

THE MYSTERY OF GODLINESS

Victor Hall – Toowoomba NBS Session 5 – 4 October 2021

[Slightly edited transcription]

Introduction

Just reporting back on Lorraine's health situation from last Easter with regard to her diagnosed life-sentence issue and long period of weekly injections. As we waited on the Lord and looked together at the issues of our own culture, the specialist, just recently, declared her healed. He said that they would 'hold' on this; but that she would not need any more injections and that he did not expect to see her again.

We are thanking the Lord for this, and so we are saying to you that, when the Lord spoke to us back around Book 6, about our marriage culture as seniors, He meant business. We don't have it all together yet, but we are well on the way. Can others of you say that?

I am speaking particularly to our age group in that sense. But the Lord is speaking to us all about our culture.

By way of introduction, I grew up under the leadership of the Latter Rain movement, and then in other groups as we came together, which were collegial in the sense that in the hearts of some men there was no true heart for lampstand or Ephesian Pattern. It was the opportunity for better financial outcomes, and so on, and this type of thing did happen; we don't know what is behind some people.

However, they did come with people – and we have had over forty-seven years now of this word – many coming, and a number going, but a large majority staying with the word. There are probably more than twenty thousand people now connecting directly, with their elders and leaders. So, this is a word for *today*! It is a word of present truth.

But the group in which I grew up, and also other groups, had no concept of the Mystery of Godliness. Yahweh was not a fellowship of Three; it was a hierarchy where the Father was the first among equals.

No one has ever fought me over this because, when you look at it, it is in the Scripture. But it was not known. We had been brought up in ignorance on all of these things.

It was not a fellowship. Yahweh the Father was the first. And even some who were part of the full-time team some years' back did not even believe that Jesus was God. They believed that He was *a* God, because that is how the New King James Version puts it.

So, He was equal, but only in substance. He was 'less than'. He was eternally being generated. That famous homosexual theologian, Origen, proclaimed that back in the third century. He developed the doctrine called 'eternal generation'. This is a Greek concept of two levels; the finite and the infinite. It was that He was eternally being begotten. He was in the bosom of the Father declaring the Son.

This was all what we call 'the Hellenisation of the Scriptures'. Because I am basically Jewish in my roots, a lot of that Greek type of thinking is a bit foreign to me anyway, because Yahweh stands *outside* of eternity; He is *before* the eternal. Eternity has a beginning and no end. He is just 'I Am!'

So, in that *before*, it is Yahweh, a fellowship. And then the Father said to the Son, before the Eternal Covenant, Their Covenant, 'Today, have I begotten You'. That is the beginning of the eternal – where Yahweh Son emptied Himself to become the Son of Yahweh.

So, who was He before, if the Father said, 'Today, have I begotten You'? This was the beginning of, 'Today, if you hear His voice'.

That is where we begin this book here today: 'Today, have I begotten You.'

Their covenant purpose *before*

Straightaway, Yahweh introduces us to a fellowship, for all of that had to do with *you*, because Their covenant purpose *before* was that *you* would be born; and that *you* would then be born from above and receive the divine nature of Yahweh Father; and *you* would become a son of God.

Jesus Christ, who was Yahweh Son, became the Son of Yahweh God the Father, for our sakes, and then He was begotten in the womb of the virgin Mary to become Son of Man. He is the only identity, Yahweh Son, who did not have to change.

He never changed His identity from Yahweh Son, but He emptied Himself to become the Son of Yahweh, and then He humbled Himself to become a Son of Man.

Amazingly, the name that He loved as a priority all through His earthly walk, even though He said, a few times, 'I am the Son of God', was 'Son of Man'. He was very happy with that name.

Sons of men, through Adam

So, Yahweh Son, Son of God, Son of Man. And now we, sons of men, become sons of God.

But He is the only begotten who had an identity before, and that was the identity of Yahweh Son. But when we were born, first, by procreation – through the breath that was breathed into the nostrils of Adam so that man became a living soul – we became 'son of man', created in the image and likeness of God. That was in the loins of Adam, and then later, through Eve, we became sons of men.

Born again to be sons of God

Then there came a second birth. I like to think of the second birth as 'a born again'. In the first case, born to see, and then born from above by water and Spirit where we receive the divine nature and we become sons of God.

The Scripture keeps shouting at us all through the New Testament, 'Do you see your calling, brethren?'

