

## W389\_Two-Foldness\_of\_Prophetic\_Truth\_3.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number three of the series entitled The Two Folded Nests of Prophetic Truth. It is our custom at this meeting to read together a portion of Scripture and those of you who are listening to this tape recording, If you care to join us, will you switch off for a moment or two while we read two chapters in the book of the Revelation Chapters 12 and 13? We have read these two chapters in a confessedly difficult book. Just 1 or 2 words before we get to our subject, because it will be a part of our consideration. You see, we are reaching a climax here. The words of verse 20, I heard a loud voice saying in heaven now is come. Now is come salvation. Well, now is referring to something that's happened before. And what has happened before is that Michael and his angels have fought against the devil and cast him out. And he's come down to the earth. Now is come salvation. This is the last act. And then you see we have the miraculous provision of a remnant of these believers who are taken and fed in the wilderness. And when you come to know that in what we call the Lord's Prayer, the word daily, which is such a common word in our language, in any language. Is never found in any Greek literature. Whatever. It's a coined word. And the the literal translation of the word in the Lord's Prayer is give us this day the bread that cometh down upon us.

[00:01:48] Well, if that doesn't refer to the manor, what does it refer to? And these who have fed miraculously in a wilderness will say the Lord's Prayer as nobody's ever said it in a church chapel or mission up to this time. It's good to put these things in the right place. Well, then you want to notice the revised text of chapter 13, verse one. Instead of saying I stood upon the sand of the sea. It reads. And he stood upon the sand of the sea. This one who has been cast out of heaven. This is his last act. He stood upon the sand of the sea and calls up his masterpiece, The man of sin, the son of perdition, the Antichrist, or whatever terms you may call him. And the focus of it is worship. One of the things that is a staggering thought is that Satan is a religious being. All the antagonism is to usurp the place of Christ. The fact that as one of the byproducts of his of his antagonism, wickedness is filling the earth. That's a byproduct that he would well do without if he could only make a millennium on earth with peace and safety. Without Christ, it would suit his tone. A year. It comes right in the last chapters of the book. Worship. They worship the beast and they worship the dragon.

[00:03:12] And one of the ways in which we may understand this very, very difficult word, which is going to be before us this evening, is the fact that they have said and they worshipped the beast saying, who is like unto him? That's an element of worship. When we come into the presence of God, we are coming into the presence of one of whom we can say in the language of Scripture, who is like unto him. We sing a hymn. Who is a pardoning God like me. That's one of the elements of true worship. True worship isn't reciting things out of a book and kneeling down and standing up or even singing hymns. It's recognizing who is like unto him. And you go right back to the Book of Genesis and you hear the first challenge. Yea hath God said you shall be like unto gods. And do you said that is recorded in the scripture. They saying I will set my throne above the stars. I will be like the most high. And so to be like him is to usurp worship and to recognize there is none like him is the essence of acceptable worship. Well, now I think I made a mistake again and I'll rectify it. Although I'm a long way through the beginning, I ought to have said that this is the two folded ness of prophetic truth, and we're dealing with number three. And if I said it well, I've said it again, and I hope I'll be pardoned.

[00:04:41] I got a good lieutenant back here in the background who does marvelous juggling with these tape recordings when I make these mistakes. So isn't it good to have a faithful friend? Well, now, I don't think we must go on much more like that, except to show two more points. We have with this great monster, a false prophet. And he does two things which are very, very suggestive. The one is by the means of the miracles that he performs. He causes all men universally except the fateful few, stand against him to worship the beast. And then he does and takes you right back to the days of Nebuchadnezzar. He causes an image of the beast to be made as an object of idolatry. Now, all these things will come before us as we proceed with our subject. And that's just a mere preface linking on the readings we've had with the theme before us. The scene before us this evening is the two folded ness of prophetic truth. We've looked at the fact that there are two seeds. Genesis 315 The Seed of the Woman. And the seed of the serpent. And between those two, enmity was put in the enmity. Last right through the Bible. Until Babylon is destroyed, every enemy under his feet. And then God. All in all, what a conflict. And we are a part of it.

