

Hearing the End



A. H. Murray

NEARING THE END

REV. 13.

The name of the Beast in this chapter is "Chapel," Amos, 7, 13, not so much in the word as it is written as in all it implies.

C = 100; H = 4; A = 7; P = 501; E = 4; L = 50. Total, 666. Numerical position of each letter in present-day alphabet.

C H A P E L | marked off in the name of the
3 8 1 16 5 12 | Trinity from left to right, or from
| right to left, we get:

F. S. HG.	HG. S. F.	HG. F. S.	S. F. HG.
3 8 1	5 1 2	1 3 8	1 2 5
1 6 5	1 1 6	or 5 1 6	or 1 6 1
1 2	3 8	1 2	3 8
6 6 6	6 6 6	6 6 6	6 6 6

See Rev., 13, 18.

The 1st Beast is Roman Catholicism, the 2nd (Anglican and Lutheran) Protestantism, which makes an Image to the 1st Beast. The mark is the "mark of the cross," put in the forehead of all baptised into the Anglican faith, and also in the right hand of all R.Cs. In the first place it is the mark of the Beast-Pagan before it was "slain" and "healed" (verse 3).

Isa 44, 9-20.

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(Rev. 14, 9-10.)—All those who worship the Beast or his "image" are utterly condemned (see Rev., 13, 8 and 19, 20). This is absolutely certain, and is the sure end of all good "churchmen" and "ministers" of either of the above-mentioned churches.

These are they* whose names were not written in the Lamb's Book of Life (Rev. 17, 8—analyse this verse). There is only one way of escape, and the time is very short (Rev. 18, 4). All those other churches making the "Chapel" declaration come within the range of the condemnation (Rev. 18, 7; 19, 21). See Isaiah, 47.

Note the dreadful proclamation contained in Rev. 14, 9-10. The word "receive" is here used in its broadest sense, and applies to both the Church of Rome and the Church of England, who have the name, number and mark in full. And as I say any of these ministers who are willing to put the mark of the cross in, or on, the forehead of every person they baptise are by the authority of the Scripture already condemned. Christ said to His apostles, "Go ye to all nations, baptising, etc., teaching them," etc. (Matt. 28, 19-20); but He never said to put in any mark. And it seems to me to be a preposterous blasphemy to think that any man can take the mark of the cross—an instrument of pagan use for torturing and killing the lowest types of malefactors—and put it "into" or on to the forehead of a little infant and deceive the people into the belief that it is the seal or mark of God, when it is in reality the mark of the pagan beast (dating back to the days of Egypt), and spelling **death** from the very first—the emblem of Satan. There can be no half measures used in getting free of its power, and no excuse for being "deceived." The line is narrow. Christ said, "Whosoever is not for Me is against Me." It is all or nothing.

THE CHRISTIAN ERA.

In the sixth chapter of Revelations we have an unfolding of the Christian era from the time of Christ down to the present day, in its various phases.

First we see the white horse (symbol) of purity and power. The Jesus-John-Mary church spirit. This phase rose, developed, extended over a period, waned. The "woman went into the wilderness," to escape from the persecutions of the next power—the Roman-Peter church—which is symbolised by the red horse. This phase, like the one before it, did not come into its power in one day, but had its range of time, centuries.

Next we have the black horse, symbol of power and darkness. The Protestant spirit, not getting anywhere in particular, and no better than the power before it, against which it was protestant. This also had its span of time.

Next we have the pale horse, symbol of the phase which we have just passed through. All the so-called Christian Churches living amicably. The "day" of the foolish shepherds.

At the end of this period the white horse symbol appears again, followed by many on "white horses," all with the power of the "Rod of Iron" (Rev. 2, 26-27). These will preach only the "word of God," into which the spirit will come again and the foolish virgins will again have "oil" in their "lamps." But now their part will be only to tell their flocks, which have been so long led astray, that their only hope is in the declaration contained in Rev. 22, 14, and the word is "do," to obtain the "right," etc. Those not "doing" will be condemned. We are told that "devils know and tremble," so that knowing in itself is no justification whatsoever.

The foolish shepherds bound the tares with the wheat; offered all a place at the feast, whether they had on a wedding garment or not, and divided the flock into many sects, followers only of Peter, often using the sword, even as Peter did just before the crucifixion, leading their followers into devious paths, even unto the gates of hell, through which many thousands passed for ever into oblivion.

These foolish shepherds offered the blood of Jesus as being sure salvation for everyone, be they saint or sinner. But John, in Revelations and in his Epistles, makes it clear as to who will be justified by it.

