

W387_Two-Foldness_of_Prophetic_Truth_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number one of a new series of studies entitled The Twofold Witness of Prophetic Truth. It is our custom at these meetings to read a portion of scripture together. So if you care to join us, will you switch off and read with us chapters one and two of the Book of Job? The subject before us is to examine the prophetic teaching of Scripture which unfolds the purpose of the ages along a double line. You are aware there is a significance in numbers. And while to some sometimes can be a blessed unity, it nearly always indicates difference division. And the difference and division distressed by the two lines that run almost, you may say, parallel from Genesis to Revelation that as sure as God makes a move so Satan makes his own counter move. I think we shall discover that Satan never originates. He travesties. He copies. He. To borrow the language from a passage we shall be seeing later in the building of Babylon. It simply remarks they had brick for stone. And if you know the difference between. The building material that was available in Babylon and the building material was available in Greece. You will realize that that was a normal thing. Brick for stone. But it's got its significance. It was an imitation. It was something ruled out by God that has never used brick in any altar built for him.

[00:01:59] And that we will find is characteristic. Now, the little outline that you have in front of you starts off with two seats. And that is the reason why we've commenced our studies this evening by reading the Book of Job. In the first verses of this book of job, we discover that he was one of the greatest men of all in the East. And if you are sensitive in your reading of the Scriptures, you may have already said to yourself, I wonder why it is that one of the greatest men in the east should just be called Jobe? It's like referring to him as Bill or George, because in the ordinary way he would be called the son of so-and-so, the son of so-and-so, the son of so-and-so, to give him his dignity. Well, that started the inquiry and I discovered that at the end of the Septuagint version, they have given the pedigree of Jobe. And in that pedigree. We are told that his original name was Jobe. Well, now, when the Navy's changed in the Scriptures, it always means it's changed because of the significance of its meaning. Abraham came out of the herd of the Chaldean. It was a Chaldean name, but Abraham, the change meant the father of nations. You see. So that made me stop the next inquiry. What is the word jobe mean? And then can you pardon me from rejoicing? Almost to doing a little tap dance to

discover this, that the first occurrence of the word job in the Hebrew Bible is found in Genesis three, verse 15.

[00:03:55] Shall we turn to that verse and see what the word there is and how it reflects upon this book of job as a sort of an exposition. Genesis 3:15. This is after the fall. And God is speaking to Eve. And the serpent. I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel. Now, that word enmity is the first word occurrence of the word job in the Bible. Of course, now you look it up and you say, Oh, but it isn't Job. Well, no. It's the same word only you got to be prepared for a little additions put in the front and the end according to the demands of the sentence. Enmity. It's the key to the Book of Job. It's the antagonism of Satan to one of the true seed. Did you notice that he was not only called upright, but perfect? And would you believe that Jacob is described as being perfect or you say, No, he was a bit of a rogue. I know, I know. But when it says Jacob was a plain man, that's the same word. He wasn't perfect with regard to his morals, but he was perfect with regard to his pedigree. He was uncontaminated by the corruption that had been introduced into the human species.

[00:05:34] And so it says Jacob was a perfect man. You remember the flood was brought about because the whole of human nature had been corrupted. By an invasion of angelic forms that had used the ability to reside in human shapes and a progeny came into existence that were abnormal. There were giants in the earth in those days. And we get later on the description of six fingered giants and all sorts of monsters. And so God said he would have to blot that that company clean out. And only one family and only one man was found. Perfect. It is generations. And that was nice. And he was taken through the flood to start a new world. So this opens up a tremendous thought, doesn't it? We go back to Genesis 3:15 and the Lord says, I will put enmity between thee and the woman, between thy seed and her seed. Proceeds are here to seeds thy seed and her seed and his enmity between the two put by God himself. I think we are right and God is right when he commences this story to use the word seed. Because all life. Human animal. Vegetable is resident intercede. I just went into the garden and had a look. I was going to try to pick 1 or 2 seeds that they weren't quite available. So I stood and looked at a rose. And I thought, well, I'll tell you. I'll tell you what resident in the seed of a rose and it's been there ever since creation.

