

(Common Market) Its Religion - Part 1

by Willie Mullan

The speaker argues that the common market will lead to a unified religious system, symbolized by the great whore, and that this system will be corrupt and sinful.

Duration: 1:03:29

Scripture: Genesis 9:19-21, Ezekiel 8:1-6, Revelation 17:1-2

Topics: "Common Market"

Description

In this sermon, the speaker discusses the judgment of the 'great whore' mentioned in Revelation 17. The speaker believes that this whore represents a system or institution rather than a specific nation or people. The speaker emphasizes that this system will eventually turn against the common market and face judgment from God. The sermon also mentions the presence of ten horns, which the speaker connects to ten swords, ten kings, ten towers, and ten rumors, all representing the same time period. The overall message is that God will deal with this system and bring about judgment.

Transcript

Way ahead of me this evening we're going to look at the religion that he will bring in to cover the common market. It stands to common sense, I heard that Lord Bruce Bay spoke to the late Hugh Gateskill and if you remember Hugh Gateskill was the man who was at the head of the Labour movement and would have been the Labour Prime Minister now, a way ahead of Wilson and I only wish he had been. And I say this humbly that I think one of the best Labour men this world has ever seen was Hugh Gateskill.

Well the Lord took him, I trust the Lord took him home and Wilson got his place. But I heard Bob Bruce Bay, who was Lord Bruce Bay, saying to Hugh Gateskill, do you think there will be a unity in this market? They said certainly. And Lord Bruce Bay said, look Stu, you can't have an economic community with all of them having a different foreign policy to it.

If they unite economically, they will have to unite politically. Isn't that common sense? This is Mr Heath's argument now. He said if we had had this market long ago, Hitler would not have been allowed to have his prison camps.

They should have done so, shouldn't they? But you see I think Bob Bruce Bay didn't go far enough because if this market is going to unite economically and politically, they will have to unite religiously. And of course this is the old thing that's buzzing around us now. There's a whole hue and cry for a united

church.

Oh well you'll get it all right. Thank God I'll never be in it. I'll be away when it happens.

But we're going to look at the religion of the common market this evening. And we're at the book of the Revelation and we're at chapter 17. While you're getting the place, can I say that the religion of the common market will be in two parts.

But we're doing one part of it this week because this man of sin will change the system of this religion that's going to cover the common market. And I'm going to show you some things tonight that may surprise you. But we're looking at the religion that will be for a part of the time when the common market will unfold.

And we're at Revelation 17 and we'll take it easy now. And there came one of the seven angels which had the seven vials and talked with me. That is an angel came and talked with John the apostle saying unto me come hither I will show unto thee the judgment of the great whore that sitteth upon many waters.

So that the whole chapter before us is all about the judgment. It's on the line, the subject, in case we would get away from it. It's the judgment of the great whore.

And we've got to go to great lengths to find out exactly who he's talking about and not make any mistakes. Who is this great whore? Is this a system? Is this a nation? Is it a people? Is it a party? What is this? Or who is this? Now he says it's the judgment of the great whore that sitteth upon many waters. What does he mean when he talks about the great whore sitting upon many waters? And that's it's easy.

Because when you get symbolism in this book you'll get the answer very close by if you take your time. You're not allowed to use your own imagination. That's what the trouble is these days.

Look down the chapter a little bit just for a moment, verse 15. And he says unto me, The waters which thou sought where the whore sitteth are peoples, and multitudes, and nations, and tongues. What trouble would that be, children? Well, this great whore is sitting on the top of peoples, and multitudes, and nations, and tongues.

I don't think there's any problems there. You're all intelligent enough. We've only to find out for sure who the great whore is that's ruling over these nations and these people.

We're back at verse 2, talking about the great whore that setteth upon these nations. It says in verse 2, With whom the kings of the earth, now let's get the earth in there, the kings of the earth, have committed fornication. And the inhabitants of the earth have been made drunk with the wine of her fornication.

You know, this great whore has inoculated kings, and almost every inhabitant of this world has been plagued in some way by her fornication. For she is a sort of mighty being, isn't she? Kings, all the kings, yes sir. The inhabitants, yes sir, black and white, red and yellow, learned and illiterate, yes sir.

So there's a bit of night about this woman. And you can see that this chapter is about the whore's future judgment. And we're just looking now at the whore's past achievement.

