

GOD, MAN AND THE ANGELS

Victor Hall, prepared for the Presbytery fellowship word, 26 December 2021

Transcription of recording, slightly edited

Introduction

Good morning. I hope you all had a good day yesterday. This is the last Sunday of the year. I have a word to bring today as we continue to look at the life of the apostle Peter.

To do this, I will talk about some very basic things. This will help every person who reads the Bible for the first time and wants to understand the purpose of creation, why were we made and, what God has in view for us as human beings.

For those of us who are older, as we are looking at 'the end of our run', we are particularly keen to make sure that we have a clear understanding of the gospel and a clear understanding of God's purpose for our lives, and how we have run our life.

Then, as we are getting toward 'the door of heaven', we need to know that we are going through the right door; the door that says, 'Enter here only who are sons of God'.

Enter here, all you who are sons of God – it is *sons of God* whom He is welcoming into heaven. And beloved, *now* are we the sons of God. The Scripture says, 'It does not yet appear what we shall be'.

I want to talk more about a lot of these things that we have covered. But I want to help us to get a sharper focus today by looking at the nature of Adam and Eve's mandate with God in the garden of Eden before they fell; and then what happened when they fell.

The garden of Eden – a context for fellowship

I will start again, right from the beginning, and look at the garden of Eden that God planted.

It was to be *a context for fellowship*.

Then He put in the very middle of that garden, a tree of life, and a tree of the knowledge of good and evil.

Then we will look at the question of sonship, and how it looked for about 3000 years. What were Adam and Eve doing?

Ask of Me concerning My sons for the future

First, I will pick up a theme that really was alive to me this morning, where the prophet Isaiah said, 'Ask of Me.' Isa 45:11.

The Lord was speaking through Isaiah, and this is a word to *you*. We heard this in the message here today.

'Ask Me of things to come concerning My sons.'

The Lord is asking *us* to ask about 'things to come'. In this same area, He is speaking about 'Behold, I create *a new heavens and a new earth*'.

He wants us to ask Him about 'things to come concerning My sons' who are to inherit the new heavens and new earth, and then to ask about what they will be doing. What is their work?

We have the firstfruits, relational mechanisms for all of the new heavens and new earth. And also, since redemption has come to us, we need to know how we are to live and walk together as members of the body of Christ.

This involves our culture of relating, these mechanisms of connecting, the things we are to do and the things we are not to do. That is the things we are to eat, and the things we are not to eat; how we work; how we connect.

All of these principles were laid out, and operated in the garden of Eden, which was the garden for *fellowship*.

Our access to the tree of life – *agape* fellowship

I want to speak to some of our seniors, and we've had quite a few whom the Lord has lifted up and taken to be with Himself in these past few months. These are our 'super seniors'. I have really rejoiced in the reports of their love for the word.

I want to bring a particular greeting to those who are on live streaming today – those who are connected to it today – that you are to ask, as Lorraine and I are, of 'things to come' about the new heavens and new earth, about 'the Paradise of God'.

We have *already* been given access to the Paradise of God. Again, I'll make the point that, within the

midst of the Paradise of God, already, we have been given *access to the tree of life*; and that' is in the very centre of the Paradise of God. That is our *agape* fellowship.

But also, still, in the very middle of the Paradise of God, is the tree of the knowledge of good and evil. And these two trees will stay in the middle of the Paradise of God in their spiritual dimension, whatever they are, for eternity.

I will speak about the good elements, and to whom they belong. I did a very brief summary some years ago on 'the food of angels', but I want to go back behind that. That was a bit advanced at the time.

The sin of presumption – trying to eat of the tree of the knowledge of good and evil

I want to go back and even be more basic, and look at the tree of the knowledge of good and evil today. I want to establish why, now that we have access back into the midst of the Paradise of God and have access to the tree of life, we should not go there to eat of that fruit again; now that we have come to 'the knowledge of the *truth*'.

That is the sin of presumption; the presumptuous sin.

