

W371_The_Mystery_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number one of a series devoted to the mystery. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you care to join us, we are reading from the Epistle to the Ephesians chapter two, starting at verse 11 and continuing to the end of chapter three. Ephesians Chapter two, starting at verse 11 and continuing to the end of chapter three. This evening. We come back from the Old Testament studies that we've just concluded in the books of Joshua judges and Ruth. To those things which belong particularly to our own calling. And we do this on purpose because it is so necessary for us to have a balanced view of things and not merely to specialise on all spiritual blessings in heavenly places and forget that all by all the Scripture is given by inspiration of God and profitable. Nevertheless, we haven't got all the time there is. And so here we are again to look at another outstanding key word which is rightly understood, gives us a fairly clear conception of the peculiar character of the calling which God is calling today from among the Gentiles, particularly into a very close relationship with his son. Nothing short of members of the Body of Christ on absolutely equal terms, as we read just now in Ephesians three, where we have a threefold repetition of the word together with.

[00:01:46] A word, of course, which will be dominating our study all this time, as you see and as you've heard, is the word mystery. Well, now this word can be a mystery if it's misunderstood. That's not intentional. That word mis understood. And it may be something to remember. You will notice on the top of this chart, the spelling in the Greek New Testament is in us, but it follows the law. That is very nearly always followed that when a Greek word with the letter U in it comes over into English, it becomes a Y. And I've given an illustration there. Utah becomes hydro h y hypocrite. Well, if you called a person a hypocrite, he might wonder if you were complimenting. But it's a word hypocrite. What are this word cannot be neglected because here are just a few statistics. Three references occur in the Gospels. They are particularly related to the Kingdom of Heaven. And eight references occur in Paul's epistles, written before Acts 28. So that gives us a warning that there are other mysteries beside one. It's well for us to remember that even though we are enjoying this high and holy and wonderful calling, God hasn't neglected others of his children and he's given them a place, whether it be in the earth and the heavenly city, far above all or other spheres of which we may only

have vague ideas. So there's three in the Gospels and eight in the early epistles of Paul and ten references in Paul's prison epistles.

[00:03:27] And inasmuch as Philippians doesn't contain it and two, Timothy doesn't contain it, you see how very full Ephesians and Colossians must be, with the exception of just two, I think, outside of this one particular subject. So it's not possible for you or for me who are rejoicing in this high calling with which Ephesians is associated to have no interest in the word mystery because it's almost the backbone of the subject. And then in one Timothy, which is outside Acts 28, but not the first epistle, it occurs twice and then four times in the book of the Revelation. Well, it's distributed, you see, through the scriptures. But there are exceptions. Have you noticed? I've said gospels after the revelation. I've said Paul's early epistles and Paul's later epistles, but not one reference by Peter, by James, by John, or by the Epistle to the Hebrews. Now, you know, it's a very wrong principle to build a doctrine on negatives, but a negative can have its bearing on a subject because you see here we find that the apostle of the Gentiles is the one that is all the time emphasizing something to do with a secret purpose of God. And yet Peter, James and John and the epistle to the Hebrews, although they were given by inspiration of God, has no necessity, whatever ever to speak about it. Will That very fact is a challenge to us to say, well, now we who are called in this present period not associated with the olive tree of Israel, it looks as though this will have a particular reference to our calling.

[00:05:20] And that, of course, justifies our consideration of it in detail. In the Old Testament, of course, dealing with the Old Testament. In Hebrew, the word actually doesn't occur. But in the Old Testament of the Septuagint, it occurs for the first and only time in the book of Daniel, and that has a bearing on the meaning of the mystery as to why it just comes there. As you may have heard me say, in other times, Daniel is the Paul of the Old Testament, for he was the prisoner of the Lord. For you Gentiles, when Israel were in bondage, that was an anticipation of a true prisoner of the Lord about whom we read just now in Ephesians three. Without regard to the meaning of the word. As we've suggested at the beginning, there is nothing mysterious about this word that is a modern addition to the thought. There's nothing creepy about it. It simply means a secret. A secret of such a character that no searching, no learning could ever unearth it. We are told it was he didn't God. And I don't think anyone can break in there and steal,

but it's of his character at the moment. God tells you there's nothing then mysterious about it. You could understand it just the same as you could understand.

