

AN APPEAL TO
REASON



A MASTER HERESY EXPOSED

GEORGE PEEK

AN APPEAL TO REASON OR A MASTER HERESY EXPOSED

**By
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Having read the contents of this book and enjoyed it, we recommend it to all lovers of the truth.

The author has set forth scriptural truth in such a way that it is readily understood by Spirit-filled saints and will be interesting and helpful to all seekers after true light and knowledge.

—Fred Pruitt

Preface

It is frequently said that one should have a strong reason for writing a book in this age of book craze, when book stores have their shelves piled with books unsold and unread. And certainly there are reasons for and against writing books. Looking at it from a financial standpoint, there are, no doubt, strong reasons why I should not write this one; especially since it is a biblical treatise, as the demand for such is so small, leaving the burden largely on the author. But we are not in this for present gain. Our eyes are on the prize at the end of the race. We are working for a crown, therefore the financial side is a secondary matter.

My reasons for writing this book are many fold. First: The subject I have chosen for this book is the most deceptive heresy of the age and the most universally accepted. Many of the best people we meet are under this deception, and many more are very indifferent regarding the matter. When approached on the subject, they say, "It doesn't matter to me whether there is or is not a thousand years after Jesus comes before the final end." They fail to comprehend the danger there is to others. It seems to be a part of the human nature to procrastinate. The majority of people seem bent on waiting as long as they think they dare to settle the old account, and anything that seems to relieve them of the present responsibility they gladly accept. God, knowing the proneness of the human family to

wait till the last chance, has left us in the dark regarding the times and seasons (Acts 1:7). Therefore any effort on the part of man to figure out the time of the end, as Russelites and Adventists have done, is doomed to failure. Jesus said, "Be ye also ready for in such an hour as ye think not, the Son of man cometh." Those that are trying to figure out the time quote Paul, where he said, "But ye are not in the dark that that day should overtake you as a thief." We are certainly not in the dark if we are saved, but that does not signify that we would know what time our Lord will come. Even the angels do not know, nor the Son, but only the Father; and it doesn't matter to us, as we are prepared.

Another reason why I feel I should write this book is: God has given me much light on this subject, and I feel He will hold me responsible for passing it on to others. The Spirit within urges me to do this.

There are thousands of books and pamphlets written favoring this heresy, but I have chosen for the base of my refutation a book called "Revelation," written by James H. McConkey, because he touches on most all the principal points of the entire school of Millennial teachers. I surely feel my inefficiency as a scholar or as an author in comparison with Mr. McConkey. I have read some of his works that I thought very good, but I do believe that I will be able, through the help of the Lord on whom I depend, to turn the light of God's Word on this subject to such an extent that honest souls will be able to discern the true reign of the saints on earth from this heresy.

I want to beg the student to bear with my grammatical and literary blunders and weigh this subject in the light of Truth and Reason. And may the God of all grace reveal the truth of His Word on this subject to every honest searcher after truth, is the prayer of your humble servant.

As Mr. McConkey claims to have sent out seventy-seven thousand copies of this book in question, having set no price on it, and trusting the readers to support it by free-will offerings, I surely ought to be able to trust the Lord's people to help pay the publisher to edit this one. So I purpose to send this book forth without any obligation whatever, as I desire it to reach as many of the readers of Mr. McConkey's book as possible.

Anyone having read this book, or "Sketches of My Life" by the same author, who has a friend that they think would like to read the same, will do us a favor by sending us their names and addresses or by ordering one for them. We will send them forth, postage paid, without delay. If you feel led to help in this work, you may send whatever amount you desire to the author and we assure you we will spend every penny to further this truth. With a sincere desire that this book may have as extensive a circulation as possible, I send it forth in the precious name of Jesus.

