

## W393\_Two-Foldness\_of\_Prophetic\_Truth\_7.mp3

[00:00:02] Now, this is a recording made in the Chapel of the Open Book, and it is number seven of the series. The two folded nests of prophecy. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you care to join us, will you read with us the 31st chapter of the Book of Proverbs? It is possible that some may wonder why we picked on a chapter like this. Well, we are dealing with prophecy. And you might think that prophecy is so far remote from the everyday things of life. And if we think that we're wrong. Solomon is renowned, isn't he, in the scriptures and also in history, quite outside the scriptures, for his wisdom. But what a fool he was, wasn't he? With all his wisdom. With all his wisdom. The moment he ceased to hear the Word of God. He degenerated. And failed. If you go through the Proverbs, the whole book, the companion Bible will guide you here. You will see some proverbs were written for Solomon's guidance and some proverbs are written by Solomon himself. And if you care to collect the teaching in each set, you will find he practically endorses everything that was told in except one. The warning about a certain type of woman and his wisdom couldn't save him. And so, Nehemiah says, even Solomon was led away by outlandish women. So there we've got that strength emphasis there.

[00:01:56] Well now. I want to make a virtue of a necessity. In one of these recent tapes, I said that the first 11 verses of the Book of Genesis covered 2000 years. Well, of course, you know, I ought to have said the first 11 chapters. But that helps me, you see. I'm just getting around that now because I'm saying, where do you think that's helping me to say to you what I want to say this evening, that practically the whole teaching of the Bible is a matter of biography. How much isolated doctrine do you get? Take the whole book of Genesis. How much individual lifting out of a doctrine? You don't get it. As somebody said, I think it was Luther, he said Justification by faith walks about on feet. Abraham's feet. The biological. The biographical statements that are made about the families leaves you with the idea that God's purpose is illustrated all the way through by the vagaries and the variations that are in human life. Somebody was asking the question all about Cain's wife. Another one asked me a question about something to do with the time of the flood. Well, if you only just think 2000 years, what wouldn't we like to know that happened in those early days? And yet the whole story of Cain and Abel, they

are born one's a keeper of sheep. It doesn't tell you what happened in those early years, you see.

[00:03:37] So what I'm coming to is this. The we're going to consider this evening the way in which the scripture has focused upon two kinds of women. Now, this is not an unchivalrous thing because the Scripture focuses upon two kinds of men, and there are some very nice men and then some very nice women, but there are some very evil men and some very evil women, and they're all put into the book to give us warnings, guidance, and God himself has used them. I was just listening before we came out to some critics. They were criticizing O'Neill's play based upon the ancient Greek Electra. And one of the statements made was it enabled us to face the unthinkable because, you know, it's a play that's written all about the perverted feelings that go on with regard to one sex and another, until at last you get horrified. And yet it comes home to you that you say it's up to date. You needn't go right back to early Greek history to find these abnormalities. You've only got to read your newspaper and listen to the reports from the law courts to know it's still with us. You see? So the point is, we shall find that God himself has stooped to associate himself with human relationships. He says that Israel is not merely a nation. Israel is not merely a lot of people. Israel were united with God as a wife to a husband.

[00:05:19] And then God says, and I entered into the same thing that you enter into and faithfulness. And yet this wife is divorced and for a long time in isolation, but brought back again by the infinite love of God and restored to her rightful position. He calls another company the faithful overcomers the bride. And in the church of the mystery has as its goal the perfect and the perfect husband. And you say it's like the man at the zoo who looked at the rhinoceros. He says, there ain't no such thing. Well, I don't know much about that because I would not to speak about myself. I'm too modest. But the church of the mystery is not the bride. The church of the mystery is the perfect man. And that word is translated husband. 3 or 4 times in the very epistle to the Ephesians. So you see, God himself was stooped down to the level of the family and all its interrelationships to illustrate the outworking of prophecy. And so we could go on like this until our time was up. But I must be watchful, mustn't I? I do remember as a boy, I think it was in the paper called the Referee, George R Sims, who was a novelist. He had a series of short novels, stories called As it Was in the beginning. And there was Adam and Eve and a serpent in the garden. There was Cain and Abel.