In the church where I grew up, we did not see that calling. I remember a preacher came and began to speak on sonship and we were instructed by our 'apostle' to take no heed to it, at all: 'sonship does not belong to you; it is not for now'. It was the 'whole Christ concept': local church concept – I'm the apostle, here is your prophet, and you just do what we lay down to you, and you just serve in the body.' And also we heard, 'Forget your name, you are not named'.

He *is* our Father

And so we grew up in Latter Rain completely bereft of the doctrine of sonship. And that would apply to any Denomination you would like to name. Calvin said in the Institutes: 'If anyone says that God is their Father, that person is insane. God is not your Father.' He said that the gap between Creator and the creature is infinite. And so we were stuck, again, with Hellenising the Scriptures.

Well, it is more that infinite; it is beyond infinity! It is right back *before*; right back into Their covenant. That more than transcends any Greek idea of the gods!

Calvin said it is an allegory, a picture – like the sun out there. It beams its light, it shines its rays on the soil in which a flower springs up. The heat causes the vapours to rise and the showers to fall. It waters the grass of the field and the flowers, and so the little flower opens up – the identity – it smiles at the sun, and says, 'Hello, Daddy'. He says that is the gap between you and the Creator; He is not your Father!

I am telling you today that He *is* your Father. That is the gospel!

Do you see that calling?

With that thought in view, we spent our life playing with those words, but our whole culture was *other than* that we are sons of God.

Sons born in the womb

You are a son of God and you have received the divine nature, and even your babies within the womb receive that same divine nature, straightaway after they are conceived as a human being. Remember the statement that before the woman travails, that child is begotten as a son of God.

The prophet said, 'I am more ignorant than anybody; who has heard such a thing!' So, before a woman travails in natural birth, already there has been birthed within her a son or a daughter of God, by spiritual birth.

'Who has heard such a thing? Who has seen such things?' But this what is happening through Zion, the church. It is amazing! Isa 66:7-8.

The call to believe we are sons –bringing a change in culture

The little book here is the summary of seven years of work as we have sought to understand the steps of salvation. This book has put what you have been hearing for the last seven years into a bit of a sequence.

But my whole aim, or burden, for this weekend, and why I am leaning on sonship today, is that we actually *believe* what the Scripture says – and it will change our culture.

Because we did not believe that we are actually sons of God, we did not change our culture. We lived within the culture of the church in which we grew up. Yes, we had the second blessing, and we all just 'lent on' speaking in tongues. We were the super people; we were the pentecostals. We had the full gospel; all the others had the half gospel. But whatever gospel they had, it was good enough for them.

But the Chinese began to ask me, 'What is born again?' And the Chinese get very pedantic when they start asking questions. And did you know, I did not know what it was! I was full-gospel; whatever it was, I had it. I thought I did; I am sure I did. But what was it?

And so this is where the journey began to look at these steps. We have been quite amazed since Easter to see from the parables, and particularly the first parable, that we had completely gone past the subject of prevenient grace; that we did not understand what that is.

Walking our children through the steps of salvation

I want to make the point with your children that they are born with the divine nature, but you have to walk them back through each of these steps as they grow and mature. And you, in your fatherhood and motherhood, need to be demonstrating the fear of God, that you are the friends of God, and demonstrating the question of choice, so that we are teaching this to our children.

Don't forget that even though your children have the divine nature, they also came from you and they still have the other law. And so they have to join the offering of Christ with you; they have to work the same journey.

Don't make the mistake, as I have heard some say, that they don't smack their children now because they have the divine nature. How stupid is that? Those children also have the other law. Do not take what we are saying and then make a complete and utter heresy out of it.

We are sons of men who are then in a process of developing and maturing by fellowship in the offering of Christ, which also has seven steps. And so we began to study the seven steps of Christ's righteous work; the seven wounding events of His journey from Gethsemane until He was lifted up.

We have been looking at Philip, and how many would agree what a horrible mess he was? And then Thomas. We haven't even finished with poor old Peter; he has taken a fair 'flogging' over the last year or two, being the zealot and all of that.

Friends of Jesus -laying down our life for Him

We haven't quite finished with Peter yet, because Peter was nobody's friend.

Peter was a zealot. He never actually learned to become the friend of Jesus until that big fishing expedition when He put to Peter the question - 'Do you *agape* Me?' Peter had met Him a few times but he was still not resolved on being a friend of Christ.