God says, "I will be a swift witness against the evil-doers." So also will the blood be a witness against them unto condemnation. (The slayers were not justified by the blood.) (See parable of the wicked husbandmen.) There are those mentioned in Rev. 21, 8, and 22, 15, who will be surely condemned.

Take one class of those here mentioned—whoremongers. This deals with an evil that has come down through the ages, and embraces many more in this last "hour" than is commonly supposed, there being many respectable individuals who maintain that this is a necessary evil in present-day Christianity. But the person who says this, the woman who boasts of her decency, her morality—a morality and purity bolstered up by this evil, guaranteed by the sacrifice of some other woman, body and soul—is vaunting herself in nothing but her own self-righteousness—her filthy rags.

The aforementioned view is not alone maintained by the individual only, but is unfortunately upheld perhaps by whole church systems (sects), and in some countries is also, in a great measure, fostered by their respective Governments—nations of whoremongers.

Again the class "adulterers." How do the churches of the present day treat this evil? Christ said (Matt. 19, 9), "Whosoever putteth away," etc., "committeth adultery, and whosoever taketh her," etc., "committeth adultery." (Where do our divorce laws stand?) And yet we are told these are condemned—have their part in the lake that burneth with fire.

At the end of the Roman-Protestant-Tolerant period another shepherd will arise (Zech. 11, 16)—(compare Job

32)—a shepherd who will not seek out the evil ones, the wicked ones, with the hope of salvation, as Jesus did, but he will strengthen only those who are "alive" in godliness. He will be a "judge" rather than a "preacher," and, as in Rev. 22, those that "are" will be left as they "are."

At this point the true Church revives. The "woman" comes out of the wilderness and the end of the 1260 days comes. This ushers in the last phase, which extends over a comparatively short period—Rev., 18, "One hour, in one day"; Isa. 47, "a moment, in one day"; Zech. 11, 8, "in one month," i.e., 30 days. During this period, corresponding with the difference between the 1260 days of Rev. 12 and the 1290 days of Dan. 12, three shepherds will be cut off (the Peter, the Paul and the tolerant shepherds), while the idol shepherd, the upholder of the sword, shall be in the darkness.

Christians will not call themselves either Roman or Protestant. Both these terms will be entirely excluded from the true Church; their bodies will be consigned to the "lake of fire." (See Rev. 19, 20.) The remnant will be "slain" by the sword of His mouth.

From the end of the 1290 days we have a further period of 45 "days," leading up to the end—the 1335th day, the restoration of righteousness and the blessing, the one hour of the end of the wanderings, to which we have now come, the rule of the rod of iron period, covering the comparatively short space of 75 years.

In connection with the other shepherd before alluded to, who will arise at about this period, who will not "feed" (visit) those that are "standing still," there are some of our oldest-established sects, with their forms of prayers and worship, adopted and compiled by their synods of many years ago, who can be truly said to be standing still. While in reference to his "not seeking the young one" there is one particular sect which has gained very much in popu-

larity during these last few years, and which is perhaps one of which Paul warned Timothy (see I. Tim. 6, 20, 21), which may be here alluded to as the "young" one.

There is a vast difference in the spirits actuating the breakaway of the Lutheran and Anglican Churches from Rome. Luther's was a religious protestation against some of the Roman Catholic teachings, while the other was more of a political (?), to enable a profligate monarch to continue in his adultrous career.

Those who "do" His commandments and uphold the "doers" will be in; those who do not will be out. This rod of iron is the commandments of God as interpreted by Jesus.

Compare the following references to various subjects with present-day social features and teachings:

Works: Ecclesiastes 12, 13, 14; Rev. 20, 12.

Against worship of angels: Rev. 19, 10, and 22, 8, 9.

Divorce: Matt. 19, 9.

Against oath making: Matt. 5, 35 to 37.

Retention of commandments: Matt. 5, 17 to 19; I. John 5, 1 to 3.

Sabbath: This seems to be one of the most important of the commandments, and one which is most alluded to in Scripture. The seventh day is the **Sabbath of the Lord**, etc. Not for the Jew alone was it made, but for "man." In Isaiah 56) we have the necessity for several special qualifications in the Christian. A new Roman calendar system, a perpetual memorial of the idolatrous worship of the Ancient Britons, came about with the conquest of Britain by the Romans. The old system originated by God, by which no one day was given any pre-eminence above the others, except the seventh, which was the Sabbath of the Lord, was entirely submerged in the idolatrous calendar, and the

Sabbath of the Lord was entirely discarded by the world of Christianity a few centuries after Christ.