[00:06:41] John 3:16 So it's not the subject itself which is mysterious. It's the fact that God did not reveal every item of his purpose at the beginning. And that's reasonable, especially when you realize that from the very first chapter of Genesis, there's an evidence of an enemy at work who is watching the developing purpose of God and doing his utmost to spoil at every turn. And so God being wise. Has got some unsearchable riches and trackable riches, some things that have never been revealed. And one of the things that you notice if you start carefully plotting the epistles of Paul, written after the Acts of the Apostles is finished, is the very, very few references to the Old Testament that covered them. I think if you go through the whole of Paul's prison ministry in the Ephesians, Philippians, Colossians second Timothy, you'll only find about 4 or 5 quotations from the Old Testament. And yet, if you think of his early epistles like Romans, he multiplies the references. And the reason is not that he's given up the Bible, but because he's dealing with something that was never written by Moses, never written by Isaiah, never revealed by God, because this was God's answer to the devil's masterpiece. Apparently it looked as though if we can get into the mind of such a creature that if only he could stop Israel, he could stop God's purpose. And within limits he was right.

[00:08:16] Because there was one nation in the whole Bible that was set apart by God to be a channel of blessing to the rest of the world. Well, he said, if I can stop the channel, I should stop the lot. And he did not know that when he got Paul in prison and when they got Israel blinded and scattered, he did not know that that was a foreknown opportunity of God to reveal something that he kept secret. And so, Paul, outside Gentiles like ourselves receive a calling that was never known or understood by Abraham, Isaac, Jacob, David, the prophets of the Scriptures, even Peter, James and John. Because you remember that Peter writing in his epistle. He says that as our brother Paul in all his epistles, speaks of this very thing in which there are some things hard to be understood and inspired. Apostle like Peter acknowledged, there were some things in Paul's writings that beat him. Well, now, with regard to the meaning of the word, it has a history. The word commences. I'll give you like a pedigree of the word. The word commences with a three letter word muoh m u o. And this word means to close to shut the eyes or the lips. I think combination of this word cameo and that is only

Cata. The word that means according to. Is found in Matthew 13:50. You might like to see this. Matthew 13:15 Because Matthew 13 is the chapter in the gospel that speaks about the mysteries of the kingdom of heaven.

[00:10:03] And here in this very chapter, we've got the word that gives us a word mystery in this other form. Matthew 13:15 For this, people's heart is waxed gross and their ears are dull of hearing and their eyes, have they closed? So they've got their eyes closed and they're looking at something that God had closed and so it didn't dawn upon them shut. And then we have. Another word in you, Z0. Muzo Which gives us the word to murmur. And would you think of other words in our English tongue that start with the letters Mu. Murmur. Mumble. Mute. Matter. And now I've got to watch my step because some people think I ought never to say anything but what is solid, sober and so on. And that's very right. But dare I say that some of you would even know what I meant if I said, Now keep this Mum. You wouldn't know that. Well, all right, we'll let that pass. But it's a slang expression which introduces the mu word. That means keep it under your hat, keep it secret, murmur, mutter, mumble, and so on. Well, then we have another word derived from the same source, not a member of the same family. M u e o. This means to initiate. And of course, this was very much misunderstood, very much understood. Rather in the days of the Apostle, for there were the mysteries, the pagan mysteries, which had their initiation ceremonies and they had their baptisms and their illuminations and their going on unto perfection.