[00:06:10] We then looked at the two cities, which were the centers from which a system should be developed. Babylon comes first. It's a very strange thing that we

might think in the ordinary way that God would always be first. Well, if you'll notice the order of things in Scripture, God is nearly always second. It's the second time when he appeared out of salvation. It was the second time that Moses was accepted, not the first. Because God is giving a certain length of rope, shall I say, to our invisible foe and to those of us who are in any measure may be called upon to stand and see how far we will react to his appointments. And then the one that we took out of order last time was the two anointed ones, referring to the anointed cherub that had a very high office and then was cast out as profane in contrast to the anointed who did not aspire but who made himself of no reputation. And by that coming down to the death of the cross has secured our salvation and the purpose of God. So now we are looking at the fact that if God has a series of mysteries or secrets in the Scriptures, we could depend upon it that the one who is in direct conflict with him will not be behind end. He will have also mysteries and secrets. And so that is more or less our subject this evening.

[00:07:40] If you will turn to the first of Timothy. First epistle written to Timothy. We will see the context of this mystery that we are dealing with this evening. First of all, the true one, then the false. First Timothy chapter three, verse 16. I'd like you to notice that the whole of the chapter up till the last two verses is referring to a church which is in the house of a person giving you a little instruction as to what sort of man he should be. So homely is the qualifications is to be the husband of one wife, vigilant, sober, good behavior given to hospitality, apt to teach. Now, you follow that all the way down and in verse 15. The apostle says, But if I carry long, that thou mayest know how thou ought is to behave thyself in the house of God, which is the church of the Living God, the pillar and ground of truth. The point that we are seeking to make is this. The church which the apostle is speaking about at this present moment is a very limited little church in the house. How you to behave yourself in it. You're not supposed to be told how you behave yourself in the universal church, in the spiritual sense. This is still a house. In a church. In a house. So the question comes how can you say that one little local church is the pillar and ground of truth? If we're not careful, we shall be saying the church is going to dictate to us what is truth.

[00:09:24] The pillar and ground of truth is crushed. Well, you say, what do we do about this? Well, it's only a matter of rearranging your emphasis and your full stops and your commas. Because none of them there in the original. Just one solid line of print, that's all. So let's go again. But if I carry along, I'm writing these things that thou mayest know

how thou ought to behave. Thyself in the house of God, which is the Church of the Living God. Full stop. End of that story. Now then, he's coming in Chapter four to say The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons and so on. But he's going to put over against that. Mystery of iniquity, which is their developing the mystery of godliness, which is now the subject all to itself. So instead of saying that this little church, this homely little church is the pillar and ground of truth, we start with the word A, There is no V here. A pillar and ground of truth and confessedly great is the mystery of godliness. That's the statement. And that's perfectly true. This mystery of godliness lies at the very bottom of all God's dealings with regard to sin and salvation and the way it's accomplished and all the necessity to have an atonement and redemption by blood and exercise, faith and so on.

[00:10:53] I'll say it again. A pillar and ground of truth and confessedly. Great. Is the mystery of godliness. But what is this mystery of godliness? God was manifested in the flesh. Justified in the spirit. Seen of angels preached unto the Gentiles believed on in the world, received up into glory. At once. I'm understanding nothing. But the first and essential feature is God was manifest in the flesh. Now, if you will look at the passages that are on either side of this in chapter one and in Chapter six, I think you will observe that there's a little more in it than meets the eye. So chapter 117. The apostle stops in his teaching and gives a little doxology. He wasn't a methodist, but I think he would appreciate sometimes when some of the old Methodists couldn't hold themselves in and said, Hallelujah, you know? So he gets to a certain point and he says, Now unto the king, eternal, immortal, invisible, the only wise God be honor and glory forever and ever. Amen. Do you see that springing thing to an end? Notice the two words The King. Or three words? The King. Immortal. Invisible. Now, would you turn to chapter six? Again. He's writing to Timothy how he behaves himself. This time, verse 14. That thou keep this commandment without spot. Unreviewable until the appearing of our Lord Jesus Christ. So we know now we are having our attention focused upon the appearing of our Lord Jesus Christ, who which in his times he shall show who is the blessed and only potentate, king of kings and Lord of Lords.