[00:06:45] The conflict between two brothers, you know, you knew what he was going to say, didn't you? Even as a boy, I guessed it was going to be like that, you see. And that's been going on over and over again throughout life. Adam and Eve and the serpent's going on. Still, whatever people may think about the story in Genesis and set it aside as a myth, it's here with us all the time for the work of the evil one keeps to a pattern. And then I went further than that. I couldn't help thinking of the words in Hiawatha. And I practically had to ransack that poem. Although when I did find the verse I found I marked it with a pencil. So I'll repeat again words I think we do well to keep in our mind when we think of our human relationships, because the whole world is made up of men and women and all of history is their reaction one to another. All the world's a stage and all the men and women in it are but players. And here it says. This is in Hiawatha and it's using the Indian language. The North American Indian as unto the bow. The cord is so the man unto the woman. Though. She bends him. She obeys it. Though she draw him. Yet she followed. Useless each without the other. So there are various ways in which we may consider the fact that in poetry and in symbol and in Scripture, we get God and man being sort of obliged to look at the relationships of men and women to find their symbols.

[00:08:44] I saw in the paper that battler had had a convention. Convention. And they came to the marvelous, all the marvelous conclusion that delinquency began at home. Well, you know that, don't you, Before you start. Well, it's true, isn't it? So now we're going to look at the teaching of Scripture with regard to prophecy. The two women, one the bride and the other the unsavory name. Nevertheless, we've got to face it. The harlot. They're the two. And they are put in apposition in the Book of Revelation so that the very descriptions almost echoed when we come to the fact that we are see. Now, first of all. We get statement in the book of Genesis. That although man came from the hand of his maker. God, look at him. And he said, the word's not good. You know that, don't you? He didn't say anything else was not good. Of the creation that he made. Then he looked at me and he said, It is not good for a man to be alone. I will give a help meet for him. And he did it that way. Man was made to sense his need before God provided it. And that was the bait that Satan used. And it's the bait he uses today.

[00:10:10] The affections, the associations that are so strong that they can be used and exploited from every possible direction. So here we have. In the Book of Malachi. Right.

The other end of the story. He's speaking to the priests and he says you're playing fast and loose with the marriage bond. And he throws them back to the Book of Genesis, he said, And God gave one one and wherefore only one. Had he not the residue, couldn't God have given a multiple multitude of wives to Adam if it had been wise? And why? One Our version says that he may seek a godly seed. But the original is deeper that he may seek us seed of God. And the one great thing that Satan was out to do was to sow his tares in God's field. And I dare not go further in this matter because of the delicacy of the subject. But you do know, don't you, that there are those who belong to Spiritualistic circumstance circles who are sometimes have made it a public statement that they are expecting a child by a spirit lover. You remember the flag was brought about because flesh had corrupted its way upon the earth when the Sons of God saw the daughters of men. So now we'll just leave that part of it to speak for itself and come to the question of prophecy. Goddess, as I said, took Israel into relationship with himself, not merely as a king over subjects, not merely as God over a created people, but he took them in relationship to himself as a husband.

[00:11:58] Takes a wife. And then he said, they departed from me, they became unfaithful, and the whole thing is challenged. Will you now turn with me to, first of all, the Prophet Jeremiah to hear his word about it. Jeremiah Chapter three. It starts off with a very suggestive two words they say. They say if a man put away his wife and she go from him and become another man's, shall he return unto her? And they don't answer the question. They just go straight on. Shall not that land be greatly polluted? You see, and the charge is made against this people. In such terms, you're hardly like to read them in public. But there is no mincing matters with regard to this prophet. And speaking about this people, he calls them by this monstrous name that we find is brought right to its head in the book of the revelation. And then in verse 14, we read these words. Supposing we reverse verse 12. Go and proclaim these words towards the north and say, Return thou backsliding Israel, saith the Lord and I will cause mine anger to not cause mine. Anger to fall upon you. For I am merciful, saith the Lord. And I will not eat anger forever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God and have scattered thy ways to the strangers under every green tree.