[00:11:51] All the very words were there. You might not to see the way in which the apostle uses the word initiate in Philippians chapter four. This is verse 12. Chapter four, verse 12. He says in verse 11, Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content for. I know both how to be abased and I know how to abound. Everywhere and in all things I am initiated into the secret of being both full and hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me. He uses the word that he been initiated into it, not merely that he read about it somewhere or heard about it casually. It was something that he'd been initiated into and he said, Now I can do all things through Christ who strengthens me as a consequence. So that is the word milieu. That was, in other word, mu o penzo. I don't expect a Greek would pronounce it like that. I'm stringing it out. But if you want the modern pronunciation, it's myopia. And that means to do with your sight myopia.

And you might like to know where myopia comes in the Scriptures. Two Peter Chapter one, verse nine. So you see, there's a reason for folks going to the optician spiritually.

[00:13:34] Two. Peter one nine. Would you read these words? He says in verse eight, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off. He suffering from myopia. When the trouble is, if you were a little bit like that, some kind friend will come along and want you to wear a pair of his spectacles. Or watch out for that. Friends better be short sighted and see with your own eyes by the grace of God than wear somebody else's spectacles. But here is this condition. They cannot see afar off. And I think I told you that one of my relatives I can't quite think of it was. But somebody who knew me, of course, gave me a little I think it was a relative. It may have been a friend. It's so long ago that I forget gave me a little packet of shammy leather to clean my glasses. I think they were giving me a little hint, you see, and it had got a motto printed on the outside of it. It said, You cannot be optimistic with a misty optic. Once a bit of saying, I know you cannot be optimistic with a misty optic. And so said Peter, if you suffer with myopia and cannot see afar off, you'll become forgetful, You'll become uninterested.

[00:15:11] So there's another of this same family. You see, it ratifies. And then in two Timothy Chapter four, we've got another of the family. Shall I remind you that Abraham had two sons? One Isaac. The other Ishmael well, is the Ishmael of the family. The true Isaac is the word mystery. Now. Two Timothy is referring to the days in which we live and believe there's a truth here. We'll read the verse first and then see what the truth may suggest. Two Timothy four. He says in verse two Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine for the time will come when they will not endure sound doctrine. But after their own lusts, shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth. And what do they get in exchange? Our version says Fable. The actual word is a word. Muthos. Emu. It's the same family as the word mystery. A miss. End of history belong to the same family. And many a time, a person who has come to see certain things in the writings of the Apostle Paul and has not accepted them, he goes back and he can't then stomach the things he gets in the ordinary denominational church and he gives the whole thing up. That's a danger. And you can

open very many modern commentaries on the Bible. Starting with the Book of Genesis and you won't go many pages before you come to the word myth.

[00:17:07] It's one of those things that cannot help itself. If once you shut your eyes to the truth. You may be then not only blinded to truth, but susceptible to error. Well, now then, the, the thought is then that the the word mystery is something that God has made a secret. Which nobody by searching can discover. But when the time comes and he makes it known, it then becomes as obvious as any other truth. We'll see that again a little presently. In the. There are terms used. In the Scriptures that help you to realize that Paul had his eye on the pagan mysteries. As I've said, the word perfect. If anyone would be perfect. And while he wasn't in any measure copying the mysteries, it's one of those suggestions that we well to keep in mind that Satan travesties truth. And if you know anything about them, reading histories or philosophies, going right back 2000 years ago, you know how deep the many people were plunged in these mysteries of pagan teaching. The next thing is, I think to just look at the list that we have on this chart, just to make sure that we realize the ground that is covered by this one particular word. We have in the gospel. According to Matthew and Mark and Luke, the. These mysteries of the kingdom of heaven or the mysteries of the Kingdom of God according to which gospel it is.

[00:18:59] And you will discover that they follow a certain order. This will give us an opportunity to notice this. Matthew 13 commences. The same day when Jesus out of the house and sat by the sea side and great multitudes were gathered unto him so that he went into a ship and sat and the whole multitude stood on the shore. You may say, Oh, no, this is no mystery. This is one of those little parables they used to use when I went to Sunday school, and I wonder how many millions of Sunday school teachers have turned to the parable of the sower? Well, why not? No, it's got truth in it. But it was never uttered by Christ. As a Sunday school lesson, because he goes on to tell you. They said to him in verse ten, Why speak is thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven. But to them it is not given. He is a mystery of the kingdom of heaven. And instead of this giving you just an ordinary gospel message, it's answering the question you see in Chapter 11. Rejection is imminent. Turn back to Chapter 11. Verse 20 then began he to upgrade the cities wherein most of his mighty works were done because they repented not. Woe unto thee. Chorazin. Woe unto thee. Bethsaida. For if the

mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in dust, in sackcloth and ashes.

