

W390_Two-Foldness_of_Prophetic_Truth_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four of the series dealing with a two folded ness of prophetic truths. This evening we are considering the two anointings that dominate the whole book. It is our custom at this meeting to read a portion of Scripture together. Those of you who are listening, if you care to join us, will you read together with us? Second epistle of Paul to the Thessalonians chapters one and two. We are looking at this series at one peculiar feature or phenomenon in connection with the unfolding of prophetic truth that there are two lines running parallel. There's Christ, there's Antichrist, there's light and children of light and darkness. There's good and evil. And we were noticing at the beginning that in Genesis 315, there's most evidently recognized two seeds in the earth. For God said to the woman and to the serpent, I will put enmity between thy seed and her seed. And the same story is picked up by our Savior in the kingdom teaching where he said that. God showed his good seed and the devil sowed his seed. And they both grow together until the harvest and the one goes to the barn and the other is burned. We then looked at the fact that these represent two great systems and these systems are focused in cities. Now, a city may be a conglomeration of buildings, but in the scriptures, very often a city is a representative of some system and occupies a sort of strategic point.

[00:01:58] You look on the map, you see on the one side is Jerusalem, and just across the way is Babylon or just across the way, I say, but relative distances, they are right on that spot there. And these two systems run their course right through the Bible. And you get to the last chapters of the book of the Revelation. And Babylon is still there, but at last to be destroyed. And the alleluias break out and the heavenly Jerusalem is seen coming down from heaven to be God's administrative center on the earth. That doesn't mean say that the physical, literal, geographical Jerusalem hasn't got a place for that as yet to be restored and be a center of blessing to the very families of the earth. We are told that in that day the nations shall send up their representatives to keep the Feast of Tabernacles at Jerusalem, and if they do not, they're going to be punished either with plague or withholding of rain. So on the earth, as well as in the heavenly Jerusalem, there is to be that radiation of light and truth and power. Well, now there are two mysteries. We made. One of them is mentioned in two Thessalonians the mystery of iniquity. And in the epistle to the written two. Timothy, there's the mystery of godliness. Those two mysteries run together and does it work across one another at many times.

And those two mysteries are headed up by two who are called the Lord's anointed anointed ones.

[00:03:31] And it's that subject we are going to consider this evening. Now, I've just got a note here to jog my memory of one little phrase that I've mentioned before, but I think it's got a great deal of wisdom in it. In Dickens novel where Micawber philosophizes. Now everybody knows about 19 shillings and £0.09 and you know, and nine and 9 or 20 shillings and sixpence is this. But there was another one that's never quoted so much. One of the characters in this story of Dickens says, Now let's begin at the beginning. And because this is nonsense, let's begin at the end. And, you know, there's a wonderful lot of truth in that. We are beginning at the end. Because you see, things don't show themselves at the beginning. You may be mistaken when you look at this and think, oh, that's a fine idea. But if you could only see the end to which it's pressing. So the end is in this two Thessalonians. This is where it all comes out into the open. And the next thing we realize is that however wicked and monstrous this system is, it can't get away from the question of worship. He should have just running a sort of campaign over the earth for commercial purposes and political things. They are not they're not mentioned so much. It's the fact that this one sits in the Temple of God, usurping the position of God and claiming universal worship.

[00:05:00] All. Keep that in mind, friends. Satan has no need to turn people into blackguards and murderers and robbers. That's incidental. As soon as they start on his program. But what he's out for is to usurp the place of Christ. And if he could bring a millennium on the earth with peace and safety, without the Son of God, it would suit his ticket altogether. He didn't hesitate to put the matter before Christ. You remember in the temptation you've come to be the King. He is the kingdoms of the world and the glory of them. One act of worship, and they're yours. Now, that seems almost impossible for us to think it should be so. But it's written. So we're going to look this evening at this question of the two anointed ones. And I think we will take the opportunity to get some little idea what it means to be anointed anyhow. We won't spend all our time on the fact that there's one who is a wicked one who is called the anointed. We'll get some idea of what the true anointed one means and so make it well worth while. I do remember, and I remind myself of this sometimes that at one occasion a lecturer came to a college of Young fellows and he was going to lecture on the Sunday morning on the evils of

Gnosticism, and in the Sunday afternoon he was going to give the testimony of the gospel and epistles of John to counteract it.