Jesus said, 'Do you *agape* Me?' And he said, 'I am Your friend'. So Jesus blinked and said, 'So this is how friends work; swear and curse, deny etc?' And so He put the question to him again. Peter, 'No, no, I don't *agape* You. I realise that there are levels of love here that I don't understand. No, I am Your friend.' And so Jesus put it to Him, 'Are you My friend?' And that 'broke him up'. He had to admit, 'No, I am not Your friend'.

And so Jesus spoke about what death He would die, and right there, there was an illumination to him, and He took the initiative and said, 'Follow Me!'

Then Pete was off again, 'What about John?' John talked about his particular friendship with Jesus. At the last supper, he leaned on Jesus' breast. John kept 'crowing' about this; 'Even Peter asks me to ask Jesus!' John was not being funny about this because he wrote this book much later. However, he was making the point that he was a friend.

And so Jesus commanded Peter, 'Follow Me!' 'You will follow Me now to the death; and you will love Me, and happily because you are My friend; and because of *agape* love poured into your heart you will lay your life down for Me.'

Twice He said, 'Follow Me!' In other words, 'You are My friends if you do what I command you - and you will follow Me to the death, Peter. You did say before, as a zealot, that you would lay your life down for Me. But you could not do it as a zealot, but now you will do it because you are My friend.'

If you are a friend of God today, you will lay your life down to the death. How? Because He poured

the love of God into your heart. That is that love *before*, which enables you to be a son of God, because that is the divine nature. The love of God is the divine nature. 'God is love.'

It is an amazing thing, this issue of friendship, because Judas and Peter probably thought that they were the friends of Jesus because they were always wanting to help Him out. It was a bit like the brothers of Jesus; they were always trying to say, 'If You are really who You say you are...' They always had a word to tell Him what to do.

But when Judas came with that cohort into the garden of Gethsemane and Jesus said to him, 'Friend, do you betray the Son of Man with a kiss?', he did not think that Jesus would die. He thought that, somehow, there would be a miracle. He was pushing Him to do what he thought He should be doing.

We can see that he was not His friend over the story of the alabaster box of ointment; we see just how bitter he had become, how corrupt. He was a thief. And so the curse was now entering his 'house'; it was consuming it right down until he, finally, died the suicide's death.

And so we see all of these lessons in the lives of the apostles. I am amazed when I look at Philip. He was out there healing the sick, raising the dead, casting out demons. He was sent out as one of the twelve, chosen, spoken to – and he still did not believe in Jesus! It is amazing. And so we did that theme on 'Believe Me for the works'. But I don't want to cover all that ground here.

Jesus – the express image of the Father

Now, just to drive home the point, come with me to John chapter 10. When I read this to the brethren a little while back they 'choked' on it, so see if you choke on this.

First though, remember that Hebrews chapter 1 says that,

'God who in sundry times and in diverse ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son.'

And then he said, '*He is the express image of His person*'.

The Scripture tells us here that He is greater than the angels; that He did not ever say to the angels, 'You are My son'.

'To which of the angels did He ever say: "You are My Son, today I have begotten You"?' Heb 1:5.

He was speaking about Jesus being the express image of the Father's person. No one has seen God at any time, but when you have seen *Him*, you have seen the Father!

One theologian put it this way; that it is like a photo negative. As you put the light through the negative and shine it onto a sheet in the trough (or whatever it is you do), what is on the paper is the express image of the negative.

So, what is here that you do not see, when it hits the paper, you do see! That is the full expression of the negative. If you have seen *this*, you have seen *that*!

The miracle of the seed

–how sons of men become of sons of God

Well, the scriptural expression of this is a seed; the miracle of a seed. The invisible things of God (the negative) are clearly seen through things that are made. Rom 1:20.

When one seed that goes into the ground, the second seed will not be other than, or different from, the first seed; but through germination, millions more seeds, or identities, come out of that one seed. However, every seed is unique in its identity in relation to the first seed; and every seed is the express image of the first seed.

I look around at all of you and you are all different from me; you are all totally unique. Not one of us is the same as another. Not one human person, or identity now that we have a name, is the same as another. All of us are completely unique.

But when you look into the face of Christ, you see the exact replication of who you are, for He is the express image of your person! That is great, isn't it?

As He was toward God, so Christ is toward you. If you want to know who you are and who you look like, then you look into the face of Christ.

This is the culture that the Lord wants us to shift to; the belief in this. And that will change the way we live. We played with the concepts of sonship before, but we never believed it. The Jews couldn't 'hack' this; people can't hack this.