[00:12:59] So once more he's back to the King side in chapter one, Now unto the King. In Chapter six, King of Kings and Lord of Lords. But you say that's a title of Christ in the book of the Revelation. Good. That's so. So we'll go on. Who only hath immortality?

This is not referring to God as God. It's referring to the Lord Jesus Christ. You see, there are two words for immortality. This word means not touched by death. Now, there's no need to tell us that the living God is not touched by death. There's no need to say that. But if we speak of one who, for our sakes, died. And Rose again. Then we can say with emphasis, death hath no more dominion over him, for in that he died. He died unto sin once, and in that he liberty liveth unto God. So who only hath immortality dwelling in the light which no man can approach unto whom no man hath seen or can see. Now look at that. That's where our savior is. That is beyond the possibility of our reach. He can come down to us where we are being glory. But there's a point where we can never go up to where he is.

[00:14:16] There. Don't think you're losing anything, friends. It's all part wonderfully fitting. So it says. Don't let her see. Well, that's good enough to say, so far as we are concerned, Invisible, isn't it? So in the first chapter, the king is immortal and invisible. And in the last chapter, the king of kings is immortal and invisible. And then in the center, Chapter three, he comes down to our level because the savior is there in that inaccessible light. Is not much of a savior to you and me. But if he leaves that glory and comes down, as he did to the death of the cross, that's where he meets us. He is the surety. He is the answer to Joseph, to Jove's. Great prayer. All that. There were the days man betwixt us to lay his hand upon us both and bring us together. So we'll go back again with that thought in mind to one Timothy 316 to read it once more. In contrast to the king who is invisible and immortal and without controversy, great is the mystery of godliness. God was manifested or manifest in the flesh, seen of angels. There's the emphasis just the opposite of being invisible. So now we are dealing with the mystery of godliness. Well, the next thing is, why is it called the mystery of godliness? The word so translated is Eusebeia egwu, which becomes in our language ev like in the word Euangelion becomes evangel. And CBA is a part of the word which means to be worthy or to be worshipped.

[00:16:02] This is acceptable worship. Now, at the first case, you might think that something else may have been lifted out. Why? Why pick that out? The mystery of acceptable worship. Well, if you go back to the beginning of things, you will find that there is an evidence of challenge. What are the two titles of Satan that are written in the New Testament is the Prince of this World. And so he has a finger in the national movements of men, and he's the God of this age, the prince of this world and the God of

this age. And when our Savior commenced, his public ministry, Satan had no hesitation in taking him and showing him all the kingdoms of the world in a moment of time. That's the prince of the power. That's the prince of this world doing it and then saying to our Savior, They're all mine and I give them to whomsoever I will. And he wasn't yet for saying it. For one act of worship. There's the God of this age. So you see, when we get right to the bloodshed and the misery of those chapters of the book, of the revelation, when we get to the end, to which it's all moving and they worship the dragon and they worshiped not only the dragon, they worship the beast who raised up worship the God when man was expelled from the Garden of Eden.