[00:06:19] So all the young fellows came to the meeting on Sunday morning because it was pouring with rain and they heard all the evils of the Gnosticism and it turned out a fine afternoon and they never heard about the remedy. So in both in our meetings with our both friends, we won't we won't spend all our time looking at the satanic side. That's bad enough. We'll get both sides. What, first of all. This word anointed. It comes through ultimately from the word, which is in our language still action and is the basic word for the word ointment. And you know as well as I do that physically, it means to pour oil and particularly in the Bible, a very specially compounded oil that mustn't be put upon the flesh of any person except the priest or the king or the prophet without suffering, perhaps even death. I am very glad to notice one thing. That in the New Testament, our savior is said to be anointed with the oil of gladness. You see, we think of this as such a sacred thing. And it is. We think of the priest and all his functions. We think of the king and all his authority. We think of the prophet with all the wisdom that he has to have and make known the truth. And this is the oil of gladness. Whatever you do, friends don't get so absorbed by one side of it as to forget that the oil that anointed our savior and set him apart as prophet and priest and king was the oil of gladness.

[00:08:02] So that's taking Micawber's advice a little bit. We're looking at the end instead of all the steps that lead to it. Now, in the original, the word comes. From a Hebrew word, which means to anoint and gives us the word Messiah. Messiah is the word. And he gives us the word Messiah. And I want you to turn just to make sure that you know the passage where that particular word comes. But we shall have to go back to Psalm two later. So if you feel a bit indignant and don't want to turn to it for the time you find it and read it, well then we shall be away again. But this is one passage where that particular word comes. Psalm two Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together. What? Against who? Against Not systems, not cities, not nations, not countries against the Lord and against his anointed. You see it's coming right out on the surface. All the attacks, wherever they are, are out of the de aimed at him. The Lord's anointed were coming back to that again because there's an entirely different word translated anointed that comes in Psalm two. In the New Testament.

[00:09:30] It's not the word Mashiach or Masoch is the The word messiah pronounced by Hebrew would give most of us laryngitis. There are very strong gutturals mashiach. I don't suppose I've got it properly now, but in the new. In the New Testament it's a bit easier. Creo creo. That has to do with anointing and that gives us the word Christ. So the word Christ in the New Testament is the Messiah of the Old Testament. Two passages at 1038. Acts 1038 Peter is speaking and he is rehearsing in the presence of Cornelius what the Lord did in the land. Here he says in 1038 and. Okay. Am I first? Yes. Yes. How God anointed Jesus of Nazareth with the Holy Ghost and with power. The anointing was not with oil. But with what the oil represented. The oil was only a picture. The oil was a was a was an indication that he was anointed with the Holy Ghost. And to be anointed with the Holy Ghost or the Holy Spirit was to be anointed with supernatural power, who went about doing good and healing all that were oppressed of the devil for God was with him. There is the emphasis that He anointed Jesus of Nazareth. And then in John, the first chapter you may remember, there is an explanatory note, and that's important in looking at the gospel, according to John as a whole. John The first chapter. It says verse 41, he first binded his own brother, Simon, and saith unto him, we have found the Messiah.