—George Peek

Chapter One

The book which I have taken in hand to expose, starts off with a partial quotation of the first verse of the book of Revelation. The statement that the author makes farther along in his book, that the Revelation has preeminently to do with the end of the Age, and the fact that he only quotes part of the verse and stops in the middle of the paragraph has a tinge of deceitfulness, as I see it. He quotes, "The revelation of Jesus Christ which God gave unto Him to show unto His Servants," and stops there. As the other part of the sentence reveals the era in which the things revealed were to occur, as you can plainly see, the remaining part of the paragraph being: "The things that must shortly come to pass." That does not sound as if it were going to be two thousand years or more before it should occur. Jeremiah says (48:10), "Cursed be he that doeth the work of the Lord deceitfully." We do not understand that everything revealed was to occur immediately, neither was it to be at or after the end of the age before the principal part of the things were to occur; but as the 19th verse reveals: "The things which thou [John] hast seen, and the things which are, and the things which shall be hereafter." Then he comments, "The Revelation signifies something to be revealed," with which we are bound to agree; and then he says, "Many say this book of Revelation is a mystery, a sealed book—God never intended or expected His children to understand it;" which, of course, he denies; but if you will carefully note as you proceed, his guessing

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and supposing and the many frank acknowledgements that so many symbols mentioned in the Revelation have not been revealed, you will surely be impressed that the Revelation is a sealed book to him. Then he quotes, “Blessed is he that readeth and they that hear the words of this prophecy,” and again he stops in the middle of the paragraph, as if the blessing came exclusively because of our reading or hearing. But the fact is, we might hear and read about Babylon being fallen and the command to “come out of her, my people” (Rev. 18:2-4) all of our lives, but if we take no heed, and make our escape, we would not be blessed, but cursed with the plagues that are coming upon her. The other part of the paragraph is: “And keep those things that are written therein.” That is where the blessing comes in—no keeping; no blessing. We cannot be too careful to rightly divide or quote God’s Word. Next, in speaking of the Seven Churches of Asia, he says, “To all these Churches, He [Jesus] has an explicit message of rebuke, except perhaps Philadelphia, and even with her, the faint praise of a little strength has in it too, a shadow of rebuke.” I disagree with him on this statement, too. I see nothing in the message to Smyrna but commendation. True, they were in poverty and had tribulation, but Jesus said, “Ye are rich.” Then there were some in their congregation that claimed to be saved, who were not; but Jesus said that He knew them, and told the church not to fear the things that they should suffer. They were not like Pergamos and Thyatira. They had not allowed them to teach and seduce His servants, so he pronounced them rich. Neither do I see any rebuke in His message to Philadelphia. The little strength mentioned was sufficient to enable them to keep His Word and not to deny His name. They too, had among them some that professed a false profession, but the Lord said He “would make them come and worship before thy feet, and to know that I have loved thee, and because ye have kept my word,

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I will keep thee from the hour of temptation.” I consider that a blessed commendation. These are the principal objections which I have to the first part of his (McConkey’s) book.

Chapter Two

The second part of the book in question starts off with what the author chooses to call the A. B. C. story thread of Matthew 24. The first question he asks is, “What is the theme of the Revelation?” Then he answers his question by stating that it has preeminently to do with the end of this age and the coming again of Jesus Christ, which is only true in part. It certainly gives us some thoughts on the last days of time and regarding the second advent of our Lord; but not preeminently, as we find by a careful study of the symbols that the greater part of the Revelation has been fulfilled, which we believe we shall be able to make plain to the reader as we proceed.

The Revelation is a prophecy covering the history of the Church and the powers that are opposed to the Church from its inception till time is no more; that is, during the gospel day, which is the “last days” (Heb. 1:2), “last time” (1 John 2:18). If the author of the book in question believed the above texts, with many more that teach that the gospel day is the last day, instead of trying to wrest the Scripture to support an imaginary, hoped-for, thousand years of time after Jesus comes (the last day) he would not have so much trouble in timing the symbols, nor in identifying them.