[00:17:33] God Tabernacled the cherubim. Because that was a place of worship. They were turned out of the garden where they walked with God, but they could still have some access to the presence of God by his own arrangement that there at the gate of the garden, that they'd been where they met with God, they could still meet with him. In that sense, there was a tabernacle and there were the cherubim and there was the keeping of the way of the tree of life. So you see the very first thing that took place outside the Garden of Eden, which is recorded or many things took place which are not recorded, was just the question of worship. Two men, two brothers, Abel and Cain. They came at an appointed time to worship, and they brought their offering. And the whole thing is their acceptable worship by Abel and worship. That was rejected through Cain and all the way down. That's been the division. The way of Abel or the way of Cain. A worship that has no place for sacrifice is the character of any amount of the religions of this earth. And there are many Christians. We have very little room for the sacrificial element. As long as you keep a few verses in what is called the Sermon on the Mount, you're supposed to be a Christian. You want to remember that those who to whom the words in the Sermon on the Mount were addressed, including the Lord's Prayer, did not know and perhaps never heard, that Christ must die and be crucified.

[00:19:07] They didn't know a word about it. But even when Peter was told in the 16th chapter of Matthew, he turned round on the Lord and said, Oh, it cannot be. Well, now the next thing is the way in which this word worship. Sends in the New Testament. I think somewhere about the time of Wycliffe there's a passage in in John when it says him that serveth me. My. My father will honor him, I think. But in the old English it says, My father shall worship him. Would you believe that? My father shall worship him. So we've got a wide word you see as very an important one. Now, that is the ordinary word

for honor. It's translated worship in the early English, but it means to honor. But there's an element in worship which must have that thought in it. It must be something where we give honor, honor and glory to him. Is he honor? And then we have another one in Luke 14:10. I think you might get that in your list. Luke 14:10. But when thou art bidden go and sit down in the lowest room. That when he that by thee cometh he may say unto thee, friend go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee.

[00:20:38] Church would have worship. So you see, there's another aspect of the meaning of the worship. Now this word is the word doxa, which gives us a word doxology and gives us a word generally translated glory. So worship renders honor and glory to the one who is being worshiped. And then finally, you remember that you and I are urged by the Apostle in Ephesians chapter four to walk worthy of our calling. Well, that also is translated worship or gets very near it if you look at Revelation chapter four. Revelations. Chapter four where the living creatures surrounding that throne give utterance. Chapter four, verse 11. Thou art worthy. Oh, Lord. This is their way of worshiping. Of course. Just earlier it says they rest, not day and night saying, Holy, holy, holy Lord, God Almighty. They say thou art worthy. We realize what a thing it is for us to attempt, even attempt to walk worthy of our calling. But how wonderfully God can have that said of Him, How worthy he is beyond beyond the possibility of our understanding. And so it runs right through Chapter five. It says, who is worthy to open the book? And he said, I wept much because no one was found worthy. And at last. He said he was told by one of these elders, weep not behold the lion of the tribe of Judah. The root of David hath prevailed to open the book and to loose the seven seals thereof.

[00:22:31] And I beheld. And lo, in the midst of the throne, and of the four living creatures. And in the midst of the elders stood a lamb. He said a lion has overcome. And I looked and I didn't see a lion at all. I saw a lamb, but I saw a lamb as it had been slain. What a wonderful thing. In the very midst of all that glory, with all those words Holy, holy, holy, with all their ascription of worthiness. The lion of the tribe. Tribe of Judah turns out to be also the lamb that was slain. Now, do you understand? In the passage we read in Revelation 13 the travesty. If he had a deadly wound and was healed. That deadly wound is exactly the same word as the word the lamb that was slain. It was a travesty of the death and resurrection of Christ to deceive the people. Well, now the next thing is, of course, we can't stop like this, can we? The next thing is

about mystery. We've already acquainted ourselves with the teaching of the word sufficient to know that it's nothing mysterious. We don't have to turn the lights out and have a sort of a science. It's simply something which is hidden from you until God explains it. And then when He explains it, it's just as easy to understand as anything else. There's nothing mysterious about it, but the way in which it comes into the scripture is very, very suggestive.