King David said, 'Keep back your servant from the sin of presumption and sins of presumption; let them not have dominion over me!' The Lord is delivering us from those.

Ask Me of things to come

We will read a verse about the future that we have, speaking about us about things to come.

This is speaking about Christ, 'for He has not put *the world to come*, of which we speak, in subjection to angels'. Heb 2:5.

I believe this will become part of our focus for the coming year to, 'Ask of Me of *things to come* concerning My sons'.

As we proceed into the New Year, the focus for you and for me should be asking Him about our future.

What is our future service for eternity?

What does He mean when He says, 'Ask of Me of things to come concerning My sons; and concerning the work of My hands [that which I have created], command Me [or 'inquire of Me']'. Isa 45:11.

This is so that we may stand up according to our name and not stand up to proceed in presumption.

He is saying, 'For He has not put *the world to come*, of which we speak.' Can I highlight that?

A major focus that I have all the time when I'm speaking and teaching in terms of the parables and the Old Testament, is 'the things to come'.

Our work as priests in eternity

This is all background and a learning context so that you can see what you will be doing in the future. God does not want you to be ignorant on your deathbed about what you will be doing a few minutes after that. Isn't that good news for us? And not only then, but for all eternity.

I said that the function of a son of God for all eternity is the work of a *priest* in the house of the Father. But there's a lot more.

So what does this priesthood look like?

When we look at the issues of creation, and if we go back to the garden of Eden, we get a huge picture and an amazing amount of detail that tells us how we should do it.

It also tells us how we should *not* do it.

It tells us what Satan wants us to do, and why we shouldn't listen to him. It is all very simple for us.

'He has not put the world to come of which we speak in subjection to angels. But one testified in a certain place, saying, "What is man [this is you, me] that You are mindful of him, or the son of man that You take care of him?" ' Hallelujah!

All things have been put in subjection under our feet

'What is man [*you*] that He is mindful of you or the son of man [that's all of your children] that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honour, and set him over the works of Your hands [we can add to this 'all the works of your hands']. You have put all things in subjection under his feet.' Heb 2:6-8.

But I do not 'see all things in subjection' under my feet as yet. Would you agree with that?

But what do I *see*? What do I see today?

'For in that He put all things in subjection under him [he's talking about man], He left nothing that is not put under him.' Heb 2:8.

Now we do not see all things put under him – that is mankind – but what *do* we see?

We see Jesus. This is our point of *connection*. And this is the way forward to seeing this Scripture fulfilled – the care of God for us.

All things will be brought into subjection under your feet; not only in the world to come, but He wants us to begin to already begin to *overcome* in this age and *begin to see things under our feet* for, in Calvary, all things were put under our feet. He gave us power over all the power of the enemy.

But we do not yet see it *operative* in our lives.

And, by the sound of the word of knowledge, this morning, *fear* is still among us. We had the prayer today that we would let go of our fears. He has put all things in subjection under your feet.

You do not yet see that. But you are seeing Jesus who was made a little lower than the angels. He came and joined us where we were for 'the suffering of death, crowned with glory and honour, that He by the grace of God might taste death for everyone' – that is, to join us to His offering. And that is what we are doing.

We won't go into that area because we've been teaching on that for quite some time now.

Yahweh, angels and men

We will be talking about Yahweh *Elohim* in the garden of Eden, with man and with angels. And the integration of this 'package' is what I am starting on today.

He spoke about Jesus and compared Him with angels. He spoke of angels as being *messengers*.

Regarding Jesus, the Firstborn, He said, 'To which of the angels did He say, "You are My Son, today I have begotten You"?' Not to any!

By the way, to which of you has He said, 'You are My son, and today I have begotten you?' How many are born again?

He is saying it to you – sons of God, begotten of God. Sons of men, becoming sons of God. He did not say that to angels.

So what are angels to do?

'But when He brings the Firstborn into the world [speaking of Christ], He says: "Let all the angels of God worship Him." And of the angels, He says: "Who makes His angel spirits and His ministers a flame of fire."

'But to the Son, He says, "Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Your kingdom. You have loved righteousness, and have hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."