The next question he asks is, “Does the Revelation have a story thread?” Then he answers his own question by saying that it has, and refers us to Matthew 24 for his story; which, of course, mentions

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some things that are mentioned in the Revelation. But Mr. McConkey has sadly failed in timing the things mentioned in Matt. 24. I am unable to understand how any honest soul could fail so completely in dividing the answer to the questions asked Jesus by the disciples. He states that the first fourteen verses have to do with the first question, but the facts which I believe you will be able to discern are that the first fourteen verses have no reference to the first question, but the next eight verses have exclusively to do with the first question. The first question was inspired by Jesus' statement that the time would come when there would not be one stone left upon another in that wonderful structure, the temple. The question was: "When shall these things be?" The answer was: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place [the temple at Jerusalem]. Whoso readeth let him understand" (verse 15).

Now let us turn to Daniel 9:20-27. While Daniel was praying and confessing, the angel Gabriel came and touched him and informed him: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore, and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks, the street shall be built again, and the wall in troublous times, and after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the Sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and

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the oblation to cease, and for the over-spreading of abominations he shall make it desolate” (Daniel 9:25-27). These figures given by Daniel in this prophecy, while in Babylonian captivity, measures the time from the going forth of the commandment given by Artaxerxes to Ezra, the scribe, recorded in Ezra 7:12-26, which was before Christ 457 years to the year A. D. 33, when the shadow and the substance met, when the temple made without hands was completed, as stated by Jesus when He yielded up the ghost (John 19:30), when the Jewish temple or shadow met the substance and became desolate “And the people of the Prince that shall come, shall destroy the city, and the sanctuary” (verse 26), or as the Catholic version gives it, “The people with their leader.” This surely has direct reference to the destruction of Jerusalem. The twenty-seventh verse speaks of the overspreading of abominations—“He shall make it desolate, even until the consummation.” This undoubtedly is what Christ had reference to when He spoke of the abomination of desolation spoken of by Daniel, Matt. 24:15. And the people of the Prince (American Version), or the People with their leader (Catholic Version) surely has reference to the Roman army led by Titus in the year of our Lord 70. Vespasian was Emperor of Rome. He, after laying the cities of Judaea waste and driving the inhabitants into the walled city, left Titus, his son, in command and returned to Rome. Titus, now being sole commander, marched the Roman Legions to Jerusalem, and hemmed the city in on all sides. The casting a trench about her as told by Christ in Luke 19:43 was literally fulfilled. Regarding the tribulations spoken of by our Lord, Matthew 24:21, we shall insert a partial account as recorded by Josephus:

“So all hope being cut off of escape, and the famine widening, it devoured whole families. The upper rooms were filled with women and children dying by famine, and the lanes of the city were filled with the dead bodies of the aged. The children also and the

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young men wandered about the market places like shadows, all swollen with famine, and fell down dead wherever their miseries seized them. As for burying them, those that were sick themselves were not able, and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they might die themselves. For many died as they were burying others, and many went to their coffins before that fatal hour had come. Nor was there any lamentations made under these calamities, but the famine confounded all natural passions, for those who were just going to die looked on those who were gone to rest before them with dry eyes and open mouths. A deep silence also, and kind of deadly night had seized upon the city; and yet the robbers were still more terrible than these miseries, for they broke open the houses which were nothing other than graves of dead bodies, and plundered them of what they had, and carried off the coverings of their bodies, went out laughing and tried the points of their swords in their dead bodies, and in order to prove what metal they were made of, they thrust some of them through that lay dying on the ground. But for those that entreated them to lend them their hand and their sword to dispatch them, they were too proud to grant them their request, and left them to be consumed by the famine.

