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TORONTO EASTER FRATERNAL GATHERING - 1993

Speaker: Bro. Colin Hollamby

Study #4 Saturday - Young People's Class

God's Wisdom and Man's Foolishness

Brother Chairman and our dear Young People and Brethren and Sisters

Well, young people, we are now going to have to have a little bit different theme this afternoon, especially in our first session, because in a little while we are going to ask some young men to come to the platform, and we're going to demonstrate, before you all, what Genesis chapter 3 and verse 15, especially, is all about.

We all know Genesis chapter 3 and verse 15 off by heart. We could almost say it in our sleep, but, it's true to say, young people, that sometimes we don't altogether gather what's being said. There are some things that we haven't had time to say so far, in our considerations together, because I'm sure you're all aware that the studies and the readings that are being under taken, are all so far, Genesis chapter 1 into Genesis chapter 3. And we are going to stay within the confines of that small section of the scripture, for the period of our studies together. Genesis chapter 1 to Genesis chapter 3 is like an acorn, and as men tell us, and I don't know if this is true or not, but they tell us that within an acorn, if you put it under a strong camera, you are able to see all the features of the yolk, into which that acorn will grow. And that's what Genesis chapter 1 to chapter 3 is like. It is like an acorn, and we are going to crack it open to see what it contains, and so far, we've cracked a number of those things open, so that they will be able to blossom before our eyes. Young people, you know, we've been given a very wonderful faculty by God, and that is, the power of imagination. Now, I'm not talking about things that might be out in space or wherever the ethereal world might lead us. I'm talking about the ability God has given us, that enables us to see pictures when we read words. That's a very wonderful gift and it's a sad feature of our lives today, that more and more and more, we are getting fed by picture language, on television, on videos, even on overhead projectors. And do you know what that does to us, young people, that lessens our ability to use our God-given faculties.

We need to be very careful how we use those things, because God wants us to translate these, what appear to be, words in a book, into living pictures. And that's why we haven't used an overhead projector, so far this weekend. And, have we missed it? Have we been able to see what the bible says? That's all we need to do, young people. That's all we need to do, and we can draw pictures for our own minds to

contemplate, can't we? We can see those two trees in the middle of the garden, we can see that serpent making his entrance in there and making his crude babblings according to the thinking of animal minds, and we can see the man and the woman, in all their loveliness and in all their radiant beauty as they were made by God from the dust of the ground and from the rib of Adam. We can see them walk into an absolutely beautiful setting. And we can stand back a little bit further and we can see how all of those things act and react in perfect harmony with one another.

And that's what God wants us to do with His word. He wants us to meditate on it, He wants us to think about it, He wants us to understand it, because we've been given a mind, that is, thankfully, young people, mostly uncluttered by the filth of the world, and the more we keep it uncluttered by the fruit of the tree of the knowledge of good and evil, the more successful we will be in understanding it. And that what we as young people are trying to grow up to be. People who love to read God's word and who above that, have unlocked the key to its understanding, so that it can mean something in our lives.

I'd like to say something about an announcement that was made in the first session. I thought it was a lovely announcement and the announcement of Uncle Russ Dawes was this, 'that the platform use at this gathering, only the authorized version will be used'. You might think, well, he's a bit old fashioned. So be it. I'll tell you one reason, young people, why I love to hear that announcement. It is because our authorized version preserves something that no other version of the bible preserves, and it's just a little thing, and it means a lot, and it's this, when it talks about an individual, it calls the person 'thee' or 'thou' it never calls an individual 'you' or 'your'. Never once, does the authorized version call an individual 'you' or 'your', it always calls an individual 'thee' or 'thou'. And do you know, there's a good reason for that, and the reason is that the word 'you' is a plural pronoun. The word 'thee' is a singular pronoun and the bible has been written in 1611, the first authorized version, or the first authorized translation of the bible into the English language. Isn't it amazing that those sorts of things were preserved in the English language in 1611, but they are no longer preserved in our language and our understanding of the English today. That's a wonderful thing, and you just think about that young people, and the ramifications that had in our understanding of those pronouns. It has some very big ramifications and you go home and think about it with your parents, and you'll discover something very beautiful. We don't want to say anything more about that, if you want to talk about that with me later, I'd be happy to discuss it, but it's something that our authorized version preserves everywhere. When a number of persons are being spoken about, it's 'you' or 'your'.