[00:20:33] Then comes Chapter 12 with its three fold rejection. He said to them, are greater than the temple is here. A greater than Jonah is here. A greater than Solomon is here. Prophet, Priest. King. They rejected him in his threefold office as the Messiah. And then chapter 13 says to the little group gathered around him, What's going to happen, Lord? We followed you and thought that you were to be proclaimed King. We believe the Herald Angel said that he was a king born. So he said yes. And are yet to come. But temporarily there'll be a rejection. And I'm telling you, not the plain history of the kingdom of heaven. I'm telling you the mystery side of it, and you can sense it, but the others will only hear a little story, a little parable. And so he says. In verse 14 and in them is fulfilled the prophecy of Isaiah, which saith by hearing you shall hear and shall not understand. And you remember that those words were actually quoted again by Paul in Acts 28, when again Israel will come to an end. And he says, the salvation of God is sent to the Gentiles. One of the things we'd have to learn, and I shall have to demonstrate it a bit more definitely, I think next time, is that mystery nearly always follows a failure and another little invention.

[00:22:01] I wouldn't be sure that I invented it, but. It's this that where history finishes, mystery begins. The history of Israel goes through the scriptures up to a certain point stops. And if God hadn't revealed the secret purpose of it, nothing more to be said. Then mystery is revealed. So he says to these An enemy hath done this next parable at any beer, done this. But he says there will be a fourth sowing by one or 2 or 3 and then the harvest. But that's got to be for before us more definitely when we're looking at the parables of Matthew 13 as a subject by itself. So we've got the parables of the Kingdom of heaven. And then we have in Romans the 11th chapter, The Mystery of Israel's Blindness. Although it was spoken about in the Old Testament in sort of covered ways. Yet here at last, it's come the mystery of Israel's blindness. And if the falling away of them be the reconciling of the world, what should the receiving of them be but life from the dead? But meantime, the time of the Gentiles begins to operate when the mystery of Israel's blindness is now taking place. Then we have in the book of the Revelation, summing up all the teaching from the early chapters of Genesis, where Babel comes into the story. The beginning of his kingdom was Babel. Babylon walks through the

scriptures as the great enemy, great anti-Christian system right through unto the book of the Revelation.

[00:23:43] And great Babylon is destroyed and hallelujahs go up the now. Alleluia is in the book of the revelation until Babylon at last is destroyed. So we have mystery Babylon. The sort of counterpart to the mystery of Christ and his church. Do we have a one Corinthians two seven, a passage which has tripped up some of God's people? They say, there you are. There's the mystery. Before Paul became the prisoner. But we've never said there are not many mysteries and he is one of them. The mystery of God. Concerning his wisdom and the whole of that Chapter one Corinthians one is the contrast between Greek philosophy and the foolishness of God. The preaching of the cross is foolishness, he says. That's the mystery of God. And in that, there's wisdom beyond dreams. And then we have the mystery that was silenced. Romans 16. There are some have thought that this was a little piece written on the end of the Epistle to the Romans a long while afterwards to make it complete. We won't anticipate our studies. We'll wait till we get to it. But there is a need to be a bit careful in both translating and interpreting that passage. And then we have another one that needs a little bit of careful handling. One Corinthians 15 he says, We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye.