[00:07:33] Centuries ago, some monks in a monastery wrote a Latin tag. Now, I won't try to quote the Latin, but I'll give you a free and easy translation. They made a little conundrum. Here it is. Five brothers. Are we all born at one birth and five of the queerest brothers on Earth? Two of us are beardless from youth to old age, and two have beards that would grace with a sage. But strangest of all is peculiar race. One has a beard on one side of his face. Now you say to me, every boy Woolgathering. What's that got to do with the scripture? Now, friends, next time you're out into the country and you pick a wild rose off the hedge, just look at the green sepals at the back and you'll find that two of them have completely smooth edges. Two of them have completely feathered edges, and one of them has a feathered edge and a smooth edge. And that's been going on for thousands of years. And that's all incipient in the little seed that's produced at the end of the day. And it comes again next year. So we get a strong emphasis in the book of Genesis at Creation, his seed after his own kind. Those who know my family connection a little bit better than I do say that occasionally when I'm speaking like this, they can see my old dead, you see.

[00:09:05] And if I knew your old dead, I could see it in you, couldn't I? And I go right back in my pedigree. And I reckon there's been some fine characters in Devonshire to produce what you see in front of you just at this moment. But it's all there. It's right down from Adam. The seed contains a whole lot in embryo. Autoantibody levels split acutely, along with half. Not very nice to do, but if you do right in the center, right there in the dark is the wee little tube waiting to be developed. So now we've got the germ. We've got the seed of all prophecy. In Genesis 315, the conflict between the two seeds. Now the Book of Job is poetry from chapter three onwards. But the first two chapters and the last chapter are prose written by somebody else. You say, How do you know it was written by somebody else? Well, it tells you how old Jobe was when he died. Well, unless you were going to have a useless miracle. And Jobe sat up and said, Oh, let me put that in at the last minute, somebody else did it. And I believe that somebody else was Moses who was in that vicinity for 40 years and you all about it. But the three wise men that came to console Jobe did not know about what had taken place in Genesis one and two. They didn't know what Satan had said and what God had said.

[00:10:24] So they said, Look here, Joe, we know this, that no man is ever afflicted by God unless he has committed sin. You are a secret sinner. And the more they charged it, the more he said he would maintain his integrity if he stood in the very presence of

God, and rightly so. But it gives you a little key to the enigma of the ages. There lies behind all that we go through and all that history is involved. A conflict between God and Satan. There is no explanation offered in Scripture as to why God should ever permit such a one as Satan to be. So you won't expect me to tell you what neither Moses nor Daniel, nor Isaiah, nor Paul could manage. I'm not quite so advanced as all that. But I do say I start with a book which assumes and continues right through to the last pages practically, of the book of the Revelation, a mighty spiritual antagonist. Now, for his own purposes, God permitted it and allowed it, but it's still under control. And one day it's going to be gloriously settled. And then the next thing is this that when it says thy seed and her seed, it doesn't really mean one person. In the first case. Yes, it means the Lord Jesus Christ. He was the seed of the woman. He was the one who should bruise the serpent's head.

[00:11:50] He was the one whose heel should be bruised in the process. But when I come to the Epistle, to the Romans, chapter 16, I read these words addressed to believers The God of peace shall bruise Satan under your feet shortly. So there's the seed united to him. Who is the seed? In that great conflict. But blessed be God. There He will not be bruised. He went through that alone on our account. And while we are saying that it's most likely that in your mind has come the word he was bruised for our iniquities. Well, it isn't the same word at all. But you might like to know what the word is. And if you'll turn to Genesis 49 for a moment, you'll see how it fits. Genesis 49. He's speaking about the different tribes in this passage. He says in verse 16, Dan shall judge his people. As one of the tribes of Israel. Dan shall be a serpent, by the way. An adder in the past that bite the haughty heels so that his rider shall fall backward. That's the verse that contains the words. He shall bruise his heel. It was the biting of a serpent. And that antagonism started in Genesis goes right through the scriptures. Christ against Satan. And every move of God seems to be parodied by the wicked one all the way down that we have to see as we go through. But your glimpse at this outline that you have in front of you and this is only half way, we've got another one where this is over, friends.

[00:13:37] We start off with two seeds. We then find the two cities. We then find out the two mysteries. There are two who are spoken of as the anointed. And there are two dynasties. The dynasty of David. Israel and the dynasty of Nebuchadnezzar. The Gentile. And two full dishes and two women come prominently forward at the end. The

bride and the harlot. And then we have two sets of miracles to confirm the promises and lying miracles. And so it goes on all the way through the story. Two lines, one over against the other. When we come to the story of the book of Genesis eight, complete as I've said earlier, Noah comes into the picture as a type of the second Adam. Uh, it's repeated. Be fruitful and multiply and replenish the earth, as it was said at the beginning. 1 or 2 things are altered. Under the first. Adam. He was to have dominion over the beast of the field and the fowl of the air and so on. Under Noah, it was no longer dominion. It was the fear of you and the dread of you. It was not quite the same. But there are many, many things where Noah is a second Adam. Adam had three sons. A Cain, Abel, and Seth. And Cain was of that wicked one. Noah had three sons, Shem Ham and Japheth.