[00:13:47] And ye have not obeyed my voice at the Lord. Turn all backsliding, children, saith the Lord, For I am married unto you. God is speaking. We sometimes invest God with a sort of stoical character that his eyes are looking out like a sphinx over eternity.

Unmoved. But that isn't the teaching of scripture. He grieved him at his heart. It says that he had made man when he saw the corruption in the earth. And here he says, I am married unto you and I will take you one of a city and two of a family, and I will bring you to Zion. And then in chapter in the prophecy of Hosea. If you'll turn to the minor prophets, that is immediately after Daniel Hosea, Chapter three. This man, this prophet, he had not only to write prophecy, he had to have it invade his private life. He wasn't allowed to choose his own wife or his own wife to choose him. I don't know which way he goes about. I think there's a statement that man proposes and woman often helps him. I don't know who said that, but it sounds as though it might be true. But it says here that he was he was obliged to take a woman who was of a disreputable character. He was going to live in his own private life.

[00:15:13] So that what he said was not really just empty words. And now it says in chapter three that then said, The Lord unto thee go. Yet love a woman beloved of her friend, yet an adulteress. He's telling him he's got to marry that sort of woman. According to the love of the Lord toward the children of Israel who looked to other gods and love flagons of wine. So I did so, he said. I paid the price that was necessary to ransom her from the one that had deceived. So I bought her to me for 15 pieces of silver. Omer of barley and half omer of barley. And I said unto her. Thou shalt abide for me many days. Thou shalt not play the harlot. Thou shalt not be for another man. So will I also be for thee. Now. The beating of it prophetically for the children of Israel shall abide many days. You see, according to the law of the Old Testament, a woman had been taken in that position. She had to be segregated for a time. Neither the husband or the wife met together until a certain time had elapsed in order, I suppose, to test things out. And so the Lord said to Israel, The children of Israel shall abide many days. Without a key. About out of prints. He says you should not be for another band. You will have a keen. But you won't have an earthly prince.

[00:16:45] And you know, that is true of the history of the Jew. When a war breaks out. He serves the prince in his own land and fights his own people in the other in the other army. We've lived in the days when that is so. So. They abide. Just negative and without a sacrifice. You can't keep the law of Moses. And without an image, they will not lapse into idolatry. Again, that's true of Israel. And without any effort. That is a priest that I haven't won. And without teraphim they were the, as far as we know, the genealogical tables, which turned almost into a sort of an ancestor worship. But what's this equal?

Afterwards, all the children of Israel return and seek the Lord their God and David their king. And shall fear the Lord and his goodness in the latter days. Well, that is what is going to happen then. When we come to the last chapter of the Acts of the Apostles Acts 28, we are told that Israel departed after Paul had spoken one word and said, you are going out into your blindness and the salvation of God is sent to the Gentiles that were departed is the word that we get in. Matthew The first chapter when it speaks about Joseph, who had a mind to put away the Affianced wife because of the possibility of something going wrong. So Acts 28 says Israel were put away as a woman that is described in Hosea three and in that interval wait, in that time God has been using it to bring you and me into a sphere of blessing that was not even revealed in Old Testament times.