Now look at verse 3, we're going as fast as we can. So he carried me away in the spirit into the wilderness. And I can tell you wherever this woman reigns, it's always the wilderness of the place.

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 God for me, having seven heads and ten horns. Now it's a pity for you who are just at the classroom the first time this evening, because we took a night, or a good part of the night, to look at these ten horns again and again and again.

And we found that these ten toads, and these ten horns, and these ten kings, and these ten towers, and these ten rulers, and these ten authorities, are all the same ten. But I want you to get the hold of this. The woman is sitting upon the beast now.

Oh, let's get the hold of that, because this beast is the one we were looking at just last week. And we saw the mouth that he had, he said great things against God. And we saw the months that he would exist, forty and two months, in the power of his terrible reign.

And we saw the markets that he would control. So we have that all done, the exercises are done, the mouth and the... But here he is now, and there's a woman riding the beast. It's this horn.

Now that doesn't get us any nearer to say for definite who she is. It doesn't only tell you about her shifter judgment here, and her past achievements, and her shifter enthronement, but it tells you about her present adornment, her form. And the woman was arrayed in purple, watch the colour of her, purple and scarlet colour.

And decked with gold and precious stones and pearls. Mind you the word decked's a tremendous word. Not only gilded, it has a bigger meaning than that, and that's why our great translators used the word decked.

You know ladies, I have no objection whatsoever to you wearing a ring on your finger. None at all. Or two dear, if you've got an engagement ring, you're entitled to that.

That is none of my business. And I have no objection at all to you wearing a necklace, if you feel like it. For a lass coming in tonight with her initial hanging on it, that's okay with me.

But if you're going to be decked, that's a different thing. I was in Palestine once with an old lady, she must have been a millionaire. I'm sure she had two rings on every finger I think, thumbs and all.

And she had bangles from here right up to her elbow. And earrings like cartwheels. And more beads and medals, and if she had fallen overboard she would have been done and never came up at all.

Now ladies, if you're following that sort of example, you're following a whore. Yes, she's got the hold. There's a lot of women in the scriptures, you need to watch them.

Jezebel was one. She was the first woman that painted her face. And if you're painting yours, then I'll tell you who you're following.

It's not all fun in the class, I'm here for business. Whether you come back again or not means very little to me dear. You won't keep me from preaching the sort of thing that I would in case I would upset you.

If you're following Jezebel, or a whore, I think that I'm entitled to say something to the Lord. See I always have him behind me. Okay.

Now although we see this woman and we get this terrible description, the great whore, and we see this scarlet colour, and we see the gold and the precious stones and the pearls, it's not until we come to verse five that we get something of her identity, and upon her forehead was a name written. Oh you see how the name is printed in this bible of ours, all in capitals. First bit of it is mystery.

You see there's something mystical about her. And the next bit of it is double and the great, because without a doubt there's something Babylonish about her. And the next bit is the mother of harlots, because there's some fornication about her of some kind.

And the next bit is abominations of the earth, for there's something abominable about her. She's a mystical, Babylonish fornicatory idolater. Oh that's her name.

And usually when the priest gets your name, there's a book there and they put your name in the book. I assure you that before long they'll find out a whole lot about you. So we're going to take her name and we're going to try to find out exactly from her own name who she is.

That's the proper way to do things. We want to see who this whore is that's going to ride the beast and we will see. But let's take this word Babylon.

This word Babylon is about 399 times in the bible. I assure you that I've looked at every one of them. I'm sure I wouldn't remember all the quotations.

I'd remember quite a number of them. But usually when you're looking at the subject as big as that, if it's a word subject, and I'm talking to the young preachers now, try to always find the first time it's made, and try to always find the last time. Usually from the first and the last you'll get a good idea of what it's all about.

Then you can fill in some of the bits in between. Let's see the first time that this is mentioned and it's a way back in Genesis. Genesis and we're at chapter 9. Book of Genesis chapter 9 and if you remember it well, it's the chapter where Noah is coming out of the ark after the flood.

Verse 18. And the sons of Noah that went forth of the ark were Shem and Ham and Japheth, three sons. Then it puts the phrase in, Ham is the father of Shem.