Now, so far in our studies, we have looked at what God was doing in the garden in Eden. We have perhaps, unlocked some secrets for us all, we have perhaps seen altogether wise and true and good and proper God was, in doing what He did. Blame these first two parents of ours under a law, so that their obedience to God, might be put to the test, but that test could never be a practical and real test of their loyalty, unless God somehow brought into that circumstance, another kind of thinking, which He wanted them to come to hate. And we looked at the end of our last class at John

chapter 8, and we found out that there were a group of people there, who were the most religious people of the day, and yet who Jesus Christ said, 'could not hear His word'. And why is that young people? It is because their religion was so strongly based upon the lust of flesh, the lust of the eyes, and the pride of life, in other words, they did whatever they did, so that men would see them to be 'religious' people. That's what they did it for. And Jesus Christ says that 'anyone who does religious things for the lust of the flesh, to fulfill any desire that is common to us, he gets exactly what he seeks'. And if he seeks to get praise from men, he'll get praise from men, but if he seeks praise from God, he will get praise from God, maybe not now. It may not be visible now but he will get praise from God. And we want to take up the story in John chapter 8, where we left off, and we want to analyze the verse following the verse where we stopped in John 8. We stopped at verse 43 and we can see in verse 43, that Jesus, as if we can use this term, almost exasperated, by their lack of spiritual sight. And you can almost hear Him saying in verse 43, 'Why do ye not understand my speech? even because ye are (serpents) because you cannot hear my word'.

And then He says in verse 44, 'Ye are of your father the (diabolos)'. Now, what's diabolos? Romans chapter 8 tells us 'it's the thinking of the flesh'. Ye are of your father the thinking of the flesh. There are only two kinds of thinking, young people. There's the thinking of God and the thinking of the flesh. He's telling those Pharisees, 'they are of their father the thinking of the flesh and the lusts of your father ye will do. Your father was a murderer from the beginning', now please don't think, young people, that that is talking personally about Cain or personally about the serpent. It's talking about the thinking of the flesh and from its very inception it has been a murderer. It has been a liar. It has been a fornicator. It has been a thief, it has been everything that is wrong, right from the very beginning. And Jesus goes on to say, 'he was a murderer from the beginning' why? 'because he abode not in the truth' and why was that? 'because there is no truth in him'. There's no truth in the thinking of the flesh, there's no truth in the kind of thinking that came from the serpent. No truth at all! And He's saying to these Pharisees, regardless of how much they did believe of the teachings of the bible, they espoused them so that they could be made great in the eyes of men. And look what it says in the rest of that verse, 'when the thinking of the flesh speak a lie' where did the lie come from? 'he speaks of his own free will'. He speaks of his own accord because 'he is a liar, and he is the father of a lie'. Can you see what He's saying, young people? Jesus Christ is telling us that there is no truth in the thinking of the flesh, and that everything that emanates from the thinking of the flesh, is only evil continually.

What did God record in Genesis chapter 6:5 just before the flood came along, 'God looked down on man and He saw that their wickedness was great because the imagination of their hearts was only evil continually'. That's what Jesus is saying there. Remember what Jeremiah chapter 17:9 says? It says, 'the heart of man is evil (and the word actually means 'desperately sick'). That's the thinking of the flesh. It's a sickness, it's a disease, young people, that we all have got. Now let's continue our story in Genesis chapter 3 and come to verse 9, because here is the result of the man and the woman's experience with the serpent. Adam and Eve tried to cover themselves with fig

leaves after they had sinned. They tried to hide themselves from the presence of God, and in verse 8 we read that 'they heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.' And the immediate response of the angel is, 'Who told thee that thou wast naked'. How did you come to that realization? 'Hast thou eaten of the tree, of which I said that thou shalt not eat of it?'

The angel knew young people. It's just like mom and dad, isn't it? When we might be out for a night with some boys and we try a cigarette, and we get home to mom and dad and they say, 'What's that I can smell?' 'Ah, well, I was in McDonald's or the Pizza Hut and there was someone next to me smoking'. Mom and dad know; they're not stupid, and do you know what young people, they were all as young as you once. And do you know what else? They did the same as what you're doing. And they tried to hide it too. There's nothing knew, but what we need to understand is that that sort of thing, young people, might lead to something else. And here, Adam is confronted with somebody who knows and he does everything in his power to twist and contort the truth, that was undeniable, but he just tried to slither out of the responsibilities, 'ah, it was Johnny who gave it to me, mom'. Well, this man says, under scrutiny, he says, 'the woman whom Thou gavest to be with me, she gave me of the tree and I did eat'. And as we sit at our last class, young people, that was quite factually correct, it was true that God gave the woman to him. It was true that the woman gave him the fruit to eat and it was true that he ate the piece of fruit, but what he is trying to do by implication, is to put the blame back, not just on the woman but onto God Himself, because he says, 'now, look, you gave me this woman. I thought that she was suppose to be a helper for me? And now, look what's happened to us. O yes, it's true, I ate the fruit, but look what's happen to me. What am I going to do now? I'm naked, I know I'm naked; I know she's naked, I'm ashamed, I'm afraid'.