[00:23:57] And it's important if we go to the Old Testament and of course we must use the Greek version for this. We never come to the word mystery in Moses or in the prophets or in the history until we get to the Book of Daniel. Now. I invented a little saying, but I dare say if I looked it up in the patent office, I'd find that any amount of Christian people had said it as well. You know, we find that, don't we? But I just said, Oh, I'll put it like this, where history finishes, mystery begins. Now, do you take the book of Daniel? Daniel was a priest. Daniel was a captive. His people were, for the moment, low army. Not my people. They were a captive people. The history of Israel had come temporarily to a stop. And there, in the book of Daniel, we have Daniel saying there is a God in heaven who can explain secrets or mysteries. And he shows to delicateza the mystery not of godliness, but the outworking of the mystery of iniquity, which ends up with that fabulous image representing gentile gentile dominion being smashed to pieces and blown like the straw from a threshing floor. And that immediately followed in the next chapter with Nebuchadnezzar making an image and setting it up in the plain and making it a punishable by death if you do not bow down and worship.

[00:25:23] And if you look at the dimensions of that image, six is stamped all over it. Six So when you come to Revelation 13, it says, and now we've got the superlative. Six, six, six. Seven is the perfect number in scripture. Eight is the octave starting all over again. So you get eight souls in the ark and Noah is called the eighth person. He starts all over again. That's one the first day of the week. Number eight. But six is just absolute imperfection. Six, six, six. It's called the number of man. Not nearly the number of some men, but the number of men. You go back to the first chapter of Genesis and you say, on what day was man created chapter? Was it verse one? Was it day one? Was it day two? Was it Day three was day six. And the old rabbi once wrote about this. I suppose he had a little inkling of the nature of anything. Do you know why God created man? Last of all? No, Rabbi, I don't. Well, if he hadn't, he'd said he'd had a hand in creating the world. He doesn't come into this all over, you see. And even then, of course, they

haven't stopped men having a hand in creation or attempting to do so. That's man. Well, now coming to the other side of the story, the mystery which we are particularly concerned about in this teaching, is that which has to do with Christ and his church as the head and the members.

[00:26:56] Called into existence when history finishes and mystery begins in the New Testament. Let's see how that works. First of all, in the in the gospel, according to Matthew, you have our Lord saying that he couldn't work any more miracles because of their unbelief. That's Chapter 11. In chapter 12, he said, Here am I standing in their midst a greater than the temple is here, a greater than Solomon is here. A greater than Jonah is here. Well, there's your prophet, priest and king. And the next chapter, The mysteries of the Kingdom of Heaven. And in the middle of it. An enemy has done this, sowing his tares among the wheat. And then we come to our own calling. When you get to the last chapter of the Acts of the Apostles. History of Israel is finished. That all day conference at Rome finished and they went out into their present blindness. For the Prophet Hosea said, they shall be without a king and without a prince and without an effort and without sacrifice. And afterward they shall return to the Lord and to David, their king. And they haven't done that yet. But they're getting near to it. And during that interval, that parenthesis, God has revealed that he wasn't taken by surprise when Israel failed. But he didn't put it into the book because he got a spiritual foe who would have been only too glad to know what God would do if Israel failed.

[00:28:26] He takes the wise in their own craftiness. It says, And if you can think how Satan must have thought, he said, Now, if only I can stop that people, they are the appointed channel of blessing to all the Gentile world. I've stopped the whole thing. So he brought about the downfall of Israel only to open the door of grace beyond dreams to you and me, which he never heard about. Because we are told in our book that we were not chosen since the foundation of the world. We are the only people that the Bible mentions as having any relationship to before the foundation of the world. Then they tell you which all what are the same thing? This is something so unique that it's a wonder we can believe it. And we are blessed with all spiritual blessings in heavenly places and we reckon that be seated with Christ in heavenly places. All that is so brand new that it's almost too good to be true. Which is a very good definition of the grace of God. So that mystery is one that follows in the same line. The mystery revealed to the apostle Paul when he became a prisoner for US Gentiles. Gives us our calling and our place until the

time comes when the book of the revelation will start and the last few years of Daniel's prophecy will be fulfilled. And then we turn.