These special qualifications necessary for the attaining to a high place in the spiritual blessing are indicated in this chapter (Isaiah 56, verse 4). We have it made clear to us: First, God speaking, says, "Keep my Sabbaths"; second, "Take hold of my covenant." No "Sun"-day observance; not our Sabbath, but God's Sabbath, as necessary for the stranger in the outer courts as for the priest set apart. (See "Covenant," Isaiah 55, 3, 4; Heb. 13, 20). Again, the discarding of the "Sabbath of the Lord"—the 7th day—is a "living" question, and not as the Churches tell you a matter of no moment.

Rome, the mother of harlots (Rev. 17, 5), claims to have done this, and throws the taunt in the teeth of her apostate daughters. In "Faith of Our Fathers," page 89, Rome says: "Is not every Christian obliged to sanctify Sunday? But you may read the Bible from Genesis to Revelation and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." Look at the blasphemy! God sanctified the Saturday, or rather the seventh day, now called Saturday. Daniel 7, 25, tells us Antichrist would have power to do this kind of work for a "period." I cannot understand how ministers of religion who are looking for the day when God comes to set up His Kingdom on earth can expect Him to come with a blessing for them while they take the stand which they do in this matter. Christ upheld it (Matt. 5, 18-19). It cannot be explained away. The apostles observed the "Sabbath" (Acts 9, 20; 13, 14; 13, 42-44; 16, 13; 17, 2; 18, 4) as a day "holy unto the Lord," not a day to be discarded or desecrated. St. Paul says, "Let no man judge you of what ye shall eat, etc. . . . of new moons, or of Sabbaths." He did not mean "just please yourself in the matter," but "give no man the chance to judge you." They are not "teaching" men as Christ said (Matt. 28, 20). To say we are sanctifying the 8th day is but another subterfuge of Satan.

We are told that "everyone will receive in body according to what he has done in works, whether they be good or bad." If good, the body will be good unto life eternal. If bad, the body will be evil unto everlasting destruction.

But although our works, in respect of our ministrations towards our neighbors, may be complete, we must needs be clothed in the cloak of righteousness; having faith and believing in Jesus Christ, and keeping the commandments of God (Rev. 14, 12). If we are in Christ we naturally keep the "commandments" and the law (Gal. 5, 14). But if we break the "commandments" we are not in Christ, and immediately come under the judgment of God in respect of our works. In our righteousness towards God in the matter, I think, will be our degree of "nakedness" (Rev. 3, 17-18; 17, 16; 19, 8; Psalm, 132; Ecclesiastes 12, 13-14).

The blessing is only to him that overcometh (Rev., 2, 7, 11, 17, 26; 3, 5, 12, 21; and 21, 7).

However, I've no doubt it is much more comfortable to support Antichrist in the matter, without troubling to inquire how deeply one becomes involved with him in his ultimate punishment and destruction. What is it to be?

This is the way (Rev. 18, 4; John 11, 25; 14, 16; 1st Tim. 2, 5) to attain to a position with those (Rev. 15, 2).

THE ROCKS WE STRIKE WHILE THE PILOT SLEEPS.

Regarding the fact that Christ was "reckoned among the transgressors" (Mark 15, 28), we are told also in Isaiah 53, 12, that "He made intercession for the transgressors." In connection with this circumstance we find Christ, just before He was betrayed, talking to His apostles, saying, "Let him that hath no sword, sell his garment, and buy one" (Luke 22, 36). One can imagine Peter, ever zealous according to the flesh, rushing off to purchase a sword,

while Christ goes on to couple His calling for it, with the fulfilment of the prophecy abovementioned. In a few minutes "they" say, "Lord, here are two swords," and He said unto them, "**It is enough.**" That Peter was one of those who had the sword is shown in John 18, 10. He also shows his willingness to use it on behalf of his Master, who rebukes him and admonishes him regarding the use of it. Christ evidently called for the sword, only with the intention of showing His objection to it, and also to show His disciples that although it had been called for by Himself, and had been used in His cause, He did not sanctify the use of it or countenance it in any way.

I wonder how many of the "shepherds," in the light of events of the last few years, would care to stand before the great Judge to-day and hear Him read the warning given in Ezekiel 33, 1 to 6. How many of them would care to hear Him ask of the many misguided ones rising from the battlefields of Europe, "Who were thy shepherds?" and meet the accusing finger pointed at them, and hear the accusing, scornful voice of the perishing souls saying, "Thou art the man"? Yet from the cross He made intercession for many: "Father, forgive them, they know not what they do."