Let's just look at Jesus' Bible school in John chapter 10.

Joh 10:30-32. ‘I and My Father are one’. Then the Jews took up stones again to stone Him. Jesus answered them, ‘Many good works I have shown you from My Father.’

Jesus kept saying, ‘If you don’t believe what I say, believe Me for the works’.

Look at nature; we are without excuse, because what may be known of God is seen in the miracle of a seed. You only have to look outside the window; this is explaining the invisible things of God; how sons of men would become sons of God. The whole of nature proclaims this truth in the miracle of the seed.

‘You are gods, to whom the word of God came’

Vs33. ‘The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make yourself God”.

Vs34. ‘Jesus answered them...’

And He says this to you, because this is the summary of what He is saying.

And the most fundamental parable is the parable of the seed and the sower. He said that ‘If you do not understand that parable, how will you understand the rest of the parables. I am talking to you about the seed of the divine nature coming from the Father through Me to you, so that you will become...’ But let’s read this:

“Is it not written in your law, ‘I [Christ, He gave them the law] said, “You are gods”.’

Hello! Jesus said that! They wrote it in their law, and He says to you that you are a god! Go to Ecclesiastes. You are not a god unless the word of God comes to you.

Vs35. ‘If He called them gods, to whom the word of God came...’

That is the word that is proclaiming to you the divine nature that you receive from the Father through Christ.

‘ “Is it not written in your law, ‘I said, “You are gods” ... to whom the word of God came (and the Scripture cannot be broken)”.’

Every jot and every tittle will not be broken!

You are gods to whom the word of God comes. Matthew chapter 13; the seed, the word of your name, the word by which you are born from above.

This really needs to soak right into our spirit and give us great joy. But they were taking up stones to stone Him, because He said that! ‘We won’t have this.’ Calvin said, ‘You are insane if you believe this.’

Vs36. ‘ “Do you say of Him...” So, ‘It’s this way to you, so why are you saying to Him, who is the express image of what you are to become.’

So, what will you look like for all of eternity? Look at Jesus; and particularly look at Him after His resurrection, because your body is being fashioned from the DNA of that glorious body, on the day of resurrection. That is amazing, isn’t it?

You got your identity in Adam and Eve, from the Father; and then, by this birthing process which has to do with the Son and the Spirit – from the Father, through the Son, through the Spirit – you get your new creation sonship name and identity.

The Scripture is clear; you are gods to whom the word of God comes. If you do not receive that word as the seed, the word of your name, you will die like men, and you will go off to an eternal destiny of darkness and damnation, silenced forever but bemoaning the fact that you neglected and rejected this ‘so great salvation’!

Vs36-38. So, He said, ‘ “Do you say of Him whom the Father sanctified [and the Father is sanctifying us] and sent into the world, ‘You are blaspheming’, because I said, ‘I am the Son of God?’ If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him”.’

The Lord has done all of this in nature so that we are without excuse, and He said this to Philip. ‘Philip, have I been with you so long and yet you do not believe? Haven’t you heard a word?’ ‘No. My theology is good enough.’ Well, you know, Judas was saying the same. Peter was the same. They were all the same. Then we get the story of doubting Thomas. He had to believe and put his hand in Christ’s wounds. He had to learn to fear.

Let us fear, lest we come short of His calling

‘Therefore ... let us fear.’ So, there is an illumination, and this is where I believe that the fear of God really comes alive for us.

Heb 4:1. 'Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.'

That is inheriting your sonship. You only get that fear when you are illuminated to know that He did call you and say, 'You are gods because the word of God is coming to you'.

Today, do you fear losing that because you neglect it. That is what the book of Hebrews is all about. Let us therefore fear lest a promise being left us of entering and possessing this promised land of sonship, this kingdom of sonship, you should fall short of it!

He went on to say that this gospel was preached to them in the Old Covenant; in fact, right back to Adam. Adam got his adoption. He got it! The bloke who lost it, got it back again. Yes, he had the other law, he had the curse, which Peter has been dealing with in our week-to-week Presbytery word.

What I am leaning on us about is that we now have it, so let us not come short of it. That is my whole burden for the weekend, and if we all stop now and have a party, I will have done my job here today.

Born at the end of wayside ground

The parables teach us that when we get to the end of wayside ground, we are born.

There is all this prevenient grace, and some of us have begun to ask the question, 'Have we actually been born, or are we still living at some point before that?'

I am asking, 'Are you a God-fearer?' You fear God because you have the word. 'I need to be born. And when I find 'born', I am not going carnal and come short of it.'

Training our children to not come short of it

-thorns that choke the word

And so the question for your children, who have the divine nature from the womb, is that you have to now train them up so that they don't come short of it, as they grow and develop and go through the education system and begin to get ambitions for other things that are *less than* this high calling.

And that is part of the lesson of thorny ground, isn't it? The lust for other things enters in. Here we have the divine nature in the heart, here we have a son of God in our child and, suddenly, we put footy ahead of Christ, we put education ahead of Christ.

These things begin to choke the word so that they lose it! Then they go out, as quite a number have done, into eternal damnation – from our houses!

So, the Lord is telling every person that they will go through the process where they will choose. Even though you have it, every day you are still choosing. Is that not true?

So, that is what the parables teach. Otherwise, we could say; wayside ground, we are finally born, now all born sons of God, ho-hum, let's go to heaven'.

We get them all to the front, have an altar call, lay hands on them, they confess Christ as Lord, born again. And this is my bad sense of humour: as soon as they are born again, we shoot them! Straight to heaven! Sad to say, we cannot shoot them! Some of us would like to shoot some of them, but that is the other law. True?

But we know that our theology has caught us because we have the next parable; stony ground. Tribulation and affliction because of the word, because of one born. We join the fellowship of Christ's offering.

The problems in all of our homes are thorny ground. But the Lord says, 'Good-o; it is cursed for your sake'. And that is what we have been teaching you.

Bring forth fruit on good ground –members of His body

So, get onto good ground and bring forth the fruit of sonship. How do you do that? By being a member of the body of Christ, because your sonship is already accomplished for you. He now wants the ministry of Christ the Son, the body of Christ, in the world through the members of His body.

His bride brought forth on Calvary –a multitude brought forth from the womb of the church

And He wants to bring, and has already brought forth a bride from the side of Christ – and He did all of this on Mt Calvary. He established a temple, with many living stones, on Mt Calvary.

But, also, He built His church out from His wounded side. He brought forth from His members... And we are members of His bride, His church. We are members of His body, flesh and bones, and now He has a bride.

And now He has a work to do, particularly just ahead of us in the next couple of decades, we suggest, where a *multitude*, a company no man can number, will be begotten by the word of the Son proclaimed through messengers, and that is all of us. These will be travailed over and brought to birth as sons of God, from the womb of the church, which came out of the body of Christ.

He built those two dimensions on Mt Calvary. While they were mocking Him, He was saying, 'Destroy this temple and in three days I will raise it up'.

He had already warned those ladies, who seemed to be relatives of that other lady who said of Jesus, 'Blessed is the breast that You sucked and the womb from which You came'. Jesus answered that lady more fully when this group of younger ladies were weeping and mourning as Jesus was carrying His cross, bearing His reproach, saying, 'Do not weep for Me. Weep for yourselves and for your children.' And [talking about the destruction of Jerusalem], 'Blessed is anyone who does not give birth and who never suckered a baby.' Luk 23:28-29.

'Because of what happened here, in that temple there, I am going outside.' As He left the gate, that is what He said about that temple. In AD70 it was completely destroyed. There were probably 2/300,000 Christians, so-called, who 'stuck' to the temple and perished in that city, as well as another 1.2/2.2 million people who were locked up and slaughtered by the armies of Titus. This was in fulfilment of what Jesus said to those ladies.

So, He went outside and they mocked Him, and what He said did end that temple, because that day all sacrifice and oblation in that temple ceased. The multitude was going past Him, wagging their heads, while the chief priests, the elders and the scribes and Pharisees mocked Him there outside of the gate of Jerusalem.

As they hurried on their way preparing their sacrificial lambs, wagging their heads, none of those lambs had any veracity, gave them any access to Yahweh, at all.

For *there* was *the* Lamb, portrayed as two goats; the Lord's goat and the scapegoat. They were watching the scapegoat being sent away, cursed. Yet out there, He was building a temple for the Father of *living stones*, born again stones! He was

giving His flock a name so that He could name them by name. Born from above; new creation.

A stream of life from His side, for eternity

And from His side, as He ended His offering, came forth a stream, which is the stream of life. It is the *zoe*, and more than the *zoe*.

It is everything of new creation that will flow from the bride city for eternity as the source of all multiplication, through the offering of a great multitude of sons for the Father. And they will continue to be multiplied, not as we multiply identities now, but by whatever mechanism the Son and the Father have for the bride city for the new heavens and the new earth.

And so the Lord is driving home to us the thought that the culture is this; that if we now, who are born again, walk after the flesh (that is the issue), we *will* die again. That is the lesson of the parables.

But if, through the Spirit, we mortify the deeds of the body, we shall live.

Now that is a bit of an introduction to everything that we have written; that is it 'in short'.

The recovery of the house of Adam and Eve

We'll come to the book now and look at a few things on regeneration, on page 16. And this is an amazing point and we will look at it more in the next session in the notes that I wrote this week.

We know that when Adam and Eve sinned, He had said, 'The day that you eat, you die.' Even though they did not physically die on that day, on that day another law was fathered in them and they were *dead in trespasses and sins*. They were as dead as dead as far as God was concerned. They were then excluded from the garden of Eden, but they had some access to life through offering.

This is the lesson that Cain refused to learn. It was the lesson that Adam learnt, the lesson that Abel learnt.

They brought their offerings to the gate of that tabernacle, that temple. That veil was two cherubim, and a sword that was turning every way. It was like the veil into which were woven two cherubim. It is the picture of this word, this sword. And we know that the word tells us what the veil represents as well.

So, from the tree of life, then, there was a word to Adam and Eve, and that was spoken through the cherubim, who happened to be Michael and Gabriel. It was the same Gabriel that came and brought the revelation of the book of Revelation, from Jesus to the apostle John.

Both of these angels continued throughout the whole history of man to speak to the prophets. They would bring the word, bring the revelation; and they were doing the same with Adam.

As Adam brought offering, he was learning to till the ground that was cursed. Adam instructed his second son, Abel, that he was to be a shepherd. They were not eating the lambs yet; he wasn't doing it for lamb chops. That did not happen until after the flood. He was bringing them to the family for offering, and they had wool and skins from them for clothing.

So Abel was the shepherd, and he had the word of the shepherd. So, when Adam needed a lamb he went to see the son whom he taught. That was his name, his work. It was part of his adoption as a son of God.

His brother had to get a lamb from him: 'I don't want to get one from my brother'. And so Cain killed the shepherd, who happened to be his younger brother! Well, it was not Cain's name to be a shepherd; it was Abel's name to be the shepherd.

Cain's name was to be the firstborn. He was supposed to be a priest. So, he was supposed to be bringing offerings. He was only 18-19-20, Dad had been doing it, and now it was time for him to learn his priesthood. 'From where do I get my offering?' 'From your brother; he is the shepherd.'

This is what we are looking at when we look at the recovery of the house of Adam and Eve.

But Eve made long and heavy work out of this. It took her one hundred and thirty years to finally get the point! She thought, when she heard the word spoken to the serpent, that her seed – and it would be her seed, the seed of the woman – would crush his head and bruise his heel.

But the Lord was speaking about Christ four thousand years on from here. But she thought He was speaking about her firstborn whom she was yet to have. Her baby was everything she wanted, and so she named him 'Cain': 'I have gotten me a

manchild from God' and 'he is going to crush the serpent'.

But then Cain came of age where he had to begin to enter into his sonship, which was his predestination by an adoption – not yet born. But he did not want his name; he did not want to do those works. He wanted to do things his way. And he learnt this culture from Eve; he learnt it in the house. She should have been teaching him how to recover it, because they already knew there was a recovery for them through offering.

Some Rabbis think that Cain and Abel were twins. I have looked at it and suggest that they probably were not. I think the firstborn was Cain.

Anyway, the end of result is that Eve lost both of her sons. And they went on multiplying for seven generations. I think she had a bit of a bad time having Abel anyway, because of the way she named him. It was exactly as the Lord said; 'You will have trouble having babies'. And she was having trouble after this.

I think she had to find something in the Lord before she was strengthened to bring forth Seth. From then on, men began to call themselves by the name of the Lord.

As I have said about the seven generations, seven times were given to Cain to find repentance; and in the seventh generation of Cain I suggest that we have the first world war. Lamech felt God would justify his right to have a just war. Gen 4:23-24. He said, 'He will vindicate me seventy times seven'. Eve knew about the seventy times seven prophecy. She also knew about the seven times prophecy, because that was given to Cain. We are now in the end of the seven times prophecy for Babylon, for mankind.

But the seventy times seven was given to Abraham, which is the prophecy to do with the sons of God. That belongs to us, and now it is, almost, at its conclusion.

We will continue in the next session.