[00:29:52] We find in Revelation. I won't turn to the passage. You may remember it. It's in Chapter ten. When the seventh angel shall sound. That's getting right to the end, you see. The seventh angel sounds. The mystery of God shall be finished. It's all coming out into the open now. He is God's king. He is his city. The heavenly Jerusalem. Here is Babylon, just about to be destroyed. Here is the serpent going to be bottled up to deceive. No more. The mystery of God Finished. So you see, we've got the mystery of godliness. The mystery of God. The mystery of Christ. The mystery of the present dispensation. And others. Well, then we must give time for the other side of the story. Because we've got the two together. We are supposed to look at the two together, you see? Triton doesn't invent E-copies. As soon as God makes a move, he makes a move. So if God is a mystery or a secret, he has one. So I think we must now turn to two Thessalonians because of time and see what it says there about this other side. Two Thessalonians Chapter two. And now we beseech you, brethren. But the coming of our Lord Jesus Christ and by our gathering together unto Him. And just in passing this expression, our gathering together unto Him. The words gathering together occur only once more in the New Testament. And it's where the apostle is speaking to the Hebrew Christians and say that there has not neglect.

[00:31:39] They are gathering together. And that's often taken to say that whether you believe what the Assembly teaches that you go to or whether you don't, you must go to church somewhere. You. You must neglect the gathering together. And so some have gone to a place of worship and they've heard the Bible discredited. They've heard the Son of God degraded. They've heard his great work denied. But they must go somewhere. I say, Your Honor. God, if you go nowhere rather than fall into line with such things. When you wrote to the Hebrews, he was referring to this word. They are gathering together unto him. Don't neglect that. Whatever else you do. But that's in passing. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us as at the day of Christ. The day of the Lord is the true rendering is at hand. So deception is already at work. You notice it. The apostles is. A spirit would have had the gifts of the Spirit in the Assembly. And so they were told to try the spirits to see whether they were of God. But the many lying

spirits had already come in or by word that may be a written word or a spoken word, but it most likely a spoken word.

[00:33:03] And then by letter as from us. So that even gone so far as to write a letter. Purporting to come from the Apostle Paul. So you'll understand why at the end of chapter three, he says this. Verse 17 and 18. The salutation of Paul with mine own hand. Which is the token in every epistle I write like this. Now, isn't it extraordinary that we've all been taught to write and we more or less use the same letters, but the way in which we wiggle them or waggle them is our own peculiarity so that we just write a check and out comes hundreds of pounds. But if there's the pounds there is he just on that signature? How the apostle says, I write like this. And he was a shocking bad writer. Oh, I was so glad. I'm like the Apostle Paul in something. The other thing is that his bodily presence was mean and his speech was contemptible. So we're in good company friends. Now, he said, I write like this, and at the very last he says, The grace of our Lord Jesus Christ. Now, every epistle that Paul wrote has got the words in it. Grace with you. He must have used the see the the guy like that some way caris, you know, just his own little way. And I said, Oh, that's the apostle's writing. And you know he was afflicted with ophthalmia.

[00:34:33] He said to the Galatians, you said you would have plucked out your own eyes if it had been possible to give them to me. See, with what large letters I have written unto you with my own hand. Or he couldn't write like these lovely scribes that we've got bits of, of manuscripts, still awkward looking letters. But he did it on purpose to get the affection back again of the wandering Galatians. Every epistle. If you would like to look at the end of the Epistle to the Hebrews, you will find that it ends up with grace with you. And then they tell you that nobody knows whether Paul wrote Hebrews or not. In fact, they say we we know this, that Paul didn't. We don't know who did. But Paul didn't. And God says, I won't allow anyone in the New Testament to Finnish an epistle with the words grace with you. But Paul. It is. So I could say, Oh, yes, I've seen his signature. Who you had? Yes. Well, then, of course, I have to step back a little bit and say, well, you look at the end of your in your own Bible. Well, there is a way in which the giving you some of the wiles of the devil. He doesn't he doesn't mind stooping. You see any deception as long as he can get his own end. Let no man deceive you by any means. Verse two.