[00:18:33] That's, of course, another story. Well, now let's turn back to Isaiah chapter 54. Let's get the bright side of the story as well as see this black side. Isaiah 54 verses 4 to 6. Isaiah 54, verse four. Fear not. For thou shalt not be ashamed. Neither be thou confounded. For thou shalt not be put to shame. For thou shalt forget the shame Or look at the words coming. Even though they're not going to be put to shame. It's being mentioned, isn't it, that it's there. And you'll not remember the reproach of thy widowhood anymore. For thy maker. He's thine husband again, you see. God taking this title to himself. The Lord of Hosts is his name. And thy Redeemer, the Holy one of Israel. The God of the whole earth shall be called. For the Lord, God hath called thee as a woman, forsaken and grieved in spirit and a wife of youth. When thou wast refused saith the Lord for a small moment, have I forsaken thee, but with great mercies, will I gather thee? And then, if you look at the passage later on in chapter 62, Isaiah, Chapter 62. Let's read the first five verses.

[00:20:18] Isaiah 62 For Zion's sake, will I not hold my peace? And for Jerusalem's sake, I will not rest until the righteousness thereof be go forth as brightness and the salvation thereof as a lamp that burneth and the Gentiles shall see thy righteousness over a difference in the shame and all kings, thy glory. And thou shall be called by a new name as lovely, isn't it? A new name. Which the mouth of the Lord shall name. And sometimes people have to do that in this life because people know so much about them. They have to change their name and change their residence and change their occupation in order to get away from it. And God says, I'll give you a new name. And the past shall be remembered no more. Thou shalt no more be termed forsaken. See, that

was one of the names. No more returned forsaken. Neither shall thy land be termed desolate. Thou shall be called Hephzibah. I suppose you know, the Hebrew word means my delight is in her. That's a nice thing for a woman to hear, isn't it? My delight is in her. That's what God is going to say to an unfaithful nation who crucified the very Son of God. What mercy and what grace is manifested here. And thy land shall be called Beulah that is married. For the Lord Delighteth in thee and thy land, the very land itself shall be married.

[00:21:55] Then there's a strange changing of figures of speech. For as a young man marries a virgin, so shall thy sons marry thee. But notice the point. It's not merely taking back a divorced woman. It's starting all over again with a new name. And just as a young man marries a virgin. This is light, isn't it? Upon the heart of God and the heart of God has been grieved. And now the heart of God is delighting to bring this wandering nation back to himself. Now, you know as well as I do that many other passages that we could quote that I must pass on from the restored wife. To the bride. Now, you know as well as I do. With all the best wishes in the world, you couldn't call a divorced woman who has been restored to a husband, a bride, could you? It wouldn't. It couldn't be. So we get in the book of the Revelation another company, and we find them mentioned in the book of the Revelation chapter. At 21. We get it in chapter 19, but I'm looking at chapter one. The verse nine. I'm doing that on purpose. Chapter one, verse nine. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the lamb's wife. And he carried me away in the spirit to a great and high mountain.

[00:23:33] And he showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God. And a light was like unto a stone most precious, even like a Jasper stone clear and crystal. And it goes on giving this description and all the the street and verse 18 it says. And the building of the wall of it was of Jasper. And the city was pure gold, like under clear glass glass. Hansi A city like that and the foundations of the wall were garnished with all manner of precious stones and so on. One other reason why I've started there is because of the evident comparison in chapter 17, verse two. 17, verse two. Oh, verse one. And there came one of the seven angels which had the seven vials and talked with me saying, Come hither, I will show thee. I will show unto thee the judgment of the great whore that sitteth upon many waters. You see, the words are almost the same. One of the seven angels which

had the seven glass vials, said. I will show thee the bride. And one of the seven angels said. I will show thee this awful opposite. And in the description. Verse three. So he carried me away in the spirit into the wilderness. And in the book of the Revelation. Later on, he says, I was in spirit and I saw the heavenly Jerusalem descending from God out of heaven.