Some of the scholars don't know why it's put in there and they just think it should be taken out, but we'll see. These are the three sons of Noah, Shem, Ham and Japheth. And of them, of these three, was the whole earth overspread.

And so it is true tonight that everybody in here at this moment is related to one of these boys. Isn't it wonderful? If you go back far enough you'll find out that you're related to either Shem or Ham or Japheth. I'd make a bidget saying that the most of the people here are all related to Japheth.

I'll tell you for why in a moment. I think I'm right in saying there may be two here who are related to Shem. They're of Jewish extraction.

And I don't think there's anybody here related to Ham. I'm sorry if I don't see you, but usually the dark-coloured people are related to Ham. This is an interesting subject that these three boys were brothers.

I would think all were the same colour of skin and they all came out of the ark speaking the same language. And those who know a lot about genetics want to argue with me now. They just can't

understand how it can happen, whether they understand it or not it has happened.

Because there were three lads who came out of the ark and we have a lot of Jews in the world and you can tell them at a glance. And we have a lot of coloured people, black coloured people, and you can tell them quite easily. And we have the other side.

You see it's most interesting when you begin to trace these lads where they went to and what they did. Now that would be too much for me to enter into tonight. I've given lectures at Queen's and that.

Just let me touch one or two things. We're in chapter 10 there. Now these are the generations of the sons of Noah.

Shem, Ham and Jaseh. Verse 2. The sons of Jaseh. See the word Gomer there? Well it's an old Hebrew word and sometimes it's translated Germanic.

Yes it is. See in the same verse, Gomer, see Magog, that's a very interesting one. You see, Magiar, Jaz and Tubal.

You see the next one, Meshach. That word is translated Moscow, again and again. And if you're getting this properly, and I don't want to waste time, this fellow Jaseh, he must have went off from the ark.

He went right up, past Germany, right on up into Meshach. He went north. Do you see the sons of Ham there in verse 6? Sons of Ham, watch them, Cush, Mizran, Cushkin.

I think that everybody here knows something about the geography of the world. Do you know that Egypt was once upon a time called Cush? The land of Cush. You'll get it from the old master.

And you think you know where Canaan was? Yes, this fellow must have went past. He came south. Now he came and on down into Egypt, on down into Africa, didn't they? This is where the collared racist comes on.

I think you can see this. Do you see this, the sons of Jaseh, and then the sons of Ham? I think if you went on down, you would see the sons of Shem. Verse 21, unto Shem also, the father of all the children of Eber, the son of Japheth the elder.

And if you look at the children, Shem, Elam, Asher, all right down there, you're going to get all what we know now of the Arab races. So let's get the hold of it. All the Lebanese, all the Jordanians, all the real old Syrians, all the Samaritans, all the Egyptians, all the Jews, they're all related.

Now we don't need to go into all that. Don't need to do that. That's not what we're doing.

But I want you to go back to chapter 9 again. You see, these are the three sons of Noah. Says verse 19, these are the three sons of Noah, and of them was the whole earth overstretched.

Verse 20, and Noah began to be a husband man, and he planted a vineyard. When he got out of the ark, this is what he did, he planted a vineyard. And he drank of the wine and was drunken.

It's a terrible thing when God blesses a man, and his success takes away his senses. That's the most dreadful thing that can happen to you, is God blesses you, and the success takes away your senses. Because that's what happened to old Noah.

My, the vineyard prospered by the blessing of God, and then he got drunk on it. I've seen God blessing people, and then he couldn't live with them. And they drunk.

Now here's what happened to him. Verse 21, and he drank of the wine and was drunken, and he was uncovered within his tent. Now reading that, you wouldn't get the sense of it, but if you knew the Hebrew word for uncovered, it's a very serious word.

You see, it doesn't mean the clothes fell off him. No, the clothes wouldn't fall off you in a tent. No, somebody uncovered him, that's not very nice.

But that's what happened, he was uncovered within his tent. And here's what it says, and Ham, that's why we have the phrase up above there, Ham, the father of Canaan, saw the nakedness of his father. And he told his two brethren without him, Shem and Joseph took a garment, laid it upon both their shoulders, went backwards and covered the nakedness of the father, and their faces were backwards, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him. Can you get a hold of that? Because that's a very serious sin, that's all that is. And when we are getting homosexuality written all over the TV these days, remember it went away back as far as Noah's den, just after the ark.