[00:25:13] He said, I wouldn't you wouldn't have you to be ignorant of this one thing, this mystery, as he calls it there, the mystery of change. And then when we were reading Ephesians chapter three just now, you naturally read reading the authorized version, read in verse nine, The Fellowship of the Mystery. Well, now, if you've got any note at all in your Bible with regard to the Greek text, you'll discover that you must revise that translation and read instead of the word fellowship. You read the word dispensation. Now, of course, in an English edition, there's nothing in the word fellowship that resembles the word dispensation. You say, How do you get the change? Well, I think it could be it could be made more made more understandable if we'll just look at it with our mind's eye, the two words that are thus translated. The word fellowship is Koinonia Kyodai. The word dispensation is oikonomia Oike. And if you've ever sat down and written page after page after page after page, you know how easy it is to look back over it and think, Well, what ever did I do there? Misspell a word, put a wrong word in its place? And that occurs many times in the copies of the New Testament that were made

by slaves, however careful they may be. So don't think there's any alteration or tinkering with the Word of God. The word is most certainly the dispensation of the mystery.

[00:26:45] That's the very title of the dispensation under which we have been called and find our salvation. Then we have in the first chapter that the mystery or the secret of his will. Just as a one who is leading a campaign against a subtle enemy would not blaze blazon all. The themes are broad as to where he had got his troops and where he got his ammunition and where he got his secret agents and so on. And so God had a secret part of his will that was never made known until the moment came for it to be proclaimed. And then there will be a need for us to differentiate between the mystery of Christ, which in other ages was not made known to the sons of men as it is now revealed. And the mystery which was never revealed to any sons of men but unto me, only, said the Apostle Paul. That's in chapter three. And then we have the mystery of God. The mystery of God. And again, we have to do a little revision in the translation. The mystery of God that Adesh Christ in whom is hid all the treasure of wisdom and knowledge. And in the book of the revelation, at the sounding of the seventh Trumpet, the mystery of God is finished. So that's another thing we must remember. The mystery doesn't go on forever. It comes to a conclusion and leads to a goal. Then we have in Ephesians 6:19 the mystery of the Gospel.

[00:28:18] So there's something to be looked into carefully and not set aside just by a wave of the hand. We have the mystery of the faith. The one Timothy three nine. And we have here Satan's travesty again, the mystery of iniquity. A man sitting in the Temple of God, showing himself that he is God. That's one Timothy three, nine and one Timothy 3:16 says, This is the mystery of godliness. God was manifest in the flesh. He is a man pretending to be God. He is God stooping down to becoming man. You see the travesty that's working together. And then we have Alexa lesson one. Well, if we're going to give each one of those a consideration, you quite see that we can't compress this study into just 2 or 3 evenings. We won't unduly lengthen it, but I think they're so important to get a general idea of the teaching of Scripture on this one word that it will be profitable for us all. That when you notice at the bottom of this chart, just an attempt to prevent anyone going away with the idea that there must be something occult about it, we must have some six states or something before we can appreciate what is said about a mystery in the Scriptures. So I think we will turn to each one of these. Matthew 13, verse 11. He said, I speak parables because it is given unto you to know.

[00:29:49] That's all I wanted to know is to know that it is so. Although he said the mysteries were hidden from some people, it was given unto them to know, but others not. So that's one thing to remember. The next is in Romans. 1128. Romans 1125. The apostle says, I would not have you to be ignorant of this mystery. Well, that means to say that there's something you could learn about it. Then I want you to know it. It's not something you say. Oh, it's a mystery, therefore it's hid. Or it may be hid and may have been hid. But there's a time when you should begin to consider it. And the time, he said, is now. So I would not have you to be ignorant of this mystery. The mystery of Israel's blindness. And then we have in Revelation 1625. I must read that one. Simply because I don't know what it is myself. Is it Romans? Well, I thought I was rather dim. Yes, I'm suffering, I'm afraid, from that complaint physically that I spoke about just now. Myopia. That we'll do the best we can. 16 Is that 25? Yes. Oh, yes. Now, to him, that is of power to establish you. According to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery. Which was kept secret since the world began, but now is made manifest. You see. It's been revealed. It's been made manifest.