[00:15:16] And Ham was the father of Cain who was cursed. And so you can go on. Even the expression that you have in connection with Adam and Eve, they were naked and unashamed. You get in the story of Noah that he was found naked, but that time because of the effect of drink. There are so many parallels that if we start on them, that will be our occupation for this evening. But it's enough to show you how much there is in the book that can be passed over without sort of second thought that will give you pointers and guide you more completely. Now I want to come, as it were. Look at the whole Bible like this for a minute. Genesis, Malachi. Matthew. Revelation. That's stepping through it, isn't it? All right. Will you leave this for a moment and come to Malachi and see what God has to say about the book of Genesis? You say, Well, what does he say about the book of Genesis in Malachi? Well, we'll see. Chapter two. He's rebuking the priests for the looseness of their morals. Chapter two. Verse ten. Have we not all one, father. Hath not one God created us. Why do we deal treacherously every man against his brother and profane the covenant of our fathers? Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem. For Judah hath profaned the holiness of the Lord which he loved and hath married the daughter of a strange God.

[00:17:05] As you see, this is impinging on the fact there are two seeds in the earth. And if your mind goes back to Nehemiah and Ezra, the thing that troubled them was that these people had married the foreign women and there was this corruption of the seed coming in again, which was most important if Christ were coming uncontaminated into this world. So here they were, and the Lord shall cut off the men that do it. This the

master and the scholar out of the tabernacles of Jacob and him, that offereth an offering unto the Lord of hosts. I'm going to just miss out a bit. Verse 14. Yet she say wherefore because the Lord hath been witnessed between thee and the wife of thy youth, against whom thou hast dealt treacherously. Is she thy companion and the wife of thy covenant? And did he not make one yet? Had he the residue of the spirit. And wherefore one that he might seek a godly seed. Therefore, take heed to your spirit and let none deal treacherously. Against the wife of his youth, I want to retranslate the part of verse 15. Or not. Read it, read it, translate it. Just extend it. And did he not like one that's referring to the marriage that was arranged by God himself so that the man looked at the woman that God had given him and said, This is my bone of my bone and flesh of my flesh.

[00:18:39] And God says they are one. Did He not like one? What had he the residue of the spirit? Couldn't he have made 3 or 4 wives around him if he'd wanted to? If he'd been right? Oh, yes, certainly. But he didn't, did he? Now why one wherefore one? You see the answer. It wants to be reconstructed that he might seek a seed of God not as godly seed. I think the margin puts you right there that he might seek a seed of God. So did you see all the invasion that's gone on from that day to this into the sacredness of the marriage tie Is the open door for Satan to sow his seed in the world. And so we've got this terrible mixture. I don't mean to say that every poor little illegitimate is necessarily of the seed of Satan, God forbid. But there was something took place in the Garden of Eden, which is not told us because we are told that when. Kane was born. Eve looked at him and said, I have gotten a man, Jehovah. This is the promise one. And then it doesn't say there was any further relationship between herself and Adam. It simply goes on to say, and she had another son and the rabbinical comment is they were twins. Now has the evil one got some ability to interfere with the source of life? You look at the story that brought about the flood.

[00:20:09] The Sons of God saw the daughters of men, that they were fair and their progeny were giants in the earth and such a corruption that there was nothing for it but to blot them all out. Don't trifle with these things even though you can't give a complete explanation. Good deed, we don't know. But you can see here at the beginning that this seems to involve that thought. Well, now we come to the next Matthew, one that here, born in Bethlehem, the city of David is this one named Jesus, whose name is Emmanuel, which is interpreted God with us. Then the last page of the Bible, the book

of the Revelation. You have again this reference to David. And the idea of perpetuating right down the seed. Chapter 22, verse 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David the Bright and Morning Star. He was the offspring of David. He was the seed of the woman, but infinitely greater and more wonderful. The known person that we've ever read of or can conceive could ever say that he was the root as well as the offspring of his ancestor. But this is the unique one in all history. And so we must be prepared to discover that. So we come back to Genesis three for a moment.