And his own son uncovered him in the tent, and this terrible sexual fornicatory sin took place. Ah, but the old man knew what his son had done unto him. And this is what he said, verse 25, and he said, Cursed be Canaan, he cursed Ham's younger son.

Now remember, we are in a dispensation where the old man of the family was the high priest of the family. And when he cursed you, it meant that. It's not like the pastor losing his temper and saying a word or two, because sometimes I would do that.

But when Noah cursed him, he was cursed. He cursed his son, he cursed his younger son. Now I want you to get a hold of this, because this is more terrible than you think it is.

It says, verse 25, and he said, Cursed be Canaan, a servant of servants. Now the word in the original is a slave, a slave. He was making this boy and his family a slave, a slave, because he was making all the rest of his brethren slaves too.

And this boy was getting the lowest rank. And he said, Blessed be the Lord God of them, and Canaan shall be his slave. God shall enlarge Japheth, and he shall dwell in the tents of them, and Canaan shall be his slave.

Because this boy was going to be a slave to all the other slaves who were the sons of Ham, and then they were to be the slaves of both Shem and Japheth. And that did really take place down through the years. And to be a colored man in here that I don't see, we're in the dispensation of grace for him.

You're just as good as us. Different dispensation. There's no difference.

Now I want you to get that. Now let's get back to chapter 10, and the sons of Ham, they're going very, very slow, but I can't help it. Verse 6, And the sons of Ham, now watch them, cuss, miserable, such Canaan.

Now this fellow Canaan was the one that was cursed. But all the rest of them were cursed too, you know. He was made the slave of all the rest of these slaves.

They were made slaves too, don't let's forget that. Now let's look at Cush, who was the firstborn. The sons of Ham, Cush.

You see Cush, verse 8, And Cush begot Nimrod. I want you to watch this name very carefully. Now there may be Hebrew scholars in the meeting, and I think there is one or two.

Now the word Nimrod means rebellious puncher. And the idea is this, that this fellow Nimrod rebelled against the Cush. He's not putting up with it any longer.

He's a rebel. And here's what it says about him. Cush begot Nimrod.

The word means rebellious puncher. He, Nimrod, began to be a mighty one in the earth. Now in the Hebrew Bible you would get it clearer.

He began to be a mighty rebel in the earth. That's what the word one means. He was a rebel against us, and he began to be a mighty rebel.

I'll tell you what the Hebrew Chargon says. It says, He became an arrogant tyrant, defiant before the faith of the Lord. He was going to defy the Lord.

He wasn't having it. Watch this. He was a mighty hunter before the Lord.

But don't let's get the word hunter in the wrong sense. He's hunting for people. Because he's going to get all these slaves around him, and he's going to upset this Cush.

This is what he thinks. Wherefore it is said, even as Nimrod, the mighty hunter before the Lord. You see, there was a proverb in that day.

If you rebelled against anything, God said, Reflect on it, Nimrod. That's the idea. It was a proverb that was there.

Now, he got so many people around him because he hunted for them. He was an arrogant tyrant, defiant before the faith of the Lord, the Jewish Chargon says. And the beginning of his kingdom was Babel.

That's your first time. That's where Babylon comes from, Babel. That's a very interesting word.

Because as we have it just before us there now, that's not exactly the way it was. It is in the original like this, B-A-B hyphen E-L. Now, I think everybody in here knows that some of the Old Testament names, although most of them ending in E-L, E-L always means God.

I think you would know that. Just try out one or two of them. Everybody knows Bethel.

See the word Bethel. Well, the word Bethel means the house. And E-L, which is the old Elohim, it's God.

It's the house of God. The word Bethel means the house of God. There's a lady or two in the beginning called Rachel.

Oh, that's a very lovely one. The E-L is for God. The Rachel is for Lamb.

Rachel means the Lamb of God. And it's a great subject for you we fellows learning to preach. So look all you can find about Rachel and you'll find a lot about the Lamb of God.

I think that every one of you know Jewel. Now, you see, the Jew is Jehovah. And the E-L is Elohim.

It's the two words for God. It's Jehovah is God. You know Daniel.

The word God means judge. E-L means God is my judge. Every one of you know Emmanuel.

The E-L is God. The other bit means with us. Emmanuel means God with us.