'And: "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old, like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.' Heb 1:6-12.

We will consider Yahweh Son; and He is unique. He is 'the Firstborn among many brethren'. That is us.

'Your throne, O God, is forever and ever.' He alone, with the Father, in the Spirit, are the source of that *tree of the knowledge of good and evil*. And He alone has the right to eat of that, for He is the *source* of that.

We do not touch the tree of the knowledge of good and evil

However, as sons of men, 'the firstborn among many brethren', *we do not touch that tree*.

Rather, we touch *the tree of life*, with Him.

I will explain how this works for us, and how we were to do that; and how Adam did this.

We will consider the angels and their work. They are 'ministering spirits'; that is their relationship to us. He said that they are 'servants to the heirs of salvation'.

The two trees placed in Eden

In the book of Genesis, we read of the history of the heavens and the earth.

'And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. *The tree of life* was also in the midst of the garden, and *the tree of the knowledge of good and evil*.' Gen 2:8-9.

Adam named the creatures – his work

‘Then the Lord God took the man and put him in the garden of Eden to tend and keep it.’ Gen 2:15.

In verse 18, He spoke about man, and about how He would bring a wife for Adam. Adam would need this, so God foreshadowed that.

Then, ‘The Lord God formed every beast of the field, and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.’ Gen 2:19.

We note the interaction here. The Creator created, and brought every creature to Adam, giving it to him to name.

God created man in His own image

We also read, ‘Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”

‘So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”’ Gen 1:26.

The work of God

Isaiah 45 is a great chapter on creation. The Lord God spoke about His creative work and He said, dealing with this knowledge of good and evil, ‘I am the Lord, and there is no other; I form the light and create darkness, I make peace and create calamity [or evil]; I, the Lord, do all these things.’ Isa 45:6-7.

So this is His work. This is what He does.

The fruit of the tree of life – the fruit of the Spirit

‘For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them.’ Eph 5:8.

The fruit of the Spirit is ‘in all goodness’, or ‘the fruit of light’. So the fruit of the tree of life is the fruit of the Spirit, which is the fruit of light. What was that fruit on the trees?

The tree of the knowledge of good and evil was God’s mandate; nothing to do with man

We will look first at ‘the tree of the knowledge of good and evil’. The knowledge of good and evil belongs only to God as the Creator. Man was not the Creator. Man is one step back from there. This is not his tree.

God placed in the centre of the garden that which belongs to *His own mandate*.

That would be necessary, wouldn’t it? It is who Yahweh is, who Yahweh *Elohim* is - Father, Son, and Holy Spirit.

Then man, created in His image and likeness, said, ‘I will be in the midst of the garden, Yahweh *Elohim*.’

The Lord would say, ‘My mandate is not yours. Don’t go and touch it or endeavour to do and be like Me as the Creator. Here is My mandate of creation.’

The Lord ‘spelt that out’ and said, ‘This is *Yahweh’s mandate*. That belongs to the Father and the Son, and the Holy Spirit. It does not belong to men.’

Now, God empowered the angels when they did His bidding, but man was not organised to do what angels do. The angels are to *serve* what man is to do.

The fellowship of Yahweh, His initiative

So the knowledge of good and evil belongs only to God as the Creator. The *initiative* of Yahweh was central to *the fellowship of Yahweh* in the garden of Eden, as He fellowshiped with Adam and Eve.

I’ll put it this way. The initiative of Yahweh is central to the fellowship of Yahweh. That was His fellowship toward Adam and Eve, as Adam and Eve fellowshiped with God in the middle of the garden.

Hence, that is the reason why the tree of the knowledge of good and evil was placed in the midst of the garden.

God said, ‘This is My initiative. It is symbolised in this tree. Do not touch it - that has to do with Me as the Creator.’

The lie of Satan

Then Satan came along and said, 'Eat of that, and you will be like God. You will become the Creator. You will be the one who creates and also makes the difference between what is *good and evil*'.