And that was an awful result, young people, that came tumbling into the minds of Adam and Eve when they sinned. What happened when they sinned? Well, they were innocent before, they were quite innocent. They were like little toddlers in their nudity, that was the attitude of their minds toward those things. Now, they know. They know things, young people, just like young people learn things unfortunately, because mothers and fathers, who are raised up in the truth and know godly principles, will withhold those sorts of things from you young people, until they know that you are of a mature age to handle that sort of information. And do you know what happened to Adam and Eve? That serpent, that serpent was the thing which brought to their attention, things which they were not ready to understand yet. And you know what happens to young people when they get involved in those sorts of things, young people, before the proper time? They don't make up for very good citizens in this world.

Young people, don't touch of the tree of the knowledge of good and evil, because it will leave scars on your life that you will never get rid of. You might be forgiven for what has been done, but you'll leave scars there (you know when I was a young man, I got a

bad injury on my leg; I still have the scar. I don't have any effects, I can run just as fast, I can twist and turn just the same as I use to, but I've got a scar that will always tell me that I had that injury). And there is nothing different young people, in our lives today, in moral and spiritual matters, that's why God was so desperately intent that this man and this woman, do not touch of the tree of the knowledge of good and evil. But, they did. And then Adam tried to make all the excuses under the sun, even a reflection against God. He said, 'you gave me that woman', and that was a terrible thing that Adam was squeezed into because now in his mind, there's the power to justify. There's the power and the desire to try and make a person right when really he's wrong.

Do you know what the New Testament calls that? You turn over to Ephesians 4:22, and those things that made up the mind in the capacity of Adam before, has now been completely upturned, and in Ephesians chapter 4, the apostle Paul tells us, verse 22, 'that we have got to learn to put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts'. Underline that word in your bibles, young people. The word 'deceitful' is a very important word in that verse, because Adam and Eve did have lusts when God made them. They are better understood perhaps by us, in our language as 'desires', like the desire for food, the desire for drink, the desire for sleep. They had all them, there was nothing wrong with them, but now tumbling into their minds, are deceitful lusts. And what happened? They are now people, who not only can receive teachings but they're starting to create impulses. And they're starting to say, 'Hey, I can see a whole new world. I can see another panorama, another vista comes before my mind, I can do this and I can do that, and I would like to do something else'. All of which is the eating of the fruit of the tree of the knowledge of good and evil. And that's what happened to those people.

And then we come back and we go on in verse 13 and the record says, 'Yahweh Elohim said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat'. Now, young people, were going to go back a little in time now, and we're going to come back to Genesis chapter 2, because we are now dealing with the woman more specifically than we're dealing with the man. Now, we're going to go over into that chapter that we looked at yesterday, in the first of Timothy chapter 2 in a moment, after we have looked at verse 22 and verse 23 and verse 24 of Genesis chapter 2. Here is the occasion in which God made the woman, after he has placed Adam in a deep sleep, and He takes out one of his ribs, and out of that quivering substance, with the membranes still upon it, He forms the loveliest of all His creative arts. Young girls remember that. That's the treasure that you've got above men. You are different than men. And God made you different than men, 'and the rib' we read in verse 22, 'which Yahweh had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.' And it is rather obvious that a marriage was made, it wasn't consummated then, but a marriage was made. Can you see, young people, how long marriages were thought by God to last? Have they sinned when that was pronounced? Has death become a part of their makeup when that was pronounced? There's a lot of young people who are thinking about marriage, there's a young couple who were just engaged a couple of days ago, I believe, Mark

and Elizabeth. How long do they think they are going to stay together? How long did God say the marriage state ought to last, young people? Death wasn't even in the picture when He pronounced them man and wife. How long did He expect the marriage to last? He expected it to last for the length of their life, whatever period of time that may be into the future, that's how long He expected it to last. And when Jesus talks about marriage, he says, 'I want you to understand that today, and in our day, what was in the beginning, is what we expect now'. No beg your pardons, He says 'that's what we want'. You go back to the beginning, says Jesus, that's where we understand what marriage is for and how long it's going to last. It is going to last as long as life, and, young people, you listen to this carefully. Marriage is a very serious covenant that is made between a man and a woman.