[00:11:37] Now, you see, this ends with S Messiahs. Well, that's only because Greek names nearly always end like we were reading tonight. Timotheus. Well, we call him Timothy. So this is just the word messiah again from the Old Testament. We have found him. The Messiah which is being interpreted the Christ. Now you see, that's put in the first chapter. It comes a guiding chapter for the woman of Samaria, said the Messiah. And so when John sums it up in the 20th chapter, these things have been written that you may believe that Jesus is the Christ. You're supposed to say the Messiah. These things have been written that you may believe that this one is the Old Testament Messiah that God promised should come, as the woman said in the fourth chapter, be the savior of the world, the anointed one with that marvelous power, setting him apart for that particular purpose. Now, the next thing is that there are three distinctive offices, particularly apart from the Tabernacle and its utensils that were anointed in the Book of Exodus. I won't turn you to the passage to read. I'll just tell you the text. Exodus 29 seven and any amount more passages we have the priest Aaron anointed. And then we have you remember the anointing of a king. Now, in this case, we have a beginning of a suggestion. Of the two anointings are the two kings, because in the book of Samuel, we have the people clamoring that to be like the nations.

[00:13:22] Setting aside God and God saying to Samuel, It's all right, Samuel. They haven't forsaken you. They forsaken me and Saul. A very promising man of the tribe of Benjamin. Was anointed king. And the moment he was anointed, they said, Is Saul among the prophets? He had a spirit. He says he became another man. Now what are going to be fantastic. But that sold was out looking after ashes and the next one that was anointed was out looking after sheep. Now? I don't know. All I know it's written. Why? It should tell us in the Bible all those centuries ago that this man who was selected to be King Saul, was looking after ashes. Well, I don't know. Isn't that modest, Ali? But then I read in the next few chapters. Samuel was told to go down and anoint somebody else because he said God rejected Saul. He's turned away his big manifesting another spirit altogether. And he went down to Bethlehem. And he called on a farmer there named Jesse. Yes, it was a bit alarmed. He said, I wonder why he's come. This is all right. I've come now. Let me see your son's. There I stood. Relative. And he said. I have no indication that the Lord's anointed is here. This is all you've got. We said there's young David looking after the sheep. He. We'll wait for him. And as David came in, this is the Lord's anointed.

[00:15:05] And he was anointed to be king while Saul was still sitting on the throne. The two kings now or then starts the persecution. First of all, taking him into his family. And then take attempting many times to take his life. Hunting him in the wilderness. Finally driving him to the Cave of Adullam, where those who were very much of his own character had to assemble. Or what a picture of the of the persecution side, the man of sorrows side before he sat upon a throne. But then ultimately you get the people gathering together. And first of all, David is anointed king in Hebron over his own peculiar people like the tribe. And then after a few years, he was anointed king over all Israel and reigned 40 years. And then you get in the Book of Kings, the anointing of a prophet, Elijah and Elijah. They are brought together. So you get one Samuel 15 one to give you the anointing of a King and one Kings 1916 to give you the anointing of a prophet. And then in the book of Exodus, chapter 40 onwards, you find the tabernacle and its furniture were all anointed. So there's this thought that it means a very sacred setting apart for some particular service. Well, now, you don't need me to remind you that when you read Jesus Christ. You've got a name. That was the name given to him at his birth.

[00:16:48] Jesus. But the Christ, as it nearly always is, is a title. It's not a name. He is Jesus the Christ. And then if you will take the revised text, you'll discover that no writer in the New Testament other than the Apostle Paul uses the title the other way round. There's no other writer says the Christ Jesus, putting the title first as much as to say that one. That one who was made a little lower than the angels, that one who stooped to become a man and enter the death of the cross, whose name is Jesus, that one is the Christ and the Christ carries with it the one set apart not only to be the Savior from sin, but to rule and reign in righteousness. Until at last he brings this perfected kingdom to lay them at the feet of the Father that God may be. All in all. McCarver was right. Let's begin at the end. That's the end. But what a conflict. Because at the Ascension we are told that Christ is set down at the right hand from henceforth expecting until his foes be made his footstool. And in one Corinthians 15, when it says then cometh the end, for he must reign until he hath put down all enemies under his feet. And the last enemy to be destroyed is death. So you see, it's no fairy tale. It's no fancy thing. It was a dedication to a tremendous work that cost our savior his life's blood.