Now, what does D-A-D hyphen E-L mean? E-L means God, that's right. And the D-A-D means this way. So this fellow was establishing a kingdom.

It's called, from that day forward, the Babylonian kingdom. And he's going to let the world know that this is the new great way to God. We're leaving the church behind us.

We're making our way back to God. It becomes a religion now. But Nimrod never made a way to God.

And it's a terrible thing if you get stuck with some old religion and you think it's the way to God. And it's not. You'll be damned.

And if you're depending on strength from here to get you to heaven, you'll go to hell. I'll tell you in a minute where it comes from. That's why the half of the inhabitants of the earth have been inoculated with Babylonianism.

Oh, yes, we'll get around to it. Take your time. There's the Lord.

There he is. He's still awake, my Lord. Well, let's do the thing proper this evening.

Take another button out of the shirt. Yes, he founded this kingdom called the Babylonian kingdom. It's called the gateway to God.

Here's what I forget to say. Let me say this. There is just one way back to Jesus Christ said, I am the way.

And mother, it doesn't make a matter of how nice a wee woman you are, or how much you get into the church, or how much you sing and praise. If you haven't got Jesus, you're on your way to hell tonight. You're not a nice woman at all.

You're a Christ rejecter. If you just sit here, a nice, moral, nice, upright, church-born woman, you'll go to hell, I say. If you haven't got Christ, how can you go to heaven? He says, no man cometh.

Oh, there's been a lot of religion in this world, and they're pretending it's the way to heaven. Oh, that's what Nimrod did. He founded this Babylonian religion.

Now, I don't only read the scriptures very closely, and I don't only read history. I've got to read history, because in this class I've got historians from Queensland sitting around me there. And I admit that they know better about it than I do, but I've got to try to keep up with them.

And Bible history is what interests me. But I not only read the book and read history, I read all I can get of ancient law. That takes me back into the shames of way back there.

And I happen to know this, that Nimrod married a woman called Semiramis. Do any of you remember that? Yes, he married a woman called Semiramis. There's a whole history chapter about her in one of the

old ancient law books.

And you know, any manager, she was having her first baby, and she said to the whole kingdom of Babylon, to all these religionists who were following Nimrod, this child is from God. This is divine conception. And it was right there in Babylon that the mother and child worship began.

It is Babylonian, in case you didn't know. In case you think that I'm going off the rails, the child's name was Thomas, T-A-M-N-U-S. And that child was supposed to be divine, and the whole Babylonian kingdom worshipped this supposed to be queen of heaven, Semiramis, and this son of the living God.

Now, I want you to get the hold of that, because I'm going away over to Ezekiel. Let's go to Ezekiel. Take your time, and find the place.

And we're at Ezekiel chapter 8. Remember, we're still searching for who this great whore is. I haven't forgot what I'm looking for, but I'll take my time, and I'll get the proper... You're not in a hurry, sir. I'll elude you.

Just one of you need say, okay, all right. Right, we're at Ezekiel chapter 8. Got the place? And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld in raw likeness of the appearance of fire, from the appearance of his loins even downward fire, and from his loins even upward, of the appearance of brightness of the color of amber.

And he put forth the form of an hand, and took me by the lock of mine hair, and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God through Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. And behold, the glory of the God of Israel was there, according to the vision that I saw in the prayer. Then said he unto me, Son of man, lift up thine eyes now, the way toward the north.

So I lifted up mine eyes the way toward the north, and behold, northward, at the gate of the altar, this image of jealousy in the entry. He said furthermore unto me, Son of man, seeest thou what they do? Even the great abominations that the house of Israel committeth here, that I should go far from my sanctuary, but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court, that's the court of the temple, and when I looked, behold, a hole in the wall.

And he said unto me, Son of man, dig now in the wall, and when I have digged in the wall, behold a door. And he said unto me, go in and behold the wicked abominations that they do here. So I went in and saw, and behold, every form of creeping things, and abominable beasts, and all the idols, let's get that in, of the house of Israel, portrayed upon the wall.

This is the temple of Jerusalem, and there's idols upon the wall. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jehoshaniah, the son of Shaphan, and every man his sanctuary in his home. And a thick cloud of incense went up there and said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark? Every man in the chambers of his imagery, for they say the Lord's seat was locked, and the Lord hath forsaken the earth.