“Now every one of these died with their eyes fixed on the temple, and left the seditious behind them. Now the seditious first gave orders that the dead bodies should be buried out of the public treasury, as not to endure the stench of their bodies, but afterward when they could not do that, they had them cast down from the wall into the valley beneath. However when Titus, while going his rounds along those valleys, saw them full of dead bodies and the thick purification running about them, he gave a groan and spreading out his hands toward Heaven, called God to witness that this was not his

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doings. And such was the sad case of the city itself.” (Josephus Wars, Book 5, Chapter XH). Again Josephus, after relating how the inhabitants of Jerusalem were reduced to starvation and ate anything they could find, cries out, “Why do I describe the shameless impudence that the famine brought on men in their eating inanimate things while I am going to relate a matter of fact, the like of which no history relates, either among the Greeks or barbarians?” “It is horrible to speak of it, and incredible when heard. I had willingly omitted this calamity of ours, that I might not seem to deliver what is portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.”

Chapter Three

“There was a certain woman, whose name was Mary, that dwelt beyond Jordan. Her father was Eliezer, of the village Bethhezob, which signifies the House of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had already been seized upon. What she had treasured up, and also what food she had contrived to save had been carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion; and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself, and it was now impossible for her anyway to find more food, while the famine pierced through her very bowels as marrow, then her passion was fired to a degree beyond the famine itself. Nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing, and snatching up her son, who was a child sucking at her breast, she said, ‘Oh thou miserable infant. For whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must

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be slaves. This famine will destroy us before that slavery comes upon us. Yet are these seditious rogues more tolerable than both the others? Come on, be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is wanting to complete the calamities of the Jews.' ”

“As soon as she had said this, she slew her son, and then roasted him, after which she ate one half of him and kept the other half by her concealed. Upon this, the seditious came presently, and smelling the horrid scent of this food, they threatened her, saying that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them and after saying that, uncovered what was left of her son. Hereupon they were seized with horror and amazement of mind, and stood astonished at the sight. Then she said to them, ‘This is my own son, and what has been done is my own doings. Come eat this food, for I have eaten of it myself. Do not pretend to be either more tender than a woman, or more compassionate than a mother, but if ye be so scrupulous, and do abominate my sacrifice, as I have eaten one half, let the rest be reserved for me also.’ After which those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of the meat to the mother. Soon after the whole city was full of this horrid action, and while everybody laid this horrible case before their own eyes, they trembled as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those that were already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.” (Wars of the Jews, Book VI, Chapter III). No wonder Jesus said, “There shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be.”

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Then concerning the abomination of desolation spoken of by Daniel, and referred to by Christ in the 15th verse of the 24th chapter of Matthew, Antiochus accomplished this by abolishing the worship of Jehovah, and setting up heathen worship in the sacred ground of the temple, building an altar on top of God's altar, and sacrificing swine's flesh on the same—just so did the Romans. “And now the Romans upon entering of the seditious into the City, and upon the burning of the Holy House itself, and of all the buildings about it, brought the Ensigns to the Temple and set them over against the east gate; and there did they offer sacrifices to them, and there did they make Titus Imperator, with the greatest acclamations of joy.” (Josephus). “Almost the entire religion of the Romans' camp consisted in worship of the Ensigns, swearing by the Ensigns, and preferring the Ensigns before other gods.” (Tertullian).

Thus the Romans did what Antiochus had done, supplanted the worship of God by heathen worship. They sacrificed to their standards, the standards of the very army that did desolate the city and the sanctuary.

This was truly an abomination of desolation. Jesus had given the Church a sign by which they might know when the time had arrived for the city to be destroyed. By this sign they might know when to flee out of the doomed city and make their escape—“When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea, flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.” (Luke 21:20-21). This counsel to flee out of the city when the armies appeared was remembered by the disciples. Eusebius tells us that all that believed in Christ left Jerusalem and fled to Pella and other places beyond the river Jordan, and so they all escaped the general

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shipwreck of their country. Not one of them perished. The Lord urged them to pray that their flight be not in the winter, nor on the Sabbath day, since there would be many more hardships to encounter in their flight in the winter than there would be in the summer; and on the Sabbath the gates of all the cities are kept shut and barred. So if their flight had been on the Sabbath, they could not have gotten out of Jerusalem, nor found refuge in any other city of security. God took care to provide for the escape of the Christians out of the awful calamities that were to befall the Jews.