[00:18:25] But blessed be God. He couldn't be held by death. He was the overcomer, the victor and his resurrection, Ascension and present session at the right hand. Is an expectation that will not be disappointed that our expectations are his. Well, now seeing that that is so we will look again, I think, at many of the passages where we see the word Christ emphasized and say, yes, that's the anointed one. Well, then of course, we could go further afield and we could say that the anointing also is mentioned concerning God's own people. Shall we just take that in as well as a part of our lesson? The first epistle of John. The first epistle of John. He's dealing with Antichrist and the lie. In this first epistle, verse 18. Little. It is the last time. And as you have heard, that Antichrist shall come even now. Are there many antichrists whereby we know that it is the last time? So many antichrists verse 20. But ye have an action from the Holy one. That's the anointing. And ye know all things now. That is a definite gift. That anointing is not given to us today. Well, I'll speak for myself. I have no anointing so that I can stand up and here and tell you I know all things. But this anointing was a supernatural gift and they had supernatural gifts. When you read we'll look at this and we'll go back to one Corinthians 12 in a moment.

[00:20:15] We have this anointing, he says further down in the same chapter, verse 27. Verse 26 says These things. Have I written unto you concerning them that seduce you?

Deception. It says you've been given a protection, but the anointing which ye have received of him abideth in you and he need not that any man teach you, but as the same anointing teaches you all of all things, and is truth and is no lie. Even as it hath taught you, ye shall abide in him. Whatever anointing was a supernatural gift or knowledge, they had no need that anyone teach them. So the very fact that you're here this evening, I hope, means to say that. You say, Well, I'm not upset with you. Tell me that I haven't got the anointing, because if you had, we ought to change places. I'd have come down there. You come up here. Now, one Corinthians 12 contains a statement that has caused a certain amount of feeling among God's people. One Corinthians 12 about this question of the word Christ, meaning the anointed one. First of all, what is one Corinthians 12 about? Well, people will tell you that it's proving that the church is the body of Christ, that we're all members. What if this proves that the body of Christ is in is in operation here in the body of Christ? Are there uncomely parts? Okay. So here. No, no. He's told us what one Corinthians 12 is about in the first verse.

[00:21:46] Now, concerning spiritual gifts, brethren, I would not have you ignorant. So he's going to tell you about spiritual gifts. He's prefaced the whole chapter with that statement. And then he goes on to say, There are these various gifts, diversities of gifts, and say, you spin it. It includes healing. It includes a gift of knowledge, a gift of wisdom, all supernatural. And then we get the bit that's caused a certain amount of feeling. Verse 12. For as the body is one and hath many members and all the members of that one body being many are one body. So also is Christ. Now, the average reader immediately thinks that refers to our savior. And if you say, Well, it doesn't or they think you're robbing him. But supposing we don't translate it, Christ, and we translate it. The anointed one. For as the body is one and of many members and all the members of that body are being one are one body. So also is the anointed. You all buy this gift of the spirit are united into one company. Having this gift like many members of one body. So you see, watch out for the word anointed sometimes. Well, now I want to go to the other word that is translated, anointed or could be translated, anointed. And we go back to Psalm two. And this time I think you better turn to it because this is not so well known. Psalm two.

[00:23:21] You remember we started reading it. Why do the heathen rage and the people imagine a vain thing? The kings of the Earth set themselves. The rulers take counsel together against the Lord and against his anointed. Now then the Lord speaks.

