

(Happenings Ahead) the Man of Sin and the Scarlet Woman 2

by Willie Mullan

Willie Mullan's sermon delves into the prophetic roles of the man of sin and the great whore as depicted in the Book of Revelation, emphasizing their influence and impending judgment in the last days.

Duration: 58:42

Scripture: Genesis 9:1

Topics: "Scarlet Woman"

Description

In this sermon, the preacher discusses the curse of slavery that was placed upon the descendants of Ham, specifically Canaan. He explains that the entire family of Ham was put into slavery, and even the tyrants became slaves to the slaves. The preacher also mentions a woman named Samarama, who was the first lady of a double-lone-ish religion, and how she had a child named Taml. The preacher connects this story to the prophecy of Ezekiel and emphasizes the importance of not forgetting the curse of slavery and the wickedness of governments that allow sinful behavior.

Transcript

542, please. 542. He leadeth me, O blessed thought, O words with heavenly comfort thought.

For there I do, where'er I be, still it is God's hand that leadeth me. 542, please. He leadeth me, O words of the poor, O tears.

Coming down to a real study this evening, a very difficult one, and we're taking our time this evening. I hope you're not in a hurry home, for I'm just in that mood this evening. I'm in no hurry at all.

And if you have to sit there to attend, God help you if you move. You know, in this series, Happenings Ahead, we looked for a night or two of these last of the last days. And we got down to this book, and we found out the distinctions of the last days, and the demands of the last days, and the dangers of these last days.

And then we took a night or two, looking at that great and wonderful and blessed moment when the Lord Jesus shall come again. Because the Lord himself shall descend from heaven with a shout, and with the voice of the archangels, and all who have died in Christ shall rise first. And then we believers, which are alive and domain at that moment, will be caught up together with them to meet the Lord in the air.

What a moment! Yea, it'll be the moment when the saints go marching in. And then we took a night or two, looking at the judgment date of Christ, when all believers will be called to give an account of the deeds done in the body. And I took patience and time that evening to point out that these are not sins.

Oh no, thank God my sins are gone. The Lord Jesus, there my sins in his own body on the tree, and the Greek word there, there means that he bore them away, they're gone. Can it be found buried in the deepest sea? That's a great word in the New Testament.

When he had by himself purged our sins, they're gone. And the day that I placed my trust in Christ, God entered into a covenant with me, a new covenant. And the terms of the covenant is, your sins and your iniquities I will remember no more.

Oh no, we'll never see them again, they're gone. Praise the Lord for salvation. Yea, but there's a life of service to be accounted for.

Always preaching, what's it about, only for a sect or a crowd or a party? God help me at the end. Always praying, what's it about, to get hallelujahs? God help me. Where there are deeds of service to be accounted for, Then we left the judgment seat and came back to this old planet of ours as it were, and for two or three nights we have been looking after a man of sin.

It just took time to look at all the titles that belonged to him. The man of sin was the title. The son of tradition.

The wicked one. The liar. The king of fierce countenance.

The little horn of Daniel's prophecy. The beast of revelation. Oh, it took time to look at all the titles.

And then we took special time to see the time when this tyrant would appear. Certain things would happen down here. Then shall that wicked one be revealed.

Last week we looked at the man of sin as the wily politician. One whose policy for mid-class to prosper. Clever, shall we say.

We looked at the wily politician, one who would understand dark sentences. What do you mean by dark sentences? His book is light. Oh, I'm sure he's going to be in constant touch with the devil.

You know, we were looking at the divisions in this old world as we started the meeting last week. And we could see Russell spreading her wings right across the whole northern hemisphere. And I have no doubt at all that this is the king of the north.

And we saw Nasser gathering all the Arab states together. And what a multitude it is. And what money they have.

This is the richest crowd on earth. And I have no doubt that this is the king of the south. And this book talks about the kings of the east.

Getting together. And I'm sure that when China and Japan unite and maybe India, and I believe so, join up with them, what a force will be lying out of me. First we're going to see the common market in full force.

In a few months time Britain will be in. Whether we like it or whether we don't. And right out of the west we'll have the ten toves of Daniel's image formed.

The ten kings of revelation. The united states of Europe. And out of this great parliament that will make Westminster look like what the former government looked like.

But to Westminster it will only be a secondary thing. This great parliament in Europe will take over. And the united states of Europe will become a mighty power and a prosperous thing.

And out of this parliament this president shall arise. Its first president. Because it won't go on until too long, you know.