The apostle Paul says in Galatians chapter 3, 'even if it's just a man's covenant, nobody can disannul it or add to it'. Nobody can disannul or add to a covenant. People agree to live together; there is nobody who can enter into that relationship after that. It's a covenant, and the only thing that anybody can do with a covenant is fulfill it. Oh, yes, you can break it, but you'll be held responsible for it. The only thing to do with a covenant is fulfill it, and a covenant into which Adam and Eve had entered now by marriage was only going to be fulfilled when one of the parties died. That's what God is saying.

And then we come over into the first of Timothy chapter 2, and we're thinking about this, young people, on the background of what God did with the woman when she came before the bar of His judgment. In the first of Timothy chapter 2, remembering those words we read yesterday, verse 11 says, 'let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence'. And the reason given in verse 13 is, 'Adam was first formed then Eve'. Adam was first formed then Eve, that's the end of the argument. That's the whole reason why Paul said that under the inspiration of God in verse 10, 11, and 12. He's only looking at Eve at the moment before sin came into the world, we'll look at verse 14 in a minute. But up until sin came into the world, the whole reason for the situation that God ordained between man and woman, was because 'Adam was first formed' and then Eve. There is no other reason given than that. And young sisters, young girls who are aspiring one day to be baptised, and hopefully, to become married, if our Lord Jesus Christ doesn't come before it, do you know what the best thing in the whole world is that you can do? The best thing is to be a good housewife, because good housewives will be in the kingdom of God. They'll be in the kingdom of God, and if you want to honour God, young people, the only way that you can possibly do it, is by honouring His arrangements. There's no other way to honour God and God wants good housewives, because there in the house is the best place for His truth to prosper. And that's how God always saw it. Then, along came sin, and because of sin, we see the whole order and arrangement of things that God had established, turned up side down by foolish men, who thought they knew better than God, and who dishonour His arrangements and sometimes lead us to do the same.

This woman, when we go back to look at Genesis 3 in a moment, because we want to

look at verse 14, verse 14 says in 1 Timothy chapter 2, 'And Adam was not deceived, but the woman being deceived was in the transgression'. See that little linking word at the start of verse 14, he's continuing in his reasons for the woman to be 'silent and in subjection', and he says, 'as well as the order in which God formed those first two human pair, as well as that, 'Adam wasn't deceived', but the woman was deceived. And that word 'deceived' young people, is a very strong word in the Greek, and more literally translated it means, 'Adam was not totally deceived', but the woman was totally deceived. Now, you take a couple of young men and they are desperate for some money, and they say 'let's rob a bank'. Maybe just one of them initiates it, and he says, 'let's rob a bank; we need some money to buy a nice car'. And the proposal is made from one to the other, and the one who says it makes a bit of resistance and he says, 'but, ah, yes, we might get caught'. But, then, by good words and fair speeches, he is actually able to deceive that other young man into saying, 'oh, yes, I think that looks alright; we'll go and rob the bank'. Who is the worst person in that situation? Who is the more responsible? The one who deceives or the one who is deceived? You see, if you are actually deceived young people into believing something that is wrong is right, if you actually believe that it is right to rob a bank, then you are no way near as bad as the person who has deceived you into thinking that way.

Well, that was the situation with Eve. What the serpent said, whatever he said, completely blinded her eyes. It was just like a veil going across, a curtain going across, and she said, 'ah, I think he's right, you know, I think he's got a point there. He must be right, that's what God must really mean. He said what God really means; now I know God said that but He meant that by those words'. And what the serpent said just happened to be different from what God said, but he convinced the woman that it was good, and so she went and ate. But when Adam came along, he wasn't totally fooled. He wasn't totally fooled, that's what the record said. He was not totally deceived, but she was totally deceived. There was a bit of deceit, but he still didn't really believe to rob the bank was right. But he went ahead and did it anyway, and in that sense he's a whole lot worse than the woman. A whole lot worse than the woman, and we're going to see that God tells us that clearly in a few moments.