Verse six yet have I set my king upon my holy hill of Zion? And if you look in the margin, you'll see the word set is put as an alternative anointed. What do you say? How can two different words be anointed? Well, suffer this. This is not playful. This is, you know, this. It so happens that in our language we can do what the scripture often does. Take two words that sound alike to teach the lesson. Look, is it anointed person simply someone upon whose head oil has been placed? Oh, yes, I know. It must mean that the oil has done what the anointed person is an appointed person. And that's the translation of that word set. There's my anointed and I have set him or appointed him to be king so that every anointed person is an appointed person to some office, even in the days of Corinth. An anointed person then was appointed to raise the dead, to give prophetic truth or speak with tongues. It never meant merely to put something on your head or something on your head was only a symbol saying the anointed person is an appointed person. Well, you say, So what? Well, we go to the Book of Proverbs now and the eighth chapter.

[00:25:03] The eighth chapter. There's a feeling out in the Book of Proverbs for some line of teaching. And as my Bible is automatically opened at Chapter 30, I'll read what it says in the first few verses. The words of Agur the son of Ajaka, even prophecy. And then he says, verse four, Who hath ascended up into heaven or descended? Who? You know who that is in the New Testament? Yes. Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name and what is his son's name? If our kids tell, as Orley says. She was in the early days. This act of creation is connected with someone who had a son with him all the time. Now we'll come to the eighth chapter of Proverbs and here we read these words. Verse 22. The Lord possessed me. In the beginning of his wife. Before his works of old. This is why back in the beginning. I was set up from Everlasting. As the word anointed. And you remember Peter says that our savior Christ was verily foreordained before the foundation of the world as a lamb without blemish and without spot. Some of these things were hidden by God and form a part of a mystery and not known until Satan committed himself. And then he found God had known already and prepared as he does all the way down.

[00:26:54] But here we are, taken right to the beginning. And here was this one who was appointed. From from the beginning, or that he goes on with all the wonder of creation. It is verse 30, then was hired by him as one brought up with him and was daily

his delight, rejoicing always before him, rejoicing in the habitable part of his earth. And my delights were with the sons of men. So why do they give? The earth to be a habitation. To be inhabited by the sons of men. Was in the mind. And the purpose of this one, who was with him from Everlasting. Now I feel I must turn to Micah the Prophet, because not only from the beginning of creation, but here we have another statement linking this with Bethlehem. Micah Chapter five. Verse two. But thou Bethlehem, Ephrata. Now, when the Herod asked, the wise men describes where Christ should be born. They didn't say. Bethlehem, Ephrata. For a very good reason. Because there are more than one place in Palestine called Bethlehem. And in this particular spot, he says, it's Bethlehem Ephrata, not the Bethlehem over there. But if you're actually on the spot in the day, you don't have to say Bethlehem Ephrata, you say, you say Bethlehem. So there it is, you see? So that's all right. But thou Bethlehem, Ephrata, though thou be little among the thousands of Judah. In the New Testament, the princes of Judah.

[00:28:52] Because just as we have a centurion who looked after a hundred. So a prince looked after a thousand. And if you will look at some of the statements in the Old Testament about the hundreds of thousands that die over a certain battle, well, it's not thousands at all. It's some of the princes that fell. There's one particular case I try to work out, but my mathematics failed me. You'll read in one part of the Bible that a wall fell on so many thousands of them and killed the lot of them. Well, it tells you the length of the wall. And if these people had packed themselves as close as humanly possible, hoping they'd all be killed, they couldn't all get there. All you get so many thousands stricken dead because they looked into the ark. There was in a field, thousands of them in a field, and thousands of them crossing the river. Jordan couldn't say shibboleth. No, no. It's the princes, the leaders of them, and a few followers that you've got to remember half the time. And you'll get one of the hints that the word Prince Elif and the word thousand is the same word. Well, there it is. I'll leave that to speak for itself. But thou Bethlehem Ephrata. Though there be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel. He doesn't stop there whose goings forth have been from old, from Everlasting.