Prior to the time when Titus marched his hosts to the city, Cestus Gallus, the President of Syria, came against Jerusalem with a mighty army. He could have attacked and taken the city with all ease, but without any known reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks that at that time many of the principal Jewish people forsook the city as men do a sinking ship. These were evidently the Christians that understood from Jesus' instructions that the desolation of the place was nigh.

Jesus pitied those that might be with child and give suck in those days, as such would not be able to escape or endure the hardships of the siege.

Daniel foretold these miseries as follows: "And there shall be a time of tribulations, such as has not been since there was a nation on the earth, until that time; and at that time thy people shall be delivered, even every one that is written in the Book." (Daniel 12:1. LXX).

Jesus used the same language as Daniel. He said, "For there shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

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Yet in the face of these plain scriptures, and plenty of history to prove that they have been fulfilled to the letter, men still go on wresting the scriptures, either willfully or ignorantly, teaching that these things are to be fulfilled in a supposed thousand-year period after the end, after Jesus has come back and delivers up the Kingdom to God, the Father, and He (Jesus) is to be subject to God, that He (God) may be all in all. (1 Cor. 15:23-28). It is a trick of the devil to soothe the guilty conscience of men, by promising them a period of time after the return of Jesus, which, of course, would give them ample time (as they say there will be a thousand years) to make up their minds. Of course, some of these teachers will deny that they believe in a second chance, but they teach that the great white-robed throng that John saw were the ones that came out of the great tribulations that Jesus spoke of in the 24th chapter of Matthew; and they say that it is to occur after Jesus' second advent. So, what else could you make out of that kind of teaching? May God help souls to see the inconsistency of such teaching before it is everlastingly too late. God never has and never will compel anyone to serve Him. The calamity that came upon the Jews was foretold by Moses in Deut. 28:49-57, and was to come because of their disobedience to God's law given by him, and for their willful rejection of the Son of God. "He came unto His own, and His own received Him not; but as many as received Him; to them gave He power to become the sons of God." Those that received Him, escaped the tribulations, but those that did not receive Him, had no second chance. Neither shall we, if we neglect this great salvation. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son." (Heb. 1:1, 2). "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." (Hebrews 2:1, 2). "For if the word spoken by angels was steadfast;

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and every transgression and disobedience received a just recompense of reward [which it did], how shall we escape, if we neglect;” or wait for some other time after this “accepted time?” (2 Cor. 6:2)

I earnestly trust that the reader will prayerfully and carefully investigate the Scriptures and history under consideration without bias or tradition, as I surely believe that any unbiased, fair-minded person will be able to see that the verses 15-22 of Matthew 24 has direct reference to the destruction of Jerusalem, and was fulfilled in the year of our Lord 70, and if such is the case, then it will not occur again, because Jesus and Daniel both said that there had never been such a time before and that there would never be one again. If these things be true, as I feel sure you will agree that they are, then Mr. McConkey’s story thread is badly tangled and the Great Portentous Personage, which he chooses to call the “antichrist” is a thing of the past, but lest there should be some doubt in the matter, we propose to go on with our investigation, following his thread as closely as we can, which is very hard to follow since it is so tangled.

Chapter Four

The next question he asks, “Is there anything else in the New Testament that tells us that there is some Portentous Personage that is to appear before the time when God appears in the glory of His manifestation?” His answer is, “Assuredly, there is. For Paul, when speaking of this very glorious appearing of the Lord Jesus Christ says the very same thing. He declares explicitly that before that great event there must be revealed another Personage even as Daniel and Christ have already stated before him.” He then quotes a part of Paul’s statement, but let us consider the entire quotation! “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that, the day of Christ, is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that He might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [or hindereth] will let [or hinder] until he be taken out of the way, and then shall that wicked be revealed.” (2 Thess. 2:1-8).