Now come back into Genesis chapter 3 again, and here's the situation. The apostle Paul has made a difference between how Adam reacted and how Eve reacted when they transgressed the commandment of God. So Genesis 3 and verse 13, when we read the questioning God put to the woman, she said, 'the serpent beguiled me and I did eat'. Her responsibility is very greatly diminished and she says exactly what the New Testament said about her. 'The serpent beguiled me', that's what Paul said to Timothy, happened to her. She was totally taken in by his sophistry and reasoning, and she ate under those conditions. But, that young people, was an expression of the truth, and it was a free and unfettered confession of the measure of her responsibility. What Adam said was not a free and unfettered confession of his responsibility, he threw the responsibility straight back at the woman and God. But she didn't. She just simply said the facts in an open and uncontroverted confession of the literal truth of the situation. And therefore, she is treated differently to what the man is treated in the subsequent verses of Genesis chapter 3.

And, we are going to go on to see what they are. Verse 14, 'Yahweh Elohim said unto the serpent (remember He didn't ask the serpent why he had done this because the serpent was incapable of answering. He couldn't have given an answer to the question ,'Why did you do this? So the sentence is straightly passed upon him by saying) 'because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. 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, young people, we want to now, have three young brethren, (can we have three volunteers please) and we want to show what verse 15 is all about. Now can you lads just stand with your backs to the audience. Thank you).

Now, young people, we are going to do something, that will show exactly what Genesis 3:15 is all about, and one by one we'll get these young lads to come forward, a little closer, and in the relationship of things, I will be the angel. John Mark will be the serpent, Matt will be the woman and Ken will be the man. Right! John Mark, you can step forward please? Now, I know young people, it may sound a little funny but this is quite serious, and for us to understand this verse, make no bones about it, it's a issue of life and death. So, John Mark is the serpent, now the serpent is a creature, who cannot understand God's word. You listen to what the angel said to the serpent. 'Because thou has done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel'. Now, he's a creature, young people, who cannot understand God's word. Why, would God waste words in preaching the gospel to him? Because, the gospel is not preached to the woman, and the gospel is not preached to the man, in Genesis chapter 3. Why would God preach the gospel to him? Might, it not be as we suggested to the reason why he cursed him? It can't be for his benefit, he can't hear, he can't hear God's words. He's got no zone in his mind to which it might appeal. So, God preaches the gospel to him because, now, his mind is in them. And God says, 'I want you to understand that the only way to get rid of that mind, is by Me getting involved. I will put enmity between you and you. God did not say young people, I will put enmity between him and him. He said, I will put enmity between him and her, and I will put enmity between his offspring and her offspring. He didn't ever say ..... Furthermore, when we read down a little bit further, into verse 16, (and you lads have just got to stay there a little bit longer, we'll still be a little bit yet.) verse 16 says, (you just step back Ken, and you step forward Matt) here now, is the woman addressed. And to the woman He said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee'. That's all that's said to the woman, but when he spoke to the serpent, he involved the woman. But, when he spoke to the serpent He didn't involve the man, he only involved the woman and the woman's offspring, he didn't involve the man and he didn't involve the man's offspring. (Can you just step back a bit please Matt)



Now, let's read what he said to the man. 'Unto Adam He said', verse 17, 'because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return'. Young people, can you see what the promise of God is to Adam? What's he going to get? He's not even promised any seed, but, we do know he had seed. He's not promised any seed; his seed are not going to be at enmity with God; his seed are not going to be at enmity with the serpent's seed, so who are this man's seed? This man's seed are this creature's seed, because every one of his seed except one individual, every one of his seed has been born outside of the promise of God. They've all been born by the will of the flesh. There is only one man in all of creation who has not been born by the will of the flesh, and that man is that woman's seed. Do you see what God is saying young people? He says 'I will put enmity between this one and this one, and I will put enmity between this one's seed, who is actually this one's seed, and her seed, who is not the seed of a man.