[00:25:08] So he carried me away in the spirit into the wilderness. And I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having said seven heads and ten horns. That don't think the woman who got these heads is the beast. And the woman was arrayed. Here he comes. The woman was arrayed in purple and scarlet and colour and decked with gold. I was rather interested in this word debt because it could be translated gilded. Dude, It. It's a word made up of the word gold gilded. Oh, what that word represents in so many of these superficial themes with which we're surrounded. Gilded. What we speak about the Gilded Youth. I don't know whether any of them now, but you know the type, don't you? And you pass a place and the is going on inside and all the stuff is gilded. There's no connection etymologically between guilt, guilt and guilt. But they sound alike and they very often are linked together. So it says here this woman was arrayed in purple and scarlet color and gilded with gold and precious stones and pearls. But oh dear, oh dear. Having a golden cup in her hand full of abominations and filthiness of her fornication. And then comes the statement. And upon her forehead was a name written mystery Babylon, the great, the mother of harlots and of abominations of the earth. And I saw the woman drunken with the blood of saints, with the blood of the martyrs of Jesus.

[00:26:56] And when I saw her, I wondered with a great admiration. And the angel said unto me, Wherefore didst thou marvel? I read that because you might misunderstand, he wondered with a great admiration. You say what? John himself going off the. To end the word wonder. The word admiration and the word Marvel are all one the same. Why? The authorized version wanted to go out of its way to get three different words here. I don't know. We'll put them back. I marveled with a great marveling, and the angel said unto me, Wherefore didst thou marvel? Well, he says, Isn't it something marvelous to think of this dominating the earth from the days of Babel? Genesis ten. Until now. And it has friends if you care to go into the ramifications of idolatry and the evil teachings of false religions, you'll find they all lead you back to one spot of Earth. Babel. The Chinese, the Roman Catholic missionaries when they first entered China. When they



entered a heathen temple, they saw Madonna and child waiting for them already. She was there. This is all over the earth. The many things that we adopt as symbols in even churches today go right back to ancient Babylon, and they are already there to give their story when the time should be right. So we have this contrast, this heathen system, which has dominated the.

[00:28:26] Well, now we get once again, I think we must go back to chapter 19 because of the description of the bride. We don't want to be harping on the evil side all the time or why we have Chapter 17 Open. You might notice the association with the city verse 18 and the woman which thou sawest is that great city. You see, the bride is associated with a city and here are the two cities coming right out of the end. They're there at the beginning. They're here at the end. These two cities representing those two evil systems. And so we have in chapter 19. These words. It says verse six. And I heard, as it were, the voice of a great multitude and as the voice of many waters and as the voice of mighty Thunderings saying Hallelujah for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him for the marriage of the lamb is come and his wife hath made herself ready. So here's the marriage of the lamb. Now these are overcomers. They are not the ordinary rank and file. The restored nation is a restored wife. They have been divorced. But those who have right to enter the heavenly city, those are the ones who are the overcomers. As you'll find by referring to the message to the churches in Revelation two and three. And then it says this.

[00:30:03] And to her was granted that she should be arrayed. Not gilded. Arrayed in fine linen, clean and white. Now, when you think of the description of the other woman you see here, we have this utter simplicity. Clean and white for the fine linen is the righteousness of saints. And he said unto me, write, blessed are they which are called unto the marriage supper of the lamb. Now, that cannot be the bride. The bride is never called to attend the marriage supper she's there for. Right. So now we come back to the parable. In the gospel. According to Matthew, we have a parable where there's a marriage made by a king for his son and he sends out an invitation. And they make light of it. And then he says he said the second time and this time he says, come. I've prepared everything. The options are there. It's already come. Israel were given two opportunities to respond to this. They were given the opportunity when Christ was here on the earth. They were given a second opportunity for he said, Father, forgive them. They know not what they do. And now Peter could add what couldn't be said in the first.

All things are now ready. Christ has died and risen again. Come. And they're not only mocked, but they persecuted those who were sent to them. And the scripture says that God, that king will burn up their city.