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Surely Paul was not trying to connect this personage with the immediate coming of our Lord. For he warns them that they let no one deceive them, that that day will not come until there has come a falling away first, and that man of sin be revealed, the son of perdition. That is, this personage he (Mr. McConkey) chooses to call the antichrist must be shown up in all his corruptness, made manifest, sitting in the temple of God, showing himself that he is God or at least claiming to be instead of God. And he said that this spirit of iniquity was already at work in his time.

Mr. McConkey says that without this story thread the Revelation is like a maze without a clue. "It is a rich tapestry whose intricate pattern we cannot decipher." It seems a mass of figures, metaphors, and strange symbols, so no wonder he doesn't understand these symbols, as his story thread is so tangled that no one is able to follow it. In speaking of the abomination of desolation, he says, "Whether this mark is an individual personage or as some think, an image of the same set-up in the temple, it matters not for our purpose." I believe it ought, to matter with one who is trying to lead the people. This guessing at things and teaching them as truths is doing worlds of damage to the cause of Christ. I thank God that the Lord has some people to whom the Revelation is not a mysterious something to be guessed at.

When we approach the book in the spirit of the Author, we shall find it a wonderful book of symbols. When we approach this book with a yearning in our hearts to know the truth if it tears down our theories, we will be able to find the key that will unlock the mysteries.

Mr. McConkey seems to think that the burden that weighed heaviest on the minds of the prophets, apostles, and our Lord, himself, was to enable the future generations to understand when the

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winding up of time would be. But if we read carefully and believe what we read, we are forced to believe that God purposely left us in the dark regarding that question. Jesus said, "But the day and the hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." (Mark 13: 32). And again the Lord said to the disciples when they were desirous to know if He was going to restore the kingdom to Israel: "It is not for you to know the times and the seasons which the Father hath put in His own power." Acts 1:7. So any effort to figure out or guess at the time, as the Russellites, Seventh Day Adventists and others have done, is doomed to failure, and is worse than foolishness. It is none of our business. If it had been, the Lord would have made it clear to his people. The only thing that concerns us is to be ready, and see to it that our work is done when He calls for us. Matthew (24: 26, 27) says, "Wherefore, if they [the ones that are trying to figure out the time] shall say unto you, Behold he is in the desert, go not forth: behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." It will be no secret when the time does come. All will know, even those that pierced Him. The thing that does matter with us, is that we do what we do quickly. If folks knew when He was coming, no doubt, many would carelessly idle their time away until just about the time for Him to appear, then hasten to get ready. In other words, they would serve the devil all their lives, then at the end would throw the snuff of their lives onto the mercies of Jesus. God has given us just enough time to prepare for Heaven, and it is none of our business how long He leaves us here, or how soon He takes us away. What time He gives us all belongs to Him, and we should use it for Him. The Lord said, "If I go away, I will come again; Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

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Regarding Paul's instructions to the Thessalonians, does anyone believe that He was trying to point out some great personage that was to appear at the end of the age which would be a sign of the immediate appearing of the Son of God? I believe that any honest, sound mind will agree that just the opposite was the burden on his heart. It seems that some had been, trying to make them believe that the Lord's second advent was near, so he endeavored to disabuse their minds of this false teaching. He said, "Be not soon shaken in mind, or be troubled, neither by spirit nor by word, neither by letter as from us, as that, the day of Christ, is at hand." That doesn't concern you. The thing that should concern you, is that there is to be a great falling away, and the spirit of iniquity is already at work to exalt a sinful man to take God's place as head of His church. "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle." (2 Thess. 2:15). May God comfort your hearts, and establish you in every good word and work. The Lord had something of much more importance for them to do than cavil about something that was of no concern of theirs. He had called them to witness for Him. (Acts 1:7, 8).