Things will move quickly. The man of faith. Because I've always seen it for quite a long time that you can't get ten nations together in an economic policy with each one of them having a different foreign policy.

You couldn't imagine like that, you know. Oh, there will not only be an economic union but there will be a different political union. And of course I say this.

If they get together economically and get it together politically then the Antichrist will think that they get together religiously. It's good to have a common church, too. That's what we're after this evening.

We want to see this man of sin. This beast of revelation. This king of fierce countenance.

This son of perdition. This wicked one. We want to see what religious system he will use to make the one choice in this unity of nations.

Now we're beginning tonight at the book of Revelation and it's chapter seventeen, please. The book of the Revelation and we're at the seventeenth chapter. We want to tread this very closely indeed.

Book of Revelation, chapter seventeen and John the Apostle is the writer. Verse one. And there came one of the seven angels which had the seven vials and talked with me.

This angel is coming to talk to John. Saying unto me, Come hither. I will show unto thee the judgment of the great whore that sitteth upon many waters.

So that you can see that the subject before us is the judgment. Take the word judgment. It's the judgment of the great whore.

You know when we were dealing with the judgment I dealt with the judgment of sin and the judgment of sin and the judgment of son and the judgment of subjects for the kingdom and the judgment of servants at the judgment seat and the judgment of sinners at the great white throne. And I very carefully left this aside. Because this is the judgment of the great whore.

It's the subject on the table. And we'll see it in all its fullness and clarity in a moment or two. Because there's a problem before us.

Well, there are two problems. We need to stop and ask a simple question. What or who is this great whore that the angel is talking about? Not a very complimentary term would do, but that's one thing to say.

Yes, it's a ladylike something, isn't it? It's a whore. Not a whore master, a whore. Something ladylike about it.

Yes, we need to be absolutely sure about the interpretation. Who is this? What is this? Is this a person? And I can in one simple word prove it is not a person. Is it a system? Is it a power? Is it a nation? What is this great whore? And when you see this, there's another problem.

This is the judgment of the great whore that sitteth upon many waters. Now, when symbols come up in this book, or metaphors like the word whore, you mustn't be hasty, you know. You must let God interpret the thing.

Must let Protestant bigotry or Protestant bitterness creep into the picture. Not allowed to do that. Not allowed for the moment.

You've got to handle the word of God very carefully. The Holy Spirit must interpret the thing. Now, this great whore that's going to be judged here, that sitteth upon many waters, you know, the many waters is very easily interpreted because if you go down to verse 15 in this chapter, see verse 15, And he, that is the angel set unto me, that is set unto John, the waters which thou soughtst, where the whole sitteth, are peoples, and multitudes, and nations, and tongues.

That's not stretching my imagination. There is no Protestant bitterness about that. That is God interpreting it onwards.

This great whore is sitting, is actually ruling over peoples, and multitudes, and nations, and tongues. Got it? Yes. That's that bit.

So we're going to look at the judgment of this great whore, that's ruling over peoples, and multitudes, and nations, and tongues. Certainly a powerful system of some kind. Let's try to find out all about this great whore.

Yes, the first verse is dealing with the whore's future judgment. From hither I would show unto thee the judgment of the great whore that sitteth upon many waters. Now in the notes before you, the second heading, there is the whore's future employment.

And actually the second heading should be the third one, and the third one should be the second one. Because the third one is talking about the whore's past achievement. As soon as I discovered this mistake on the notes, I hunted to get the original that I gave to the typist.

Well now, I see. I thought she was wrong, but it was the old man who was wrong this time. I had put it wrong on the notes, so it's a mistake, it's mine.

I wish it to be mine, I wish it had been hers. Never mind, we'll have to fix it now by going to the third one. The whore's past achievement.

I read the latter end of the first verse. From hither I would show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication. Mind you, whoever or whatever this whore is, all the kings of the earth, of the kings of Britain, all the kings of the earth have committed fornication with her.

She's had power over these kings. And it doesn't only say that, sir. It says, with whom the kings of the earth have committed fornication.

And the inhabitants of the earth have been made drunk with the wine of her fornication. Almost everyone has been punished some way by a whore. It's a big statement.

The inhabitants of the earth. I didn't print that. Where you can see her achievements, all right.

And then if you take the second heading now, you'll see how she took it in front. So he carried me away in the spirit into the wilderness. Because wherever this whore has her way, it's a wilderness.

