

[00:39:40] And I will put enmity between thee and the woman. And between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel. Now, out of that

verse, practically all prophecy and a tremendous amount of doctrine grows. I don't say that the next time we meet together, we shall be considering that because we've got other things to deal with in this chapter. And it may be that we shall be obliged to leave that for even a yet future study. But it must be done and there will be ventilated then a subject which is not very acceptable by many of us, and that is the possibility that there are two seeds to be considered in the Scriptures. I did mention in an earlier study that one friend who writes sometimes in a Christian magazine, which some are for some reason or the other, mentioned me a great number of times. I wrote to the editor and said, in this present number, I've counted my name 35 times. I wonder what you'll do when you leave off writing about me. You see, But he was attacking this question that there could possibly be two seeds in the Bible. But what I look for in vain was a reference to Genesis three. You think that if anybody was going to attack two seeds, he would have to explain Genesis three.

[00:41:03] So I just ask you to remember it says I will put enmity between thee and the woman, between thy seed and her seed. And in my simplicity, I thought that meant two scenes. I still do. So these things are awaiting us. Don't you feel that these are issues fraught with tremendous odds? It's not possible for us to skip them and say, Well, we've had enough of Genesis three whenever we go to move. All we've got to look at it again for there are other things he awaiting us. And so I commend it to you that we give this an earnest study and we are not forgetting the subject of our series. What is man. For this is man involved as he is with spiritual powers tested as he was and falling expelled as he was and prevented from reaching everlasting life. Yet seeing at the end a tabernacle and cherubim and a flaming sword and a tree of life. He went out with the words of promise in his heart. I will put enmity between thy seed and her seed. And the hope that was yet to come through that seed of the woman. He went out and saw those cherubim whatever they stood for, as though they were to give him a warrant that what he had lost in paradise would yet be restored in God's good time.

[00:42:28] And that is a word for us all, for we have lost by sin and by death whatever God had in store for us. But as surely as the Word of God is true. If our hopes are resting upon the mercy seat like those Cherubim were, if they are part and parcel of the finished work of Christ, as those Cherubim were a part and parcel of the mercy seat. Then one day, without the possibility of defection, we are going to enter into glory beyond dreams. And if nothing I've said this evening has made sense until we get to

that last sentence. Well, I hope that I may be forgiven, but may we then be able also to say, thank God, even though these symbols are even beyond our ability to interpret fully, they are there for that purpose. And if they've only focused our attention upon the one who was anointed, who did not aspire and did not fall, but rounds out the whole thing and gives us a perfect pattern. As I suggest, this exhibition of the use of the word cherubim in the Scriptures does, then we've got an answer that where sin abounded, Grace did much more about that as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life, through Jesus Christ our Lord, the true anointed, the true mercy seat, the true cherubim, the one that honored God and who is in the ultimate words, fulfills all that was anticipated and all that was failed to be reached by either the fallen cherub or by fallen man.