[00:35:44] Verse three. For that day shall not come. That day that we're waiting for. Except there come a falling away first. Now you can't fall away from anything that you've ever held. You can't apostatize. I mean, you and I couldn't apostatize from Buddhism, could we? Because we've never been Buddhists. Well, they must be then. The first movement of this evil work goes on inside the church where men and women of professed faith. Oh, that's the shocking thing. Something is being done now by the believer in the churches that is going to lead to that. That is in the first move. A falling away first and that man of sin be revealed. The son of perdition. There's only one other man who is called the son of perdition in the Bible, and his name is Judas Iscariot. So now we're getting another one. When the time comes. But this time it will not be so successful. Now, in spite of the fact that there is this denial of God, you can't get away from the fact that God imposes himself upon people whether they like it or not. You've heard all about the atheist. Who in the time of trouble, he said, Oh my God, or what a desperate thing. Or the poor wretch who in the time of trouble said. Oh, God. If there be a God, save my soul. If I've got a soul friend to be like that. Well, here we've got it. This one, the great Antichrist, the great anti God who opposeth and Exalteth himself Above all that is called God or that is worshipped.

[00:37:28] Oh, I see. So that he, as God sitteth in the Temple of God, showing himself that he is God. So we're back again. You must have God and you must have worship. And it all depends on whether it's the one or the other. He is the two. Now, this is the mystery of iniquity coming out in contrast to the mystery of godliness. You see, we will reach it in a few verses. Remember ye. Not that when I was with you, I told you these things. And now you know what, Withholdeth. Now this has given rise to an idea that the spirit of God is holding back or something. But if you look at the original word and look at the way in which it's used elsewhere and now you know what? Holdest fast. And you go to the book of the revelation and you see Satan was holding fast to his place in the heaven. But when he was cast out to the earth, that was the moment when he brought up his man. So let's get this back again. Now. Now, you know what? Hold it fast. That he might be revealed in his time. Who? Why this man of sin, this son of perdition for the mystery of iniquity doth already work. It's already making its way to the surface, almost to break.

[00:38:47] Only he you now hold it fast will hold fast until he come out of the midst. Difficult passage to translate. But there it is. And then when that takes place, shall that

wicked one be revealed? Whom the Lord shall consume with the spirit of his mouth? So the book of the revelation says when he rides out of heaven, he has a sharp two edged sword. The spirit of his mouth and shall destroy with the brightness of his coming. Even him whose coming. Notice the words If Christ has a parousia coming, this Antichrist, this monster, he has a parousia coming. The same words identically. So does this work in parallel? That's the way in which Satan disease. He doesn't deny that there were some unnamed Jesus. But Paul says he's preaching another Jesus. He doesn't deny there is a gospel. He preaches another gospel. And so when Jude wrote and said about Enoch, he called him the seventh from Adam because Cain had a son named Enoch. And you don't want to mix up their Cain son with Enoch, who walked with God. And the Satan is a master at using these words. You know, there's a certain mystery religion called the Zoroaster. I don't know much about it. But Zoroaster is only a pronunciation which has made two words into one and zero to this very day means of seed and Aster means the woman is a seed of the woman. It's the travesty of truth taking from the book and putting it onto some other basis.