[00:31:25] It was once kept secret. But now the time has come. So did you see there's three places already which use the word mystery and yet nevertheless tell you or can be understood that can we all read? They can all be interpreted only it depends upon God's good time. And then he says in one Corinthians chapter two seven, we'll look at that. I think we speak. I think he says, Well, if you speak, it's implying that you say something that's intelligible. One Corinthians two seven. Excuse me. I've got to. I've got a new Bible that's been given to me. And so it's just having to be carefully. Brought into subjection and used one Corinthians two seven. How he says in verse six, Howbeit we speak wisdom among them to the perfect. This is in contrast. Go back a little bit. And I brethren, when I came to you came not with excellency of speech or of wisdom. You see, that's what the Greeks wanted. Excellency of speech. They were the orators. Excellency of speech. And you remember that these very Greeks, when they heard Paul speak, they'd nudge one another. They said this little old Jew. Listen to him. They called him a babbler. A seed picker, a sparrow. He's come to Athens, above all places, to teach us. You see. And they wrote to him and he quoted their words. He said, You've told me my letters indeed are weighty and powerful, but you said my bodily presence is mean and my speech contemptible.

[00:33:08] And this man doesn't hide the fact that he was there with trembling. You don't think of the apostle Paul trembling as going to a meeting, do you? Well, you haven't done the same for some of us have done. And know what it is to wonder what's going to happen when the meeting starts. So here, he said. When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. But I determined not to know anything among you, save Jesus Christ and Him crucified. Now that's been lifted out as though that's God's word for everybody. But if we preach Jesus Christ and Him crucified and never preached Jesus Christ had him written Risen, we should be denying what it says in the same epistle. One Corinthians 15 If Christ be not risen from the dead, our faith is vain. So he didn't mean that. He said, Look, I knew that I could come and tickle your ears and I'd be a wonderful speaker when I told you all about these hidden things. No, he said. And I was with you in weakness and in fear, in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and in power that your faith should not stand in the wisdom of men, but in the power of God. But it don't think we haven't got anything that's worth listening to or however, albeit we speak wisdom among them that are perfect.

[00:34:29] Here are those that have gone on and got ready for it. Yet not the wisdom of this world, nor of the princes of this world that come to nought. But we speak the wisdom of God in a mystery. Even the hidden wisdom which God ordained before the world unto our glory. So these Corinthians, long before the church of the one body was manifested, were known of God, marked off by him. And there was an element of a secret about their call. You see, we're not the only pebbles on the beach, but we mustn't mix one calling with another because of some external resemblance. Well, then we have. That wonderful Psalm of Love or charity. One Corinthians 13. Though I understand all mysteries. Little rebuke to some of aspects and have not charity or love or might be sounding brass or a tinkling cymbal. And then. He says. In one Corinthians 15, I show you a mystery. I'd like you to turn to that because of a possibility of a correction there. One Corinthians 50. The apostles can't speak and blow these leaves out. It is one Corinthians 15. He says. Now, where are we with this package? This is 51. Yes. He says. Just earlier. The first I'm reading from verse 47. The first man is the earthy. The second man is the Lord from heaven. Well, I don't think you need to be told a mystery to tell you that if you once belong to the Earth and you've now got a heavenly calling, there's got to be a change.

[00:36:33] I think we agree there. As is the earthy such are they also that are earthy and as is the heavenly such are they also that are heavenly? And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Well, then we know. Before we get any further, we must all be changed. Because however we may look at one another and. Comment about one another in patronize one another. We wouldn't say truly we're all heavenly. Would you? Yet? I mean, you do hope, don't you, that you'll be a something different when that glorious day comes. You're not so self-satisfied as all that, are you? So here already we have it. If we have born the image of the earthy, we shall also bear the image of the heavenly. Now this. I say, brethren, I'm telling you that flesh and blood cannot inherit the kingdom of God. Neither does corruption inherit Incorruption. Well, you say, Well, we must all be changed then. Well, why does he call it a mystery? Well, there's a possibility he doesn't. What, are you going to make that out of it? He says, Behold, I show you a mystery. Well, one of the things to do is before we argue, the point is to be sure about the word show in it, because you see, show you a mystery means I'm unveiling it and making it all clear.