Says, he carried me away. That is, the angel carried John away in the spirit into the wilderness. And I saw a woman sit upon a scarlet-colored beast, the beast full of names of blasphemy, having seven heads and ten horns.

Isn't that the beast we were looking at last week? Certainly it is. You just go back a page. Go back to chapter 13.

Well, chapter 13, and we were looking at the beast of Revelation. And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. Here it is in chapter 17.

The woman is sitting upon this scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. Mind you, when we looked at this man of sin, and we looked at him as the wily politician, and we looked at him as the warrior king, and we looked at him as the worship leader. All the world fell down to worship.

And we looked at him as the wonder man. All the world wondered after the beast. Now we're beginning to see that somebody is riding the beast.

It's a woman, it's a whore. I told you it couldn't be a person because the beast wouldn't let a person overgrow. He's the boss as far as persons is concerned.

He's not letting any other person take the throne or anything like that. Oh no, we've got to look this very closely. I want you to get this.

But just notice for once in your life that the woman is riding the beast. You could certainly take it in mind. Yes, he was a mighty character, but the woman is riding the beast.

We haven't found out yet who the woman is. That's what we're after. And you not only see the whore's future judgment, it's coming up in the chapter, and you not only see the whore's past achievements with the kings of the earth and the inhabitants of the earth, you see the whore's future informants sitting upon the many waters, sitting upon this scarlet-coloured beast.

And in verse 4 you see the woman's pleasant adornments. Verse 4 says the woman was arrayed in purple and scarlet colour, making herself very attractive. You know her garments are used to attract.

You can see the word arrayed there. The woman was arrayed in purple and scarlet colour. And that, that's a great word, isn't it, that with gold and precious stones and pearls, all this is for allurements and attraction.

Well, there's a great lot of outward children on for that. Ladies, can I talk to you privately for a moment? No, I'm not one of those old Nara characters that would scold a woman for wearing a necklace, if she wants to wear one, or having a ring on her finger or two, if you like, and one on the other hand. But I did

test to see a woman dressed.

I was going to Palestine, there was an old lady, I think she was a millionaire, she was on the boat, on the plane with us, and she had earrings hanging on to her shoulders and bangles to her elbows, and she had rings on every finger and possibly had them on every toe too. She already was dressed. Well, I can tell you who she was following.

She was following the whore. And if you want to look like a whore, you'll know what to do from now on. There are two ladies in the Scriptures you want to keep away from following.

One is Jezebel. She's a woman that painted her face. Well, if you want to look like Jezebel, then you can know what to do.

And if you want to follow the whore, the debt, well, ladies, I'll be hedging in to you for the night. I'm here to preach some truth, whether it suits you or whether it doesn't. I'm just God's servant, and I'll tell you what's going on in this book.

It's up to you after that, isn't it? It's a dreadful world that's here. The woman was arrayed in purple and scarlet color and dots with gold and precious stones and pearls. This was the whore attraction.

Oh, this whore tried to attract by her garments and her gold and her glitter. Yes. Notice that she had the gold and cap in her hand.

Of course, if you could only see what was in the inside of it, it might keep you back a bit. Full of abominations and filthiness of her fornication. Yes, she was a very attractive looking character.

But inside the cup were abominations and filthiness. We haven't discovered exactly who she is yet, have we? We've just looked at her future judgment. We've looked at her past achievements.

We've had a look at her future infirmment and we've looked at her present adornment. Now, what's there to hide? And upon her forehead was a name written. My God, just put it out in capitals so that we won't miss it.

Too often we have capitals, have we? God wants you to see something. He prints it so that it'll get under your nose. And it's her name.

Usually, you know, when you get a fellow's name, you're getting near to him, getting to know him. The policeman looks in the window of the car and gets the book out and says, What's her name? He's getting far too close, isn't he? I want you to watch her name very carefully. And upon her forehead was a name written.

Watch this. Mystery is the first word. You see, there's something mystical about her.

It's not helping us too much at all. And then on the image, mystery, Babylon the Great. Well, there's a clue there, all right.

And it's the one we're going to take up. You know, there is not only something mystical about her, but there is something Babylonish about her. Yes, and she's not only mystical and Babylonish, but she's the mother of Allah.

There's something fornicatory about her. She's not only mystical and Babylonish and fornicatory, but you know, all the abominations of the earth belong to her. Something idolatrous about her.