[00:30:15] Now, they didn't say that when they spoke to Herod. They just left it at that. But this says all is at Bethlehem. But that's not where he started. His goings forth have been from of old from Everlasting. Then he begins at Bethlehem. Then he seated at the

right hand. Then he goes right to the end. This is the Lord's anointed set apart for that very gracious and wonderful word. Well, now I think it's time that we did give a word or two with regard to the other side of the story. I've hinted at it in the sense that Saul and David start as practically almost together. Both of them anointed both kings at the same time, but one reigning. The other persecuted the other following. When Saul died a suicide's death because he turned to witches and familiar spirits and departed from the living God. I won't go into all the passages, but remind you that in Matthew 24, our Savior reminds his hearers, there shall be false Christs, there's false prophets. And there headed up in the book of the revelation are the man of sin, the son of perdition. That awful monster that's yet to rule has his prophet the false prophet. And both of them eventually are cast into that dreadful lake of fire. It seems very strange that very nice, gentle people, they don't distinguish between those two awful monsters that are cast into the lake of fire with some little kid that's born in a back alley because he's never been to Sunday school.

[00:31:51] He's going there as well. I hope you don't believe that. There's very, very few will be cast into the Lake of Fire. And those are these monstrous people that we can hardly put into any category. Anyhow. We go now to the Prophet Ezekiel for a reference to someone else who was anointed. And here we are asking for trouble in a sense because of all the prophets that give you poses. And difficulties. I think we should have to give the palm to Ezekiel. I do remember it. I've told you before. I know, but it's written on my mind very plainly. That after speaking for all I was worth in a meeting. And friends, if it seems easy to you, it takes a certain amount, you know, at the end. And just when I was staggering away as best I could from the meeting. Somebody but no. Mrs.. Oh oh, Before you go, can you give me just in one word? The key to the prophet is Egypt. And before I collapsed, I just said cheribi like that too. Well, it begins with descriptions of Cherubim. Now we've got descriptions of them, but what they are and all to do with them is beyond us. They're mighty symbolic creatures that uphold the throne of God. They come right through the scriptures. They were on the ark. They're right through into the book of the revelation. And they're they're called Four Beasts.

[00:33:30] But of the four living creatures, as Ezekiel calls them, a lion, an ox, a man and an eagle. They symbolize the dominion given to Adam the lion, the ox, the eagle and the man. And here at the Garden of Eden, he lost it. And then the book of the revelation where paradise is restored, it's all come back. But it's more than that. More

than that, it is a suggestion here, only a suggestion that we can look at. Listen to the words that are said and say, well, I don't know more than is written, but we will at least let it speak to us. Ezekiel 28. Now there are two beings in verse two, Son of man, say unto the Prince of Tyre. And then in verse 12, Son of man take up a lamentation upon the king of Tyre. Well, I suppose God means what he says. One is called the Prince of Tyre, and the next one is called the King of Tyre. So shall we? First of all, look at the Prince of Tyre. Son of man, say unto the Prince of Tyre, thus saith the Lord God, because thine heart is lifted up. And thou hast said, I am a God. I sit in the seat of God in the midst of the seas. Yet there are, are there and not God. So we know that this was a man and not God. He wasn't a spirit. He wasn't an angel.

[00:34:57] He was a man, though thou set thine heart as the heart of God. Behold. This is now a bit of irony. They are wiser than Daniel. There is no secret that they could hide from thee. With our wisdom and without understanding, thou hast gotten the richest. And has gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic hast thou increased thy riches and thine heart is lifted up because of riches. Therefore. Thus saith the Lord God, because thou hast set thy heart as the heart of God. Behold, therefore, I will bring strangers upon thee and the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom. And they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die. The deaths of them that are slain in the midst of the sea. Wilt thou yet say before him that slayeth thee I am God. So thou shall be a man and know God in the hand of him that slayeth thee. Thou shall die. The death of the uncircumcised by the hand of strangers. For I have spoken it, saith the Lord God. Now, if you stop there, you'd say, Well, that's a dreadful end for that blasphemous boasting King of Tyre. He's very much like the blasphemous boasting of the King of Babylon. And they were in the earth and they turned out to be pictures and symbols of the great boaster and the great blasphemer.