[00:31:49] And destroy them. And he did in 1870. He used the Roman army to burn up the city of Jerusalem and scatter their people to the winds. And then he said. My son is not going to be dishonored. Because you must remember, this is an Eastern wedding. And there was only reading recently a man who was in bankruptcy. He was a Jew who spent £500 to give his Jewish daughter a proper send off. Well, you might say, well, he he went to the extremes, but there it is, you see. And to have no one. Anyone turning down the invitation would be such an insult that couldn't be tolerated. So the Lord in the parable says seeing they that are invited were not worthy, go into the highways and compel them to come in. That my marriage, the marriage for my son may be furnished with guests. Now, as far as I can interpret, I don't know. Even I don't know everything. Friend. You understand that legend that the gospel, according to John, drops this hint. You say when you read the gospel according to John, what is the Dispensational position? Not the body of Christ. It's also of a will. And the one great gift is life. But where are they off to? Where will they be? It doesn't say. But it does say this The only gospel that says that John the Baptist was the friend of the bridegroom. Is John's gospel.

[00:33:25] He's a friend of the bridegroom and the first miracle that our savior is recorded, although it was not necessarily the first one he ever did, but the first one that John puts down is on the seventh day. And I'm going to leave you to look at the early chapter and count up the days that are mentioned in chapters one and two. And when you get to the Chapter three, you've got the seventh day. He attends a marriage at Cana of Galilee. I were invited. He and his disciples. So it looks as though. The people of Israel had an opportunity to have the great honor that some of them would be selected to be guests at this marriage of the king's son. And you know how they turned it down and they themselves lost. And so some poor outside Gentiles who have just believed John 3:16 and they wouldn't know what we are talking about when we speak of right division and the church of the mystery, They are being gathered from the highways and the byways and they will go in. To the place that was forfeited by the true guests. So that that. Marriage should be honored. That may be another one of the many things that we must look at individually and personally. And then you will notice that in this

book of the revelation, there is a false prophet. Well, now you're prepared, aren't you, to know that he's got his opposite number? Oh, yes.

[00:35:01] Right through the book. There's an opposite number. So when you come to chapter two and three, you'll find that in. Ty Tyler, Chapter two, verse 18. And unto the angel of the church in Thyatira write these things, saith the Son of God who had his eyes like unto a flame of fire and his feet like fine brass. That's pretty searching, isn't it? I know thy works and charity and service and faith and patience and thy works. And the last to be more than the first. We may not fully understand that, but possibly they will. To whom it is addressed. Notwithstanding, I have a few things against thee. Because thou sufferest that woman Jezebel. Now you go back to the old story in the Old Testament. That woman, Jezebel. Well, she's got a counterpart again. And I suppose there have been counterparts many times in the history of the opposition to God's truth. And at the long last, the prophet, the false prophet outside, who is working together with the Antichristian beast, will have a false prophet inside who will be carrying on the same dreadful trade. Notwithstanding, I have a few things against thee. Because thou sufferest that woman Jezebel, which calls herself a prophetess to teach and to seduce my servants, to commit fornication and to eat things sacrificed to idols. And it looks as though we've got to accept this as a literal fact that a day is coming when instead of saying, Oh, we don't talk about those things, or they say, that's just ordinary, that's natural.

[00:36:46] They're being indoctrinated in it to say, Oh, we don't want to be fusty. The old Bible's out of date. It's coming. Friends, as I've drawn your attention to the statement in the Prophet Zechariah, the leaden casket as a travesty of the Ark of God. It has a flying role, and it says on this side him that Stealeth let him off. That's my translation. You'd have to check back. The word is translated. Holding guiltless. And the one who falsely swears let him off on that side. And that's what's happening today with regard to morality. You don't call it stealing. You got any amount of words in the slang dictionary? If you want to get a choice and don't say you're stealing. You know them as well as I do. You heard them many times. And so there's this this degradation going on. But isn't it good to know that God has the last word? The alleluias in the book of the revelation are not uttered, not in chapter one, two, three. No. Now, why don't the. Hallelujah goes up. And the hallelujah goes up when Babylon comes to its awful end. So that there is an end to these things. And what we have done this evening is to indicate that the two

mysteries that we've already touched upon in an earlier study are marching together until they come to this book.