[00:21:46] I will put enmity between thee and the woman. You see, Satan overruled the overreached himself by not going direct and tempting Adam. He tempted Adam through the wife, and God now addresses that woman. And says that this one that's coming will not be. The son of Adam. He'll be the son of the woman who decide who has. They're going to be. Well, however, we think of creation coming into existence. The first man on the earth could never have had a father or a mother, could he? So God, at some time or other must initiate life. And then you think of others that stand out in the scriptures. Presently we come to another man and his wife. This time they were not going to be like Adam of all people, but they were going to be the father and mother of One Nation, Israel. I'm speaking of Abraham. Now, she was going to be the mother of this new nation. But isn't it strange, then, that she had no children? Apparently couldn't have any children, Naturally. That's how the two make you see that this was another divine intervention. Satan got a little part in there and Abraham became the father of Ishmael. First, too many wished he hadn't been. And in God's good time. As he said, Isaac was born. But it was almost a miracle because she was beyond age. And you remember Abraham and Sarah talked about it and they came to the conclusion that they must have misunderstood God and said, well, we can't expect to have a child now.

[00:23:31] So Hagar was the wife that was given to Abraham. And then all the time God said, I had a plan and it's going to be fulfilled. And at the right time Isaac was born. And so these things are there waiting for us. And then we read in the epistle to the Galatians that when the fullness of time was come, God sent forth his son made of a woman made under the law. Made of a woman emphasizing the fact that the entail that Adam brought into the world of sin and death was cut through. You might say it's artificial, but, you know, in the Bible, in the Old Testament, all the genealogies go through the male line. So much so that there are there are two words, one translated men and one

translated woman. That means to remember and forget. And you say, well, that's a strange thing to call a woman, someone you forget. Yes, you forget her. When you think about your genealogy, all of us go through the male line, so you get two genealogies. In the New Testament, you get the actual line of Joseph in Matthew and you get the line of Mary, who was the wife of Joseph. But he's coming down all the time as the husband of Mary in Luke. And they both converge, converge at last on the birth of Jesus.

[00:24:54] But they are two different lines because he's the son of David through Solomon one side and he's the son of David through Nathan Solomon's brother. The other side. Well, no man can be the descendant of him, of his father and his uncle. And then you got the two. Solomon and Nathan and Christ overruled against the seed of the woman is stressed by the fact that Mary was addressed by the angel and said that the spirit of God shall overshadow thee. And that holy thing that shall be born of thee shall be called the Son of God. He shall be called the Son of the highest, and so on. You may remember that no moabite could be allowed into the congregation of the Lord for or about ten generations. Yet, Ruth, the Moabitess is in the very pedigree of Christ. You get no Canaanite. And yet. You get the kind of woman in the days of Joshua. Who was there in the fall of Jericho. Coming into the genealogy of Christ, the woman doesn't bring the entail by one man. Sin entered into the world and death by sin. So after all, friends, we owe something to the women out that God has been pleased to set men on one side and use what is called the weaker vessel to bring into this world the promised seed who should one day be the victorious Christ. So God drives. You remember, as I've said, and I think we ought to notice three passages.

[00:26:30] Our God speaks against this mingling. Deuteronomy 22 eight In the law, it becomes more than one passage. But here's one. Deuteronomy 22, verse nine. Thou shalt not sow thy vineyard with diverse seeds, lest the fruit of the seed which thou hast sown and the fruit of thy vineyard be defiled. Thou shalt not sow with diverse seeds. Now in our husbandry in this country and others, they find it profitable to sow mixed seed in certain times of cultivation. And this was not so much a matter of good agriculture, that great typical teaching because this people were a typical people and the many things they did and the many things they were told not to do were largely because of the type that they had in spiritual affairs. Then you will remember that in Ezra, as we've already said this, people of mingled themselves and that was contrary to God's word. But I'd like you to go to Daniel, the second chapter, just for a word there.

Daniel the second chapter. This has to do with Nebuchadnezzar and the vision concerning Gentile dominion. And Daniel is interpreting it to him. There shall be first the head of gold and the breast of silver. And then right the way down until at last, we get to the feet and the toes. Shall we see? Verse 41. And whereas, Thou sawest the feet and toes part of potters, clay and part of iron.