How many of the watchmen in the world to-day would raise their voices in warning? How would their faith stand? Matt. 16, 25-26; Luke 12, 47.

Again, how many of these same watchmen have raised their voices and sounded their warning against the sin of Intemperance and Drunkenness (in the ears of the brewer, the publican, the wineseller and the moderate "shouter") which is contained in Habakkuk 2, 15 to 17.

Many of these men, I've no doubt, are to be found among congregations, respectable Christians from a world point of view, not knowing that they are living under the curse of God—walking on the edge of an abyss, in which they may be engulfed at any time. How long will they

and their "shepherds" be found among those mentioned in Isaiah 56?

Where, again, do we find the "house" to-day with the necessary qualification (verse 7)? We go into the world to-day and we find here one for Roman Catholics, here for Anglican, there Wesleyan, Presbyterian and so on, but the "House of God, a house of prayer for all people." Where? Matt. 21, 13; Mala. 3, 8.

The last four verses Isaiah 56 gives an illustration of a few vital thrusts of the "sword of His mouth," with which He will destroy the "nations" in the latter day. See Rev. 1, 16; and 19 chap., 15, 21; Ephesians 6, 17.

THREE PHASES OF GOD'S PEOPLE.

PHASE 1.

10 "heads." Israel—Jacob. Genesis, 49. 12 sons (eldest a usurper). 2 rejected. 10 "blessed" sons of God.

PHASE 2.

7 "heads." Israel—Job (Christian Era). Job 1 and 2 (6). Sons of God. 7 sons and 3 daughters all dead in house of elder brother (a usurper). Job destitute, in hands of Satan, yet faithful. "The time of the Gentiles." Job rebuked (Job 32 to 37). Household restored, daughters share equally with sons (Job 42, 15). Three false friends. 3 false friends. Household restored, daughters share equally with sons (Job 42, 15). Three false friends condemned (Job 42, 7).

PHASE 3.—View 1.

7 mountains. Jesus—Job (Church). Rev. 12, 1 to 6 to 17. In hands of Satan. "The time of the Gentiles" sons of men. Romanism (usurper) on beast with 7 heads

10 "kings." and 10 horns (7 mountains, 10 kings). 2 heads destroyed—Romanism and Protestantism. 3 false teachers—R.C., C. of E. and Lutheran (3 horns) rebuked (Rev. 19; Job 42, 7).

10 crowns." Restoration 10 men on skirt of him that is a Jew (Zech. 8, 23; Rev. 17, 12 to 17). Churches who will hear "the call," levelled out. Resurrection and final Judgment (Job, 32 to 37).

10 "men."

PHASE 3.—View 2.

Jesus—John (Church).
The 4 Gospel narratives.
Epistles General.
Revelations.

Peter (Papal).
Paul (Protestant Image).

Babylon (sifted).
Zech 11, 16; Rev. 17, 16.

Believer's Recognition.
John 5, 24; 14, 1, 11, 26;
Rev. 10.

Unbeliever's Realisation.
Matt. 27, 54; Acts 9, 5;
Acts 16, 30.

Zech. 11, 9.

Rev. 22, 11.

Jesus speaks of a Trinity (Matt. 28, 19). Babylon adds a fourth, to laud and worship the cross, which is, perhaps, the "gates of Hell" which would not prevail against the true Church.

The acquaintanceships of John, Peter and Paul with Jesus were vastly dissimilar.

John had an intimate acquaintance, and was as a brother who believed in Him, and whose belief was mingled with love.

Peter was a man "of the world," who believed in and relied on his own strength in many things. Christ once

spoke of him as Satan, and again He said, "Whosoever shall deny me before men him will I deny before my Father." He knew that Satan was close after Peter, and He told Peter that he would deny Him three times. This Peter afterwards did. Later, Christ, who was not actually present when Peter did so, denies him three times, and admonished him to "feed my sheep." The full vision of Peter then comes to Christ, and He prophesies against him.

Paul was a man taken in the judgment, and was told that it was no use kicking against the ox-goads. Paul ever preached with the ox-goad at his heels—i.e., the fear of God in his heart.

Peter was as a friend to Christ, whose belief was mingled with envy.

Paul was as a servant whose belief was mingled with fear.

We have Job and his three friends who had to submit to the Lord's commandments. Also "a measure of wheat and three measures of barley," an inferior quality grain at a price. These four measures represent those groups garnered from the periods of the four horses. And are types of the harvest ended.