[00:40:23] You'll find that all the way through. So here it says Who's coming or Parousia is after the working of Satan with all power and signs and lying wonders. Notice those three words. If you turn to Hebrews chapter two for a moment, you'll see the words are repeated without the one word line. Hebrews Chapter two. It speaks about the great salvation. Verse three. God. There's four God also bearing them witness with signs and wonders and miracles. Those three words are used to define the miraculous evidence that Christ brought that he was the Son of God sent. And the very self-same words are brought once more to deceive. The world of this one is the is the true one. Only the one word that slipped in, of course, is the word lying. Lying wonders with all deceivableness of unrighteousness in them that perish. Because they receive not the love of the truth that they might be saved. Don't forget that God is dealing with those who have had the opportunity to believe the truth and had violently opposed it and chosen the lie. You can lift out from the Book of Exodus the verses which say God says that he will harden Pharaoh's heart, but so very few lift out the verses in the book of Exodus, where after the dreadful plague has been lifted, it says Unfair. Oh hardened his heart again.

[00:42:05] Oh, the two go together. The man hardens his heart. And then ultimately, when he would dodge the issue, God says, Oh, no, no. There is a passage in the Old Testament that says he, that being often reproved. And stiffen it his neck. Shall

suddenly be cut off. And that without trillion remedy. That's what happened to Pharaoh. And so God says to these people. For this cause. God shall send them strong delusion that they should believe the lie. Not merely a lie. They had the truth. They had it demonstrated to them. They seen it, and they choose to oppose it. And God gives them their choice. What a dreadful thing to give them that freedom of will. There they are. Who that they might be damned, who believed not the truth, but had pleasure in unrighteousness. We need not be too sentimental over this. God is not for our God is a consuming fire where there is unforgiven uncovered evil. Whenever we could go on, of course. But time is moving. I've tried to sketch out the character of these two mysteries. The one. The mystery of godliness. Our saviour in the middle. The mystery of iniquity. The travesty of the evil one. You do remember that? We are told in Second Timothy that there is a form of godliness. We've got to be watchful for that. It says verse chapter three. It'll give you a little index of the character of the Times. This know also that in the last days, perilous times shall come.

[00:43:49] So then now do notice this. I'm going to alter the rendering a little bit because of the emphasis upon love and the last account. For men shall be lovers of their own selves. Lovers of money boasters proud blasphemers disobedient to parents unthankful unholly without natural affection. Trucebreakers false accusers incontinent fierce despisers of those that are good traitors. Heady highminded lovers of pleasures more than lovers of God. It begins and ends with a double statement about love. And in the middle it says without natural affection. So they got neither. Now, what does this mean? Having a form of godliness. Would you believe it? With all that terrific statement? Trucebreakers false accusers, incontinent, fierce. They've got a form of godliness. The form of godliness in spite of all that. So how easy it would be to be misled. But denying the power thereof. What have we got to do about it? What he doesn't say much is Trafalgar Square and make us squat down there. Yet that's not effective. From such turn away, the time has come when you've got to stand where you've been placed by God. And not be compromised by these things. So we've got a few statements brought before us this evening. The million things. I daresay when when the meeting's over, I say, Oh, I never said that. I never looked at that. But it will be the case all the time. We have these meetings here, friends.

[00:45:27] We've got a book which we cannot fathom its depth nor scale its heights. But if we can bring before us a few outstanding features at these meetings and are blessed

by the Lord, then I think that's about as far as we can go. Shall we not be a little bit thankful at the end of this meeting that we are not numbered among those whom God has given over to a reprobate mind, that God has given over to believe the very things they want to believe, those who turn away from the truth and prefer the lie. God says, Well, you'll have it at long last. And who are we to turn round and say, that's not fair or that's not kind or that's not love or something? He's told us in his book. It's a serious thing and it must be a serious thing. So we're going through this series in this set, the two folded nests of prophetic truth. As I say, we've looked at the two seeds, the two cities, the two anointed ones, the two mysteries, and we've got a whole series in front of us yet. So by the time we've let the Word of God speak on these lines, I do trust we shall see that we've got a wide spiritual soul who must not be discounted. We're only playing into his hands if we speak lightly of him. On the other hand, we don't want to be devil ridden. We want to leave him in the hands of the living God.