[00:36:40] There was another one called Lucifer, Son of the Morning, who said, I will set my throne above the stars. I will be like the most high. Ah, they caught his spirit and they been on the earth as warning symbols. Now it turns to another one in the same chapter. Son of man take up the lamentation upon the King of Tyre. And say unto him, thus saith the Lord God. Our sealest up the sum. Or if you could ponder every one of these words, you build up a most magnificent creature. Now see this up to some. Full of wisdom. Perfect in beauty. There has been eating the Garden of God. Now, who was in

Eden? The Garden of God. If we keep to the scriptures. Adam. Eve. Cain and Abel were there. They were outside. Only one other person was there, apart from the Lord himself. And that was the one who is called the serpent, the dragon, Satan, the devil. Thou hast been in Eden. The Garden of God. Now look at this description. Every precious stone was thy covering. The Book of Revelation says that Babylon was decked with gold and silver and precious stones and pearls. But when you read this list of stones here. This. The Sardius, the Topaz, the diamond, the Beryl, the Onyx, the Jasper, the Sapphire, the emerald, The carbuncle. And gold. You think of two things. You think of the description of the heavenly Jerusalem, and you think of the breastplate that Aaron wore as the high priest.

[00:38:30] These are not given just for fancy. They're for us to consider and ponder. And then it says the workmanship of thy tablets and of thy pipes. That's a little bit unfortunate in the modern use of the word. It doesn't mean to say anything to do with the inside. It was the musical accompaniments of worship. Tabrets and flutes. Or clarinets. Or pipes. In the day that thou wast created. We know now then this was a created being. But he's not called a man. The other one is called a man. Thou art a man. This is the day that thou wast created. Daddy. Here comes the extraordinary statement. Thou art the anointed. Chair. The very self-same word is used of priest and prophet and king and our saviour. So here's the other anointed. And it says that that cover is and I have set thee. So you don't see I have set these. So here are some mighty being. That was given a place of honor in connection with God's own presence. Almost like a high priest. In connection with the most high. Thou wast upon the holy mountain of God. Dallas walked up and down in the midst of the stones of fire. Don't know what that means exactly. Is it something supernatural? That was perfect in thy ways from the day that thou wast created. Till iniquity was found in thee. Childish being. At some choice was automatic.

[00:40:24] And there was a bishop. Who was that? I will set my throne above the stars. I will be, like, the most high. And he set the same trap for Adam and Eve. As very often the case, isn't it the thing that was a trap to him, he says, she says. God doth know that if you'll only take this, you will be as God's. I would be like you will be as gods. And when she saw it was not any good for food but to make one wise see, it is not to make you evil. Oh, no, no, no. Oh, no. Think of all the blessings that will come, if only you know a little bit more. But call. You're right. You're right. Nickleby. Don't stop at Genesis

three. Go through the book to the book of the revelation and see where that grabbing at wisdom before the time and transfer transgressing the prohibition of God has led the human race. All, this is actually a usurpation of the place that Christ alone could occupy. And so we read. But the multitude of thy merchandise. They have filled the midst of thee with violence. And thou hast sin. Therefore, will I cast thee as profane? He was in the Holy mountain. He did have a holy position. He was the anointed cherub that covered. And you see more or less the cherub covering the mercy seat and the ark in the symbol. Well, he had something of the same relationship.