Who is that seed against whom the enmity of the serpent and his seed is going to be vented? Who is that man? He's the son of a woman but he's not the son of a man. And in Genesis 3:15, let's read it again, it says and we'll emphasize certain things in here now, 'I will put enmity' (what is God saying? He's saying that such a terrible monster has rolled into My domain that there is no man on earth, either now or in the future, nor angel in heaven that will be able to deal with the monster. I will get involved. I will start a war. I'll start a war which will be seen to rage between the woman and the serpent (why the woman and the serpent?) because the woman spake the truth, even though she'd done a disastrous thing, she spake the truth and she spake in a true and sincere and genuine confession of the facts of the case. That's why God says between him and her, there will be enmity and I'll start it. And it won't only stop there but it will continue on and it will rage between his offspring, which are really his, and hers, because he won't be able to have offspring without the woman, but the war will rage, not between his offspring and his offspring, because they're one and the same, they are absolutely one and united. But the war will rage and it will be a continual battle, between his offspring(which is the thinking of the flesh in every human being born out of two human parents) and that woman's seed.

And who is that woman's seed, if that woman's seed is not a man's? He's got to be God's Son, doesn't He? And there in Genesis 3 and verse 15, we are given the first prophecy of the way in which God would enter into the arena of human affairs, because of sin, and He will set in motion a scheme, which will involve the production of a seed of a woman, who is not a seed of a man. (That's all we need from you lads, thank you very much. I hope it wasn't too embarrassing, and we hope it's made the picture, young people, sort of start to live in our minds, that we can see that God said certain things to him; He said certain things to her; He said certain things to him(serpent) and they are all very clearly telling us, that this is the beginning of a warfare that will only end with the death of the seed of the serpent.) And God won't stop the war until that happens, and that's what is going to happen, brethren and sisters and young people, in one man. IN

ONE MAN, and that's what God was prophesying in Genesis chapter 3 verse 15. He's saying, 'I will be the father of a son and that son will be born of a woman, but he won't be the son of a man. Now, brethren and sisters and young people, you listen very, very carefully please.

We know there is a title of Jesus Christ and He's called, The Son of Man, but nowhere in the bible is He called the son of a man. And there is a lot of difference. Jesus Christ was Son of Man; His lineage goes back to Adam. He was Son of Man, but He was not a son of a man. And that's the factor by which God says, 'I will enter the arena, I will start a war and that war will come to it's fruition and climax in one man. There's only one man, brethren and sisters and young people, who qualifies for 'bruising the head of the serpent' because, bruising the head of the serpent means two things and those two things are, that He was totally sinless (and that's really a negative quality, if we can call a negative a quality). Sinlessness is a negative thing; He needed to be totally sinless. Now, we could say that of a little baby when it comes forth from his mother's womb, it's totally sinless, but was that what God was really on about? No, it wasn't; it means that this individual is going to be perfectly righteous. There's not going to be one moment in His life, in which there is any guile found in His mouth. That's what the apostle Peter said, 'This man did no sin neither was there any guile in His mouth'. Do you think that's difficult, young people?

Well, let us say this, it is impossible for us, to maintain a stance of guilelessness for probably a few days. He did it for 33-1/2 years. In Him was found no guile; in Him was an exhibition of the perfectness of the righteousness and the glory of God, and we're going to see in our next class, just what that means in real and practical terms. Young people, it is something to which we cannot reach. It is something to which we cannot reach, but it is something that we must expect in Christ and it is something also which we must aim for. And that means, if we are going to aim that high, we are never going to eat of the fruit of the tree of the knowledge of good and evil. We're going to listen to God's word; we're going to follow it out implicitly in our lives. We are going to make sure that that Word had so filled our minds as to tell us day by day, moment by moment, week by week, how we should conduct our lives in the presence of God, because it is God that we have to defend, as being right, in our lives.

Here's a book, young people (a bible). That's God's mind; that's God's character; that's God's person. It's God's personality, it is just black and white things on pages of a book. And if we never open that book, God will never, ever, be defended. It's our job to defend Him, because, who else has He got to defend Him? Who else has He got to come to His rescue and tell people He says this. He means exactly that. There's just us; a miserable, weak, puny bunch and we're trying to defend the God of heaven and earth. Young people, there can be nothing more high or more serious or more wonderful than that. And that's our job. There's only one man who has ever done it perfectly, but we've got to try. AIM AS HIGH as you possibly can, young people, because, every time we aim high, we'll always come a little bit further down the ladder. It's sad, but it's true; that's just how we are. So AIM HIGH, and God willing, in our next class, we will start to see the unraveling and the beautiful story of the way in which, God

injected Himself, into the arena of human affairs. Never for one moment admitting defeat when this awful monster tumbled into His domain, but working out a wise and powerful and lovely and righteous plan, whereby you and I might be called upon to defend the MOST HIGH today, and to glorify Him everlastingly, in the day that is soon to come.