He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the house, to the door of the gate of the Lord's house, which was towards the north, and behold, there sat a woman weeping for Tammuz. Is that right? No, I'm reading right.

Do you see this Babylonish idol? Yes, they had made a plaster cast of this child, and you know, it was not only in Babylonish temples. It had gone on into the north, and now it's in the very house of God. Babylonish? Yes, we're on the track.

We're on the track. But let's get the hold of this, that the mother and child, watch it, belongs to Babylon. Yes, and this plaster cast business belongs.

Let's get the hold of this. We're at the book of Daniel now. You know he was taken down to Babylon, don't you? He's just forward a page or two, chapter five.

Chapter five's the place where the writing was on the wall. You remember that, don't you? The writing on the wall, and Daniel interpreted the writing. And I'll tell you what Belshazzar the king did to him after he interpreted the writing.

Verse 29. Then commanded Belshazzar, and they called Daniel with Scarlet, because this Scarlet, you know, it's the Babylonish colorant, yes, we don't know. Then commanded Belshazzar, and they called Daniel with Scarlet, and put a chain of gold above his neck, because the chain, you know, belongs to Babylon too.

You see, sometimes I find some folks, I think they do it innocently enough, they wear a chain with a cloth on it. Well, I can tell you, as you go back to some of the ancient books of Babylon, you will find pictures there with people with a Babylonish chain around the neck, but it was a chain that was on it for time out. Now, that symbol has been changed just a little bit, just to fit our everyday.

One morning, I sort of promptly thought to myself, in this place, somebody left the most beautiful gold chain with a cloth on it on the seat there. I'll fix it up. You see, you can get contaminated with this Babylonian thing, and you would hardly know it.

I see the council, oh yes, these good councils here, I'll get into trouble, running about in that Scarlet robe with chains around the neck. Of course, they wouldn't know it came from Babylon, they wouldn't know. They amuse me, they all amuse me.

I see a Roman collar at night, and it is a Roman collar, and a nonchalant on the same cellar. It amuses me. Honestly, God did that.

Going into the hospital the other day, the nurse says, where have you gone? I went in to say, I'm sorry, I can't get it. I said, I'm a minister. She said, you've no right at all.

I said, you think this is a square knot? How blasphemous. Yeah, you know, this whole world's contaminated with this thing. Let's go a bit further, you're not proud, are you? That's a petition, hallelujah.

Right, I'll be losing about six or seven pounds this evening, and that's a good idea. We're at 1st Samuel. Let's go to 1st Samuel.

1st book of Samuel, and we're at chapter 5. 1st book of Samuel, chapter 5. Now, watch this. This is the Philistines. Mind you, they were a great company at one time.

In fact, a very great nation. This one, and the Philistines took the Ark of God. If I had time to go into all the details of the Ark, it was a type of the Lord Jesus.

And it's like Christ in the hands of wicked men now. And brought it from Ebenezer onto us gods. When the Philistines took the Ark of God, they brought it into the house of Dagon.

That's their pagan temple. They brought it into the house of Dagon and set it by Dagon. They had a god called Dagon.

The word means fish god. And when they have asked God to rise early on the morrow, see they brought it in one day and then they rose early, that's the second day, isn't it? Dagon was fallen upon his face to the earth before the Ark of the Lord. And they took Dagon and set him in his place again.

And when they arose early on the morrow morning, that's the third day, behold Dagon was fallen upon his face to the ground before the Ark of the Lord. And the head of Dagon and both the palms of his hands were cut off upon the threshold. Oh, we should say hallelujah.

Because it was the third day, you know, that the Lord trampled on the serpent's head. Now, here's what it says, only the stump of Dagon was left to him, only the stump. If you've got a good marginal reference Bible of the word the stump, you'll find in the margin the fishy part.

You see, this was a nigel. The top of it was made like a man with a head and hands, and the bottom was made like a fish. And the head and the hands were off now, and only the fishy part is left.

Now, I'm told that all the priests that attended in the Philistine's temple, they all wore hats with a fish's mouth. And I'll tell you where you'll find it today. The mitre that the Pope wears, it's got two points cut in the middle, it's a fish's mouth.

It came from Babylon, in case you don't know. And in case any Roman Catholic would be offended, I'll tell you what one of your great scholars said. He was Father O'Sullivan.