Abominations in the sight of God. Idolatry is an abomination in the sight of God. And we're going to try to be honest with the book.

Who is this? And we're going to take the clue we have. Babylonish. You know, Babylon in this book is a great subject.

I'll tell you this, if you'll take my word for it, that from Genesis to Revelation, the word Babylon, or Babel, or their equivalent, appears two hundred and sixty times. No more, no less. And I assure you before God that I have examined every verse with the word Babylon in it.

I have examined every one very closely. It would be impossible for us to look at them all tonight. You can get your lexicon and look at them yourself.

But I've found out in dealing with subjects in this book that if you get its first appearance and then its last appearance, you know you'll get a great lot of material about the subject. Let's have a look at where Babylon first appears in the Scriptures. Let's go way back to Genesis.

And we're back at Genesis, chapter 9, please. Book of Genesis, chapter 9. Now we've got to read carefully here because there are certain things we must find out. We'll begin at verse 18.

We're at chapter 9, verse 18. And the sons of Noah that went forth of the ark were Shem and Ham and Japheth. I want you to picture in your imagination old Noah getting out of the ark into the new earth after the flood.

And out with them come three sons, Shem, Ham, Japheth. And then there's a statement here, and Ham is the father of Canaan. Now, many scholars have questioned why it's here.

It doesn't seem to be in place at all. Let me assure you that it is in place. Sometimes men who question statements it's just because they're leaning on their own understanding.

God has it here for a very great purpose. But Genesis, verse 19. These are the three sons of Noah and of them was the whole earth overspread.

So that quite simply you're related to someone of these three. Every one of us. Every person here tonight, every person in the world tonight has a relationship with either Shem or Ham or Japheth.

If we were taking up these lads and their families and all that came from them, we would find that the Jewish race came from Shem and all the Jews are related to Shem. It's the Shemitic race, as we say. Possibly all the colored people on the earth are related to Ham.

And I believe that almost everyone in here is related to Japheth. Yes, we have Gentiles. But I want you to get this.

Verse 20. Noah began to be a husbandman after the flood and he planted the vineyards and he drank of the wine and was drunken. He's terrible, isn't he? After all the grace that he found with God, after all the mercy and the joy and thrill of salvation, he's a man because he's successful.

His success has gone to his head, if you like. Terrible thing, you know, when God blesses you and you take the fruit of blessing and lose your head. Get drunk.

Some people get drunk with pride. Where he is, he's drunken. So in verse 21, he drank of the wine and was drunken and he was uncovered within his tent.

That's a terrible statement if you knew the depth of it. It doesn't mean that this old drunken man, you know, lay down in the tent and the bedpost fell off him. Oh, not at all.

The power of the Hebrew that he is, is this. Somebody uncovered him. And that somebody was his son, Ham.

That's the boy that's mentioned off the chapter that we did. He's what it says. Ham, the father of Canaan, saw the nakedness of his father.

All his two brethren, Shem and Japheth, took a garment, laid it upon both their shoulders, went backward and covered the nakedness of their father. And their faces were backward and they saw not their father's nakedness. And here's the verse that proves everything.

Noah awoke from his wine and knew what his younger son had done unto him. And he said, Cursed be Canaan! You know, in those days, when it was the government in the family, the father had power from God to either bless or curse. Mind you, when old Jacob blessed his children, they were blessed.

And I'll tell you, when Noah cursed his younger son, he was cursed. You know, an old drunken father couldn't curse a boy just because he laid down in the clothes of him. No, but when he knew what his younger son had done unto him, this is where that horrible sin of homosexuality began.

A son of an old drunken father, he deserves to be sinned against. Don't forget about it. Your horrible British government on the river give a license to men to sin with one another.

No wonder they were cursed. I never read the Torah. I just know that it's wrong what they did.

How dare anybody take the license of men to sin with men. Whiff! I want you to watch the curse. Noah whooped from his wine and knew what his younger son had done unto him, and he said, Cursed be Canaan! Mind you, he didn't cause harm.

It was harm that did the same harm. It was harm that uncovered the harm. That's why it's read up the book a bit.

Harm is the father of Canaan. When he knew harm was Noah's younger son, and Canaan was harmed. And old Noah is cursing harm's younger son for sometimes the sins of the father.

And down upon the children's heads. Don't you forget that if you're ready. You can go and do something some night that will bring a curse on your children.

Don't forget it now. Yes, he cursed Canaan. And this is what he said.