'Now the serpent was more cunning than any beast of the field, which the Lord God had made. And he said to the woman, "Has God indeed said, "You shall not eat of every tree of the garden?"

'And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the middle of the garden, [where God planted it] God has said, "You shall not eat it, nor shall you touch it, lest you die." Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil".' Gen 3:1.

He told them something that *was* true; and something that was also a massive lie for their destruction; he was cunning.

The knowledge of good and evil belongs to God

'Then the Lord God said.' This was after He had brought redemption through the death of a Lamb, and made tunics for them. Gen 3:21-22.

'Then the Lord God [Yahweh *Elohim*] said, "Behold, the man has become like one of Us".'

That which belongs to Us, that tree that belongs to Us 'has become like one of Us, knowing good and evil; and now, lest he put out his hand and take of the tree of life, and eat, and live forever".'

So he subjected him to death; and then to atonement.

'Therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to *the tree of life*.' Gen 3:23-24.

Then we read of God's amazing promise. 'To him that overcomes I'll grant *to eat of the tree of life*, which is in the midst of the Paradise of God'. Rev 2:7.

So the major point is that knowledge of good and evil belongs only to the Creator. It was not the work of Adam and Eve to be creators.

Now, may I suggest to you that that work of Yahweh *Elohim* still remains for the new heavens and new earth, for He said, 'Behold, I create a new heavens and a new earth.' Isa 65:17.

The 'fruit' of the tree of life is light, and life; offering and knowledge

So then, what is the role of man regarding the tree of life?

A second focal point is that *the 'fruit' of the tree of life is light, and life*. And it is a tree of *offering*.

That is why, in the cool of the evening, as Adam and Eve came to the tree of life, they had an *agape* meal with Yahweh *Elohim*. And it was a *light* better than those on our Christmas tree!

This was the true tree. This is the tree of life, and its fruit is the fruit of life and light, and true knowledge.

Angels are ministering spirits, serving the heirs of salvation

Now, the *angels* are named as ministering spirits, whose work is to serve and support the heirs of salvation.

'But to which of the angels has He ever said: "Sit at My right hand, til I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?' Heb 1:7, 13-14.

In other words, they were the labour force of Adam in the garden of Eden, and they remain the labour force for us in the new heavens and the new earth. So 'dominion' was given to Adam but not 'creating'.

So, the angels were named as ministering spirits whose work is to serve and support the heirs of salvation.

They are also *ministers of judgement*, who avenge the word of God when it is violated. That is what 'He makes them a flame of fire' means. Heb 1:7.

So our God is Light; but, also, 'our God is *a consuming fire*'.

Adam and Eve continued to fellowship with God

After Adam and Eve fell, they were barred from having direct access and communion with God, at the tree of life. The fruit of light was no longer available to them in the cool of the evening, and into the night in that kind of an *agape* meal.

Now let's look at what this fruit of light was. Let's see what happened.

Importantly, even though they had no direct access to eat from the tree of life, nevertheless, the Lord was still there in the midst of that garden, *fellowshipping with them*.

The word was delivered by angels

And then the *word* that had to do with their name and their offering for Adam and Eve and each of their children, and for all of mankind, from that time forward, was then given to the angels. Particularly, at the gate of Eden were Gabriel and Michael; the two archangels.

The word for Adam and Eve was then delivered to them through the 'disposition' of angels.

Adam and Eve brought their *offering*. An altar was established at the gate of the garden of Eden, and two cherubim at the gate.

The fruit of light

That gate was like a veil. And when you look at the veil in the temple of Moses, woven into it, it is like the gate of the garden of Eden. Behind it is the *shekinah*, the fruit of light.

The tree of life is depicted there as the ark of the covenant.

Interestingly, the lampstand church, or the almond lampstand, also depicts the light that shines from between the cherubim, which is the centre of 'the Paradise of God', the holy of holies.

The blood of offering

Now, the blood of the sin offering was then sprinkled *outside the veil*.