[00:37:51] What is a very simple, ordinary, matter of fact, little word the Apostle Paul uses here. And the only way you can translate it is am I talking in a mystery? He's looking at them, as it were, in imagination. He says, Surely I've told you, you must all be changed. Am I talking a mystery to you? And I think that's the meaning of it. So it's one that we have to drop out, really. It's put there in its order. But there's no mystery here. Course, is a mystery in connection with how God raises the dead. We know that. But so far as this is. I'm not talking of mystery. We shall not all sleep, but we shall all be changed. And goes on to tell them why and how. And then in Ephesians we have in two passages the making known of a mystery, which is another feature we want to include in this. Ephesians chapter one, verse nine, and in chapter two. Three? Yes. Verse nine, Having made known unto us the mystery of his will according to the good pleasure which he purposed in himself, that in the dispensation of the fulness of seasons, not merely times, he might gather together in one or under one head, all things in Christ, both which are in heaven and which are on earth, even in Him.

[00:39:16] Well, there's a blessed mystery. Hath he made known to us that that season is coming, that time is coming when there will be headed up in Christ, all things in heaven and earth. And then the other one is chapter three. Uh, verse five is that verse

three? Oh, yes. Chapter three, verse three held that by revelation he made known unto me the mystery. Now it was by revelation. And we don't get revelations every day, or at least some of us. Some people seem to. But this apostle had the genuine thing. But the moment it was revealed, it was known. I'm doing my best to stop the word. Having any idea of occult, psychic or mysterious element. It was secret because God hadn't said it, but the moment he said it, it was just as intelligible as any statement in the old or New Testament. And then. In the book of the revelation we have. What is that? 17. Yes. 17. Here we are right up in the days of Babylon and mystery Babylon. I think we'll go back into the into the verse a bit. Verse five and upon her forehead was a name written Mystery Babylon the great, the mother of harlots and of abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. Now, that's not quite modern English.

[00:40:57] I've never looked I haven't looked at this in the new English Bible that's been translated, but I'm sure they don't put admiration there, Is he? This is I wondered, with a great wonder. I marveled with a great marveling. And so the authorized version, they didn't repeat the word. They thought they'd give a variety. And they said I wondered with great admiration. But today, to admire means that you are agreeing with it. But that doesn't that's what it means. And the angel said unto the. Wherefore didst thou marvel? So we've got wonder, admiration and marvel all translating the same word in the original. I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. Now, if you think because it's told you, you've only got to hear it rattled off quickly once and you know all about it. Let me test you. Are you ready? I'm going to tell you what this mystery is now. The beast that thou sawest was and is not and shall ascend out of the bottomless pit and going to perdition. And they that dwell on the earth shall wonder whose names were not written in the book of life and the foundation of the world when they behold the beast that was and is not, and yet is got that idea. I think it did take a good deal of investigation now to flatten it out and make it plain, but it's all there.

[00:42:16] There is no mystery about it, but it sometimes has to be treated with respect. Well, that's the program in front of us friends. We've got to now get a bit more bite and hold upon some of these outstanding passages. I don't think that it will be wise for us to think we're going to take every one of them solidly and singly, but in their different

groups, I think we must. So when they meet together next time, God willing, we shall have to exhibit another phase of the place that the mystery occupies in the scheme of things. And then I trust that we shall come to the great epistles of Paul with its wonderful revelation of the high calling of the Church with some deeper understanding and full respect of the wondrous grace of God that's been manifested to us, to give us such a calling, to reveal to us such hidden things that many prophets. And what is it many prophets and righteous men have desired to look into the things which you see and have not seen them, said our Saviour to His disciples. How much more could he say that to us this evening? For we have seen some things that Matthew, Mark, Luke and John never heard of, never recorded, and did not know. Such is the fact that this is a dispensation of grace as well as a dispensation of mystery. The two are marching together in the Epistle to the Ephesians.