He said, Cursed be Canaan! A servant of treasures shall he be unto his brethren. And the Hebrew word there is this. A slave of slaves shall he be unto his brethren.

You know the whole family of pounds was put into slavery. Ah, but Canaan became the slave of the slaves. That's what happened.

And it's the horror of this area. Watch it and you'll get it clear now. Verse 26, and he said, Blessed be the Lord God of Shem, and Canaan shall be his slave.

God shall enlarge Japheth, and he shall dwell in the tents of Shem. And that's where the Gentiles are now. And Canaan shall be his slave.

Yes. Oh, this was the whole family of pounds cursed into slavery. And Canaan especially was the slave of slaves.

Now, let's come into chapter 10. I'm going very carefully and I won't miss what I'm after. Don't think I've forgotten that I'm haunting this woman up.

I'm like a detective. I've got to go around a few back streets to get a few details. Get on with the job.

Now, watch it closely. We're at chapter 10. Now, these are the generations of the sons of Noah.

Shem, Ham, Japheth. And unto them their sons born after the flood. The sons of Japheth.

For the study this is. Gomorrah. And I can tell you if you like to take up any good lexicon and take the word Gomorrah, you'll find it's the word Gemini.

Here's another one that's in there. The sons of Japheth, Gomorrah, and Magog, and Labiai, and Javan, and Tubal, and Meshach, which is Moscow. It's quite an interesting study.

You remember when we were in Genesis, we looked quite a lot of these up. You see, these are the sons of Japheth. It says in verse 5, By these were the isles of the Gentiles divided into the lands, it's called.

And then it gives the sons of Ham there in verse 6. Cush, Nizrum, Put, Canaan. And then it says in verse 8, And Cush begot Nimrod. And it's a word for you to study.

He's one of the slaves. See the word. Take it home with you.

Get a Hebrew lexicon. And you'll find the meaning of the word is rebellious panther. It's a tremendous word.

You know this fellow Cush was one of these slaves. And he begot Nimrod. And he was one of the slaves too.

So he's not going to abide under any longer. He's going to rebel. And he's looking up to his name.

He's a rebellious panther. And it says in verse 8, And Cush begot Nimrod. He began to be a mighty one in the earth.

And if you're reading that in an authorized version the way it is, you might get a wrong interpretation. But in the Hebrew it reads like this. He began to be a mighty rebel in the earth.

It's already said that he's a rebellious panther. And he began to be a mighty rebel in the earth. It says in verse 9, He was a mighty hunter before the Lord.

I wasn't hunting for wild animals. He was hunting for men and souls to stand in around them to rebel against them. He was going to found a religion of his own.

He's working hard. You know if I read this to you in the Jewish Targum, it would really interest you. It says, Cush begot Nimrod.

An arrogant tyrant. Defiant before the faith of the Lord. That's what it says in the Jewish Targum.

It throws light on it, doesn't it? He's a rebel. He's going to rebel against this Cush. It says, He was a mighty hunter before the Lord.

He was hunting for the souls of men to stand in with them. Wherefore it is said, You know there was a proverb in those days, Even as Nimrod the mighty hunter before the Lord. You see if any man rebelled against the Lord in those days, there was a proverb that said he's like Nimrod.

Yes. Mighty hunter before the Lord. Now I want you to get a hold of this little bit.

And the beginning of his kingdom was Babel. That's your first time. You didn't get it in this book before that.

That's the boy that founded Babel. It's a very interesting word. B-A-B-E-L.

Because I've taught this class, that when you get words in the Old Testament ending with E-L, he's God. Bethel. El is the Lord.

Beth means house. It's the house of God. Bethel is the house of God.

It's the same in the Greek, Emmanuel. It means El, God, with us. You can get them all now, can't you? Jehoel means Jehovah is God.

Daniel, of Dan means, you were at it not long ago, God. Dan means God. Daniel means God is my God.

If you remember we were at Ritzel, the lady in the meeting called Ritzel, and I was telling them the meaning of Ritzel. It's a very lovely one that. The Ritz means Lamb.

Lamb of God. Very interesting. Yes, well, this B-A-B-E-L is a very interesting one.

Because the word can be spelt two ways, and it's spelt two ways in this book. It's spelt B-A-B hyphen E-L. And when it's spelt like that, the B-A-B means this way.

Look it up sometime. It means the gateway to God. He's telling us rebellion.

He's going to found a kingdom. He's going to found a religion. And he's calling it the gateway to God.