Similarly, we see this with Peter; how he participated in that blood of the sin offering when he was in Caiaphas' house. And then he was able to eat the Bread of heaven, Christ Himself, who had come down to give his life for Peter.

That is where we are heading with this explanation. We need to cover this background and revisit this again, for our understanding.

When they fell, and were sent outside of the garden of Eden, I personally believe that one of the first things that Adam did was to find a flock of sheep. They provided wool for covering, and were also for sacrifice.

I think that he spoke to his sons about this, and Abel took it up. And, because he was a prophet,

and therefore a priest, he then interested himself in bringing the offering of sheep and the blood of sheep to the gate of Eden.

And I suspect that every evening, at the cool of the day, *they still came to the gate of Eden!*

Adam and Eve had a daily *agape* where the word of the Lord was spoken to them where necessary, from the cherubim, as they brought blood sacrifice, and worshipped the Lord and gave Him praise each evening at the gate of Eden.

I think that's a lovely picture, don't you? They were recovered again as sons of God. Nevertheless, *they did not eat of that fruit*. They had no access to the garden of Eden.

Adam tilled the ground that was cursed for his sake and, in sweat and toil, he ate of it - and that was his food.

The ministry of angels

But another thing began to happen. When God called Israel out of Egypt, and He took them into the wilderness - in picture and type - He gave them 'the bread of heaven'; manna. We keep hearing about this word 'manna'. What is it? They didn't know what it was.

Jesus, said, 'I am that true Bread.' And King David said that He gave them 'angel's food'. Psa 78. Psa 105.

So man began to eat that which was from *the very substance and life of Christ Himself*. That's what angels' food was. They fed on Christ, but not from the tree of life.

So they had no direct access to the tree of life and to that *agape* meal. They met Yahweh now only through the angels at the gate of Eden as they made offering, as I believe, from day to day.

Man's service in Eden

We will go back now to the order of service for man that was within the garden of Eden, from when Adam was created on the sixth day, and named the animals before Eve was created, or formed, out of a rib from his side.

And then from the sixth day until the Lamb was taken on the 10th day, which we believe a day with the Lord was 1000 years. It was on the 10th day according to all of the prophetic statements of Scripture, that the Lamb was taken.

So that was approximately 3000 years for Adam and Eve, in the garden of Eden, at the tree of life, every evening.

Now let's just see what went on from when Adam was created; and then see how things operated in the garden.

Yahweh *Elohim* was the Creator. His tree was in the middle of the garden.

Adam and Eve met Him at the tree of life, where there was *the fruit of light*.

So the order of service within the garden of Eden to which Adam had been appointed was *rulership over the whole of creation*; rulership!

Our rulership in the end of the age and in the new heavens and earth

Remember, this rulership has been promised to us for the new heavens and new earth.

And before the end of this age, this rulership is given back to the saints, and we take it away from Satan. We take it away from the kingdoms of man under the eighth world kingdom that is forming. We are now in the seventh world kingdom. The time is coming for the saints to possess the kingdom, and for rulership to be given back to us.

Right now, we don't *see* this happening for us, but we *see Jesus*.

And we have access to the tree of life and to the fruit of light. But we do not presume to be creators, creating our own name.

Can you see where we are going with all of this?

So the order of service within the garden of Eden, to which Adam had been appointed, was rulership over the whole of creation. That's what He has in view for you for the new heavens and new earth.

And then, as we come to the end of the age, once the white horse and His rider come, and we 'mount up', and 'away we go'. That is what is happening.

The kingdoms of the world become the kingdoms of our God and His Christ. He is now putting the gospel into our mouths. And He wants that to be in our mouths publicly, and from house to house.

And we are proclaiming it to you publicly. Will you proclaim it from your houses, as messengers of Christ?

The work, the mandate, of His sons in the time to come

In fellowship with Yahweh at the tree of life, every evening, God brought to Adam every animal and bird that He had created. God created it all; He created man.

And then, in fellowship, in the *agape* fellowship at the tree of life, He brought them to Adam.

We read, 'Out of the ground the Lord God formed every beast [the Creator; that was His tree] of the field and every bird of the air, and brought them to Adam *to see what he would call them*.'