He wrote a book, you can find it in one of the bookshops, even today. It's called The Externals of the Catholic Church. He was dealing with all the externals.

You know what externals means? The vestments, and all the rest of it. And I read the book. And this is what he said, and I wrote it down so that I wouldn't misspoke a man.

He was a scholar, and it's well done. He said the distinctive part of the Pope's office is the mitre. It is of oriental origin, and can be traced back to pagan times.

But my word is, in his book, your book, this fish's mouth goes right back to the fish caulk. Now, this is all Babylonish. You see what I'm trying to get you to see? That the manner in which child worship began for Babylon.

I want you to see that idolatry and plaster cast wretched. Belong to Babylon. I want you to see the chains, and the keys, and the scarlet.

I want you to see that even vestments belong to Babylon. You see all this trait that some of them wear. Why I was preaching at the big Anglican church.

Shouldn't tell you this. Candles all appeared. Old fella took me in to preach one morning.

I could see him in the vestment. He put the big white thing on, then he put the red thing on, then he put the blue thing on, then he put the purple thing on. He says, there's a set of vestments for you.

Boy, I have to take clothes off. So I began to give him a lecture about this. That's all Babylonish godworship on.

We not know what you're wearing. When did you ever see Peter, or James, or John, or anything like that? That's not true. That's what some of you pay for.

It's over in your pants. Yeah, let's get the hold of it. Let's go back to where we were.

We're at Revelation 17. You know, this woman. She's mystical, all right.

Yeah, she's mystical. At all. Because she has some things that belongs to Babylon, and some things that belongs to Judaism, and some things that belongs to Christianity.

Oh yes, she has. That's what makes her mystical. You see, this whore that's here, whose name is Babylon the Great, this is the Roman system.

The pagan, purple Roman system. And you know, the beast who's going to be over the market, he's going to take this system, and he's going to make it a system for the market. Yes, he is.

And for a time, the Roman system will ride the beast. So I didn't need to go back through all that to do that, but I did it just for the young people's sake, because this book is very valuable. All I needed to do was go on to the next verse.

Do you see verse 6? We're at Revelation 17, verse 6. And I saw the woman, he saw the woman, or drunken with the blood of the saints, and with the blood of the martyrs of Jesus. I ask anybody with ordinary intelligence to go back through history as far as you like. Tell me what system that may be.

Just tell me, that's all. Oh, I know that Judaism murdered Satan. I know, I know that Communism has put many to death.

Let me say this. Just take down Encyclopedia Britannica at the letter I, and turn up the word Inquisition, and you'll find that the Roman church in the Inquisition burns hundreds, thousands, yea, millions. I was looking at that thing of Hitler the other night where he burned, now they believe he burned 11.

The stench of it would make you know. But this is not 11 million. This goes into somewhere about 40 million.

Yes, the Roman church burned. This is the system. This is it, this gospel.

You don't think that God is going to wink at this, do you? I'll tell you, God has an end for this system. God is going to deal with this system. Where do you see this? Have a look at this.

We're at chapter 17. I think this, that will do for discovery. Verse 15, he's explaining the multitudes and the peoples.

Said unto me, the waters which flow fast, where the horse sitteth, are peoples, and multitudes, and nations, and tongues, and the ten horns. And these were the ten tongues. These were the ten powers.

These were the ten authorities that rose fast upon the beast. These shall hit the horse. Let me say that the whole common market will turn against the system.

Oh, yes, you didn't get that, did you? Oh, yes. Let's get the whole result. This is something I think is for God.

Sometimes my best friends argue with me. They say the Pope is the Antichrist. How could the Pope be the Antichrist and let the church of Rome raid on England? You just come around and answer me.

How not? He is the president of his own system, and he knows right well that if I accept this system, I can make the world bow. But at the same time, the ten toes are going to hit. But that's where the change in religion, because there's going to be a change, and the change is for the, that's what we're going into next week.

I'll show you the other side of the picture. All right, we'll keep it for next week then. Let's sing a couple of verses.

178, 178, Jesus is coming, sing the glad word, coming for those he redeemed by his blood, coming to reign as the glorified Lord. Jesus is coming again, and we'll sing the first and the last verses, first and last 178, please. Part of him I fear, put us to our homes in safety through Jesus, Amen.

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