[00:38:17] Now, we already saw in Chapter 17 that this Babylonian harlot has got the word mystery. But that, of course, is a travesty. And in chapter ten, we read these words. I think we'll read the first few verses because of the majesty of the introduction. And I saw another mighty angel come down from heaven clothed with a cloud and a rainbow was upon his head and his face was, as it were, the sun and his feet as pillars of fire. And he had in his hand a little book open. And he said his right foot upon the sea and his left foot on the earth. And he cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices. And when the Seven Thunders had uttered their voices, I was about to write and I heard a voice from heaven saying unto me, Seal up those things which the Seven Thunders uttered and write them not. Now, why that's written. None of us know. But if we were living in the days when it takes place, we shall understand. So we'll leave that. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and swear by him that liveth for ever and ever who created heaven and the things that are therein.

[00:39:42] Therein are and the earth and the things that therein are. And the sea and the things which are therein that were. It kicks off. You've said it twice. Properly goes the other way round doesn't it. And that there should be time no longer. Now that's misunderstood. I don't want to be irreverent, but I don't think God can stop time going on. God doesn't do impossibilities. There shall time. There shall be no longer. This word time. If you look it up in the book of the revelation, it's opportunity. Opportunity. He gave them time to repent. I think it's translated once place. He gave them place to repent, although it's a word for time opportunity. But he says you've reached the end. Opportunity now is gone. There comes a moment, as God says, when that will be, that there shall be an opportunity no longer. And in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished. So the two mysteries now converge that when the seventh Angel sounds, he shows me mystery Babylon, which is about to be destroyed. And he says, in the very selfsame time, the mystery of God should be finished. And so in chapter 11, verse 15 and the seventh angel sounded and there was a great voice in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever.

[00:41:17] Well, we've done our best with a very, very difficult subject. I hope you realize to handle. But there it is from the early chapters of Genesis, right through the story. When Noah came out of the ark, it goes all over again and a son is born who was the great persecutor of Israel afterwards, the descendant of Ham Canaan, right the way through into the gospel period, right the way through the Acts of the apostles, right the way through until 1961 in which we are living. These things are there. And if you shut your eyes to them, that's all to the bad. We don't talk about them. We don't magnify them. But we should be very foolish if we imagine that they're not there. People object to the Bible because it speaks about these things. But it would be a strange thing if a holy God could write the history of the human race with us, with a devil who is doing his utmost to pollute it without giving you page after page of warnings all the way down the story. And yet. After facing all these things, let us be grateful. Let us be thankful that he says, I'm not one that comes down without mercy. He says, I will win you again like a young man marries a virgin. I will call you Heftzibah. My delight is in her. I will call your land Bula for each of you married.

[00:42:52] I will make a marriage for my son so that other believers shall be united to him as a bride to a bridegroom. And I will call a church in the interval and I will say their goal is to become the perfect husband. And they regarded it. But a very good reason. I don't know what else to say about it. I can only hope that I've stimulated your interest and that you will turn to the many passages that are on the edge of these things and read them together and realize that in this book we have written the words of one who searches the hearts, who divides between soul and spirit. That nothing can be hid from his eyes. And if you and I, in any shape or form, can thank God that we belong to a home where there is the slightest approach to this unity, this love, this oneness, this trust in one another. Sometimes it wouldn't do any harm if you went on your knees and instead of saying Our Father, which art in heaven or worrying about whether you have this day our daily bread. Thank God that that home of yours has not been invaded. That that sorrow of heart that God has represented Himself having has not touched you or your loved ones, and keep it a matter of prayer that it may never be so until the day dawn and the shadows flee away.