It's a false religion. Yes, this is the beginning of it. It's the Babylonian religion.

Of course, if you spell the word B-A-B and take the hyphen out and E-L, you know what B-A-B-E-L, devil means, babble means in Europe? It means confusion. Of course, when a man establishes a religion and says it's the way back to God, then of course you know it's confusion. Let me say here and now that there is only one way back to God, and that way is Christ.

Lord Jesus said, I am the way. Not dead, empty, lifeless, Christless, Babylonian religion. No.

The person is the way back. Now, this is very interesting because when he founded this kingdom, he was carrying. And the beginning of his kingdom was Babel.

Erech, Echad, Kauné. Now, this was in the land of China. Now, that's more faithless thing, isn't it? That's where this Babylonian religion began, in the land of China.

Now, let's turn to chapter 11. We read Genesis 11. And it says the whole Erech was of one language and of one speech.

You can see that, you know, when these three fellows stepped out of the ark. And I venture to say they were the one color. They were of the one family.

And they had one speech. Quite interesting to watch where they went. One went right north.

Zapheth went right north. Ham went right south. Beth and Shem went right east.

That's where Abraham was called from, or of the Chaldees. He would belong to the tribe of Shem or the family of Shem. But here's the whole Erech of one language and of one speech.

And it came to pass as they journeyed from the east that they found a plain in the land of China. That's where they were. And they dwelt there.

And they said one to another, Go to let us make brick and burn them truly. And they had brick for stone and slime a day for mortar. And they said, Go to let us build us a city and a tower whose top may reach on to heaven.

Now that's quite an interesting little bit of information. You know, I was at the college one morning just to answer questions. And one of the young fellows stood up, a boy about seventeen, said, I want to ask you a question about this, this tower of Babel.

Do you think if these people were really trying to build it so that they would reach to heaven? I said, indeed I don't. I don't think there ever was anybody in this earth just as stupid as all that. I don't think anybody ever started to build something that would reach to heaven.

Oh, we're sending astronauts up now with mighty power. And they can go so far above the earth and sail on 250,000 miles to the moon. But there are millions and millions and millions and billions of miles away from heaven.

So there's nobody started to build a tower to reach to heaven. Because, you know, if we would read the Bible the way it is, we'd get quite a lot of information. Just watch this.

Verse 4, And they said, Go to, let us build of the city and the tower whose top Now, do you see the next two words, *Mary*? They're in italics. What means they were never there? They were never in the original at all. There's another translation that translates the original Hebrew like this.

Go to, let us build of the city and the tower whose top made the light unto heaven. And actually, you know, this word tower is actually the word temple. Let us build of the city and the temple the top of the temple made the light unto heaven.

And if you ever went into a pagan temple in the Far East, and I confess, I've gone in. I've got to learn every way. And I just walked in, that's all.

Whether you agree with me going in or not, I cannot help it. I didn't bow down to anything in there. I just went in to run.

And I'll tell you this. The top of the temple has got the moon and the sun and the stars right in the very top. Ah, this religion in this temple was bringing things of the heavens inside.

And the top of the temple was light unto the heavens. Because I can tell you God didn't like it. God came and judged it, didn't He? And this character Nimrod is a very wonderful character.

There are historians here. Now I know that there are historians from Queen's University in the place, quite a few of them. And I admit and submit to you that you know more about history than I do.

And I'm giving you that before we start. But you know, I've read into ancient law quite a bit. And I know so have you.

And your ancient history books, ancient law, tell you that Nimrod married a woman called Semiramis. Correct? See a historian half-known, how you should know the whole history so I can be pulled up on it. Now this woman Semiramis was the first lady of this Babylonian religion.

And you know when she was about to have her first child and the child, historians, was called Amul. You know she put it out to the world that the child came. And the mother and child were to die in Babylon.

Of course it went further than that according to ancient law. You know, and as these all who attended the Babylonian religion wore a kin round the neck with a T on it. A T for Tamil.

Yes, historians. I can get you the history books if you don't know. Now, but as worse than that becomes, Let's have a look at Ezekiel.

The prophecy of Ezekiel. And Ezekiel chapter 8. Via Jeremiah, Lamentations, then comes Ezekiel. And we're at Ezekiel chapter 8. Oh, it's sweet.

It's nice to hear the rustling of the leaves. Isn't it? Now, verse 1. We're at Ezekiel chapter 8, verse 1. And it came to pass...

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