[00:28:19] The kingdom shall be divided. You see, up to now. There's been a degeneration. And although silver is not quite so valuable as gold, it is a metal, isn't it? And brass is not quite so valuable as silver. But it's a metal, isn't it? And iron is a metal so that it's a degeneration in the value of metals. But when you get to the last phase, Potter's clay isn't metal at all. So now we must prepare for something which is quite distinct from gentile succession. Now we're going. It says, I better read this again. I'll stop myself, didn't I? And whereas thou sawest the feet and toes part of potters, clay and part of iron, the kingdom shall be divided. But there shall be in it of the strength of the iron. For as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong. Now our version says partly broken, but the margin is correct, partly brittle, because don't think will you of a great lump of soft clay with all that huge weight of silver and gold and brass and iron top of it, why sink and fall over at once? But if it had a pottery basis of sufficient size, then it would sustain a tremendous weight. But you wouldn't start having to hit it with a sledge hammer many times before you discover it wouldn't stand that.

[00:29:48] And that's what's going to happen to this. The last phase of gentile dominion to which we are approaching friends, we are on the edge of it is going to be a mixture of satanic as well as human. We're getting perilously near it. You see, in all this movement that's taking place on the earth. I've got no opinions with regard to the European market. I don't know a word about politics like that, but I can see that there's something more in it than merely a market, for they've already agreed among themselves what town is going to be the capital of the new combination, and they're training civil servants to run it in connection with this world market. They can't help themselves, poor wretches. They must move at last. The next thing that you'll see is that they must move to practically World army, world police force, world everything, and that it'll be world religion and the evil one will put his man there and everyone will be for the moment, in his grip. Now, that's where we're getting here. Partly broken orbit. And. Whereas thou sawest iron

mixed with miry clay, they shall mingle themselves with the seed of men. Do you notice that? Now, I've read some commentaries that the clay represents the Communist. Well, I'm not a communist. And I don't think I very much like to live in Russia and have anything to do with Mr.

[00:31:16] Khrushchev. But if I looked at him and spoke to him, I couldn't say that he wasn't a man, could I? But these were not mingle with a seed of men because they are the other seed. They belong to the other side. That's where they're going to get at last. So it says they shall not cleave one to another even as iron is not mixed with clay. Now that brittle basis of power, which is resting gentile dominion is going to be struck at its weakest point. The feet. And in the days of those kings, shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever forasmuch as thou sawest that the stone was cut out of the mountain without hands. The deep breaking pieces, the iron, the brass, the clay, the silver and the gold, the whole gentile dominion from start to finish. The great God hath made known to the king What shall come to pass hereafter. And the dream is certain. And the interpretation thereof. Sure. Well, now I must moved because time is moving. And take another point of view. Will you turn with me to Matthew the 13th chapter where we have the parables of the mysteries of the Kingdom of Heaven. Notice that they are said to be parables that are spoken, not to make things easy to understand, but rather only to be interpreted by those whose eyes were opened by grace.

[00:32:56] For they said, Why speakest thou unto them in parables? And he 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. Now, when you ever you get mysteries and we should have to come to that through this series, it is because some failure has taken place in the human instrument. The mystery comes in that we are rejoicing because Israel failed. God knew it, but that was the introduction. Now, our savior had been born in Bethlehem, even attested from heaven. John the Baptist bore his witness, and the whole land was moved with signs and wonders and miracles beyond dreams. And then he could work no more Mighty works because of their unbelief. And is it your company around him said, in effect, Lord, we followed thee. We believe that you were king. He says, Yes, but you've got to remember that the scripture says that he was despised and rejected of men. The day is yet to come. When I will be coming in my glory. So I'll let you into the

secret and the mysteries of the kingdom of Heaven before the Kingdom of heaven itself is set up. So we have four sayings. And John the Baptist came and sowed by the wayside, and the birds of the air snatched it up.

[00:34:10] There were very few followers. Then Christ and His disciples, they sowed and it had no depth deepness of earth, so that the moment persecution arose, those who said Hosanna, blessed is he that cometh in the name of the Lord next week said Away with him, crucify him. And the third showing in the Acts of the Apostles. It shout brought no fruit of affection for Israel. Go out of their blindness. And then God says the day comes that saith the Lord when I will show the House of Israel. And the fourth saying is in a perfect and good heart. So that has to do with the future. Now they come to him and they say, Why should this be? And he gives them another parable. So will you look at Matthew 13, where he says. Yeah. What is it? Verse 24, another parable put forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. I remember that this is still under the law of Moses. He would not be a good man sowing seed in his field if he mingled his seed. That would be contrary to the law, and he was under that law. So he was a good man and he sowed just that seed in his field. But while men slept. Now here's the enemy at work secretly. You see, his enemy came. Now it says, And so tares among the wheat.