Paul could see how easy it would be for them to cavil over something that did not concern them, and let that spirit of preeminence creep in and rob them of their spirituality, if not of their souls. So he said, "Of the times and seasons, brethren, ye have no need that I write unto you. For you, yourselves know perfectly, that the day of the Lord cometh as a thief in the night" (1 Thess. 5:1, 2). Jesus said, "Ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning" (Mark 13:35). Like the thief, when you are least expecting Him, He will come. The facts are, that the spirit of preeminence is the cause of a lot of this wresting the Scriptures, to build up something new, to draw away disciples after them. God wants us to study to shew

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ourselves approved unto Him, rightly dividing the word of truth; but He doesn't want us to delve into something too deep for us, something we do not understand, and try to build up something new or different. Paul said, "I beseech you, brethren, that ye all speak the same things, and that there be no division among you." So he warns us in Acts 20:29, 30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." If we value our souls, and love the truth, we should never advance a theory that is not perfectly clear. Mr. McConkey is continuously guessing or supposing, or frankly acknowledging that certain symbols are not clear, while he goes on weaving them into his story thread, and teaching them as truths. Jude tells of such in the nineteenth verse of his book, "These be they, who separate themselves, sensual, having not the spirit" (the true spirit). Looking for something different, that they may draw away disciples after them, loving to have the preeminence.

Chapter Five

Now, regarding the falling away and the man of sin being revealed: What was the condition of the church at this time? The prophet, looking down through the ages to the time of the morning Church, said of her, “My dove, my undefiled is but one, she is the only one of her mother.” (Song of Sol. 6:9). Again he exclaims, “Thou art all fair my love. There is no spot in thee.” (Song of Sol. 4:7). Purity, Unity; and Power—they cannot be separated, and they were all the possessions of the morning church. After the Holy Ghost came upon it (Acts 4:32; 15:8, 9), they had such power that the people carried their sick ones into the streets and laid them on beds and couches, that the shadow of Peter might overshadow some of them, and there came multitudes out of the cities round about, unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one. (Acts 5:15, 16). They were all of one heart and one soul. (Acts 4:32). The ministry at this time was a humble set of men, all on an equality—no “Lords over God’s heritage,” but ensamples to the flock.

But sad as it is, a change came soon. “The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.” (Isaiah 63:18). This prophecy points out that the holiness of the morning church was destined to last but a little while. The truth of which the scriptures and history proves came

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true. From the scripture, we learn that in the year of our Lord 64, the mystery of iniquity was already at work (2 Thess. 2:7); and in the year of our Lord 90, John testifies, “Now are there many antichrists, whereby we know that it is the last time.” (1 John 2:18). It is very plain that at a very early date, true holiness was lost sight of, and the way was being opened for an awful reign of sin and corruption. Many little heresies arose, one after another, until finally these ripened into an awful beast power, Popery. The endowment of power the early church received when the Holy Ghost came upon them (Acts 1:8), which led them into all truth (John 16:13), enabling them to see eye to eye (Isaiah 52:8); and all speak the same thing (1 Cor. 1:10), left no place for division; but when one of the members suffered, all the; members; suffered with it, and when one was honored all rejoiced with it. So there was only one fold—or body, the Church. They had only one mind (the mind of Christ), therefore only one doctrine. But when some began to love the preeminence (as Diotrephes, 3 John 9) they began to separate themselves (Jude 19), desiring to draw away disciples after them (Acts. 20:30). Thus it was that an apostate church was formed. The man of sin was formed or enthroned (2 Thess. 2:3). In the Emphatic Diaglot this scripture is rendered as follows: “Let no one delude you by any means; because the apostasy must come first; and there must be revealed that man of sin; the son of destruction.” Falling away is from the apostasy, in other places translated **divorcement**, and means separation. When one apostatizes, he automatically separates himself from the true people of God. The antichrists, of which John spoke went out from them. They went out because they had apostatized—separated themselves from the saints. They did like people today, left the truth; and, as they call it, organized a church, which is nothing more than adding one more daughter to “mystery Babylon.” Those that join