John was told, "Seal not the prophecies of this book" (Rev.), and it was only during the time of the foolish shepherds of Zechariah that it was dark to them.

TO-DAY.

We must face the position of the present-day Churches being involved with modern Babylon, whose judgment is right at hand; not looking backward to old associations and traditions. The past is irrevocable—in the hands of God. The present is with us, fraught with the greatest opportunities and promises of blessing to all believers;

and the future is before us of an everlasting life in the glory of the presence of God and Jesus Christ.

Remember Lot's wife—she perished—so also will all those who will not come out of this Babylon.

In Matt. 13 we have the parable of the "wheat and tares." Verse 30 says: "Gather first the tares and tie them in bundles, but bring the wheat into my barn" (Isa. 56, 7; house). The tares are all gathered into bundles to-day—namely, all those groups making the claim of being "no widow." These include all Churches, and also spiritualists, Mahomedan and others—unbelievers. The call was, "Come out"; don't be found in any of the bundles. A man cannot be in one of the "bundles" and in the "barn" at the same time. He will bring in the leaven of his own particular bundle if he is. There must be fear, reverence, respect, love and honor for God, and faith in His Son Jesus Christ and His promises (see Matt. 22, 36; Gal. 5, 14; Acts 24, 14).

The vine should be cut back in the branches to those who are "out," and others grafted in who will "come out" of her, so that we may have acceptable fruit as Eph. 4, 11. Notice Isaiah, 28, 17: The judgment will be very close to God's plan, and only a few will come right out (Isa. 24, 13; Isa. 66, 15-16; Jer. 25, 33; Mala. 4, 2).

In the parable of the wheat and tares the servants were told not to pull up the tares or destroy them, lest they should accidentally destroy the wheat. Rome disobeyed this command, and destroyed what she said was tares—heretics she called them. The other Churches following her did likewise, making the "Image." The teaching of the Gospel as it has been taught in the latter days bound the tares with the wheat in the bundles, not being discerning enough to cast them out. Now is the "evening time" (Zech. 14, 6-7) of the pale horse's day, whose rider is "Death" (Rev. 6).

Malachi 2, 17, shows us the result of the blindness of the servants who did not go right back to the storehouse of the Lord for the "seed," being content to follow the traditions of men.

See I. Kings 13, 29-32; II. Kings 23, 16-18: Tares and wheat a bundle burned, and as here, so are men's bones being sacrificed on the altars of "Chapel" in the judgment. This is the judgment of the system typified, the exact period at which the "Chapel" was exposed, (Amos 7, 13), and also of the sanctifying of the "8th," which has its counterpart to-day in the claim of some re the Sabbath. (See I. Kings 12, 33; Rev. 17, 11.)

The parable in connection with the "call" to-day (Rev. 18, 4) shows us a terrible picture. This is the judgment of works—the last chance—the evening light. The "call" is only to the "wheat," and only "His" people will come out. The world-church system of to-day, Babylon, is the "field"; in it lies the seed of wheat and tares, of good and evil. Now comes the "call." But this is only the beginning of the end; only the wheat will "spring" to life. Now we get the latter rain of the spirit, the wheat begins to grow and reproduce (Matt. 13, 8). The whole of the teeming millions of earth's peoples are on the edge of eternity, like a mighty river flowing on to a stupendous "Niagara." The tares will not "spring" up from henceforth, while those now alive on the earth will go over, never to return, except to hear at the final judgment their doom pronounced. This is the point: Before we see the sin in our deeds we are ignorant of our sin—i.e., "we know not what we do." Therefore we may be adjudged guiltless, but when we see the sin and continue to the death in it we will be condemned (Ezek. 18). This is against war, Christ said (Matt. 26, 52). This is where all those who enter into war after hearing this come under the condemnation. Christ said (Matt. 5), "Love your enemies"; again, "Love one another." There are professing Christians in the world to-day who say it cannot be done, and preach it so. Yet Christ said, "Do it."

How near do such men come to being mentioned in Matt. 7, 21-29? (Matt. 12, 36.) The call is as much to all ministers as to every person; more so perhaps.

Read Isa. 28; look at the description of the state of the organised Church sects of the modern Babylon. Notice verse 20: Narrow, restricted, with a scantiness of righteousness; naked (Rev. 3, 17). But the "hail" of the Lord will cast down their fabrications, and we might well read the words of the "disclosure" in Rev. 18, 24, and pause. Read Hebrews 3, 7, to 4, 7.

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