[00:35:40] Now, I'm not I don't know very much about gardening. I sometimes am perfectly, absolutely innocent about it because it's rather hard work sometimes, you see. But I do know this. That tares are leguminous. They have three leaves, very much like the pea, and they have a little pod on the end. Now, I'm told that these this word zoon that comes here, translated tares is a bastard type of wheat which is so near that the farmer himself in Palestine could not tell you one from the other while it's growing. We are told that the very angels said. Shall we? Oh, no, no. Lest you gather out the good with the bad. Now. That's what Satan's done. He's sown his seed in this world, and it grows just like wheat. And the only time you can tell the difference is by their fruits. Ye shall know them. The time of harvest. And when the harvest is gathered, they discovered that the zone, the force is black seed and the other is golden. And they have to sort out that so that they don't leave one of those black seeds in for their poison. And it's what Satan's done. That's what Satan has done. And we've got to accept the fact that they're are growing together. They cannot be deserved. Or we can get a little sense

about one another. But in the general way, you can't tell. There's no means and we haven't any right to try.

[00:37:14] We are living in a world in which two seeds are growing and only the harvest which will be conducted by the Lord will decide. And one go into a barn and the other are gathered to be burned, not tormented. Forever and ever. You don't torment thistles adopt, you get rid of them. That's what God says he'll do. And then shall the kingdoms of this world become the kingdoms of our Lord and of His Christ. So there we have the parable of the two seeds. I just wanted. Oh, then there's one more thing I think we must get before we finish. I see the lights are up. In spite of all the dogged, determined attack by the evil one. And you can't say. But what? He hasn't done some damage in this world when you think of what's happening. If we did not know what God knows, you could almost feel that. It will be so disheartening that you'd have to give up. Hundreds of years of roll by and still like this. But you know what I read and what you can read in that very chapter when he is described as a man of sorrows and acquainted with grief. It says, and he shall see. Of the travail of his soul and shall be satisfied. He shall see his seed. That you see in spite of all that's happened. Not one of that seed that was in the mind of God in Genesis 315.

[00:38:55] Can be lost. Satan's attack is there all the time. But redemption has been made and the purpose of God is inflexible. And he says about those under the another character. My sheep shall never perish. Neither shall any pluck them out of my hand. A day will come. Will there be no regrets? Every one of those that are gathered in will be the true seed. And a poor wretches that are there who are the seed of the wicked one. They're outside. I'm not going to go in, enlarge on it and know all about it. I'm looking on the positive side that in spite of the attack of the enemy, there was a certain seed when Adam was there, that seed was attacked by Satan. And our side said that seed will be there in that day and I shall look upon that seed and I shall be satisfied. And when you get there, friends, you'll be satisfied because the scripture puts it into your mouth. As for me, I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness. There will be no fault. See then. Or I may anticipate again from the end of another prophecy that we should have to look at in this series. No more Canaanite in the House of the Lord forever. That's the way it sums it up. And the Canaanite, you see, ought never have existed because when Noah woke up out of his drunken sleep, he cursed a child that was not born.

[00:40:34] He didn't curse him. He cursed the child that Hamad brought into the world. Kanan And you're not talking to his mother was until you read between the lines and you see what happened again. If you can't understand what I'm driving at. Well, you're one of those innocent people. Don't you worry that you can see. You look at it and see twice. Once in the Garden of Eden, once outside the after the flood. The evil one did the same thing. What a glorious thought it is that God, after all, is the Lord God omnipotent that is allowing. This is not forced. We cannot ask him to to hurry things. We can only wait patiently and have the patience of Christ. But surely when we are facing such tremendous issues as this, it is good to end up on that note. That note in Isaiah 53. He shall see of the travail of his soul and shall be satisfied. He shall see his seed and the pleasure of the Lord shall prosper in his hand. That's as far as we can go this evening. And so. We wait for next time when the subject before us will not be two seeds, but two centers or two systems. Two cities. Jerusalem or Salem and Babel or Babylon. And may the Lord grant that it may be that this series shall be timely to throw light upon world rumors that have already been foreseen centuries ago and are most surely reaching their gathering point.