[00:41:59] I will destroy thee o covering cherub from the midst of the stones of fire. Thine heart was lifted up because of thy beauty. We've got no idea, have we? I mean, I think it serves a devil's purpose if we let Mephistopheles to be a picture of Satan. With a horn and tails and a grinning ugly face. No, sir, it's not, sir. When? When Michael the Archangel. And he's the. He's the archangel. When Michael the Archangel contended with the devil about the body of Moses. He did not bring against the devil a raiding accusation. But he said very modestly, the Lord rebuked him. That's Michael. And as I said earlier, Satan didn't have any diffidence in taking our savior to the pinnacle of the temple or to a high mountain, and to tempt him with that which you think was impossible for him to yield. Never in all your life ridicule Satan or belittle him, for you are serving him. And the ones who serve him best are those whose doctrine has come to the conclusion that there is no such a person as a devil at all. And of course, you can get on property. And so we have here. Thine heart was lifted up because of thy beauty. That has corrupted our wisdom by reason of my brightness. You see, it's nothing to do with gross evil, what we call wicked things. The global weekly estimate of himself. And there may be some in this congregation or some in those distant lands that will be listening that have never committed what you might call gross sins.

[00:43:47] But they know full well how the domination of self in all its phases can begin to get perilously near to what this mighty person reached. And it says, I will cast thee to the ground. Our lady before kings that they may be holding. That was defiled by sanctuaries, by the multitude of iniquities and by the iniquity of thy traffic. Now somebody may object and say, Well, that shows it's not a mighty spirit being, but what do you mean by traffic? Even today we speak about the evil of trafficking in spiritual things, and it's a monstrous thing to read that in high spiritual offices. There has been some behind the scenes, Oh, you think that's terrible and that that's what's happening

here? Trafficking in any of your things will bring forth a fire from the midst of evil. Well, I suppose God can bring that from the midst of anybody. But this is extraordinary, isn't it? This is one about whom It can be said without explanation. It shall devour thee. And I will bring thee to ashes upon the earth in the sight of them, that behold thee. All they that know thee among the people shall be astonished at thee. Thou shalt be a terror. Never shalt thou be any more. This is further explained in the book of the revelation that the devil was taken and cast into a lake of fire and there with the false prophet and the beast.

[00:45:22] Well here we've had brought before us in this survey. Best I can do in the time and with the liability that the anointed. Is an appointed person set apart for some work specially to do with God. The three great offices are in the Old Testament, the prophet, the priest and the king. And the anointing carries with it the ability to perform supernatural gifts. And so come at last to two Thessalonians two. And there you have this emissary of this anointed one sitting in the Temple of God, claiming worship and confirming his claim by signs and wonders and lying miracles. But the signs and the wonders are exactly the same words that are used of the true miracles. Only the word lying is slipped in. And there are some of God's people who are already to be deceived. If you go to some of their meetings, they're having signs and wonders and miracles all the time. Any amount of people go into that meeting and walk out without their crutches perfectly healed. All this is going on. Whether it's true or false doesn't matter to us. But when that awful period comes, when the whole world is to be deceived, those who just swallow anything because they see a miracle and say that must be of God. Here. The signs and the wonders underlying miracles. And then the dreadful end because they received not the love of the truth that they might be saved.

[00:47:04] They have a strong delusion and they believe the lie. Dreadful day, isn't it? And so you can pursue this matter. If you will, take it step by step. Further through the book. But I think I've done as far as is humanly possible in our time to sketch out, first of all, what the word anointed means. It means appointed to some position. The anointing is by the Holy Spirit that conveys spiritual power. The anointed savior is prophet, priest and king. And he opened his ministry in Luke's gospel saying, quoting from Isaiah, The spirit of the Lord is upon me, for he hath anointed me to preach the gospel. And then we have this other anointed one. Who by his own over weaving, weaving consideration of his beauty and his wisdom. He fell. I have no spurs to prick the sides of my intent, says

one character, but only vaulting ambition. Which or leaps itself and falls on the other side. How true that is. Over and over and over again. So we are enjoined not to have vaulting ambition. That with all lowliness and meekness to seek to walk worthy of our calling. Until the day comes when God should have called us. And preserve us from ever toppling over like this awful being who by his own brightness and by his own beauty and by his own conceit, brought about his own. Destruction. As a distraction, a less of so many who followed the civil rights.