From whence came this wisdom for Adam to be the 'namer' and the 'integrator' of every creature under heaven! It came from the tree of life, the tree of light, the tree of fellowship.

Do you see what was happening in this fellowship?

Yahweh *Elohim* was saying, 'This is what I am doing. I have created this animal. From this *fellowship*, Adam, what are you going to name it? Where is it going to live? What is it going to eat? How is it integrated with all the other animals? A

'And how will this harmony of love and light and peace operate over all creation? That is *your mandate*!

What a mandate! That is *your* mandate in the coming age.

Can you catch and see what He wants for us in the time of which we speak; 'the world of the future'.

Our chastening and circumcision is preparing us for our service

For our seniors, then, your pains are only for a short time now. And this is to what you are journeying in Christ. Your chastening is preparing you for this.

He circumcised from our heart the other law that was fathered in us by Satan when we were lifted up with pride and he then put his 'venom' in us.

Christ has been lifted up - the serpent, poked through with a spear, was lifted up. And, as we look, all that venom is being taken out of us; all of that fiery other law. We are being healed!

Receiving His name; not making our own name

So Adam's mandate was to name and to integrate every animal into the order of creation so that it lived in harmony with the order that Adam was establishing.

It was his job to have dominion, to establish an order, organise it, run it, do it in fellowship with Him. God said, 'This is your name, Adam.'

So you have the name that *He* gives you. You cannot make up your own name, and be like God. You have to be a son of God.

'God gave Adam dominion, over the fish of the sea, over the birds of the air, and over the cattle, over all the wild animals of the earth, and over every creeping thing that creeps on the earth.'

Adam and Eve were created in the image and likeness of God.

He then granted fellowship to them, through the tree of life, in His capacity for dominion, and for naming.

But you don't name yourself. He is the One who names us.

The order of God's headship – God, man and the angels

God is Spirit, and Adam and Eve were joined in one fellowship with Him. At the cool of the day, in the evening, the fruit of life and knowledge shone from the tree of life.

This fruit was eaten in fellowship with Yahweh. This meal was *a fellowship in offering*. It was an *agape* meal.

From this fellowship, the life of God was multiplied. Now, here's the interesting point – it was not created, but was *multiplied*. Multiplication came through *offering*.

From the order of headship, as it was manifest through Yahweh, the life of the Father, as the Creator, was given to the Son, by the Spirit.

This was the order in the garden. Every line is very important. Hear this order of headship.

The *initiative* was from the Father. He is the source of all life.

He *laid it down* to the Son.

From this fellowship, the life of God the Father was *multiplied*.

Then, from the order of headship, as it was manifest through Yahweh, the life of the Father, as the Creator, was *given to the Son*, by the Holy Spirit.

It was then *multiplied by the Son*. That was His work in offering; it was multiplied by the Son.

The life was multiplied by the Son, through the Spirit, and given to Adam.

Adam then named and directed where in creation this life was sent, as a *word*, to creation. It was sent as a word to creation. He was a *messenger*. It was sent as a word to creation, through Adam. Adam was the messenger of that word.

And it was carried by the angels of God, who were servants to Adam, whose work was to do His bidding. Heb 2:5.

So, when Adam fell, those angels who were with God were still connected to Him.

But Adam was now outside. That *word* was given to them, because Adam was lower than the angels, to proclaim it to man through their 'disposition'.

But, in Christ, then, through His offering, we, with Christ, have been made much greater and higher than the angels; we have been returned above them.

So God is granting to us, once the white horse and His rider gallop forth, the work to proclaim that word to the nations.

But it is Michael and his angels who will take hold of Satan and fling him from the heavens, serving us in this way again.

We do not even have to sully our hands with the Devil. All we have to do is to overcome him by the blood of the Lamb, the word of our testimony and by laying our lives to the death.

Have dominion! But do not *name* yourself; do not go to the wrong tree. To do so, I believe, is for us the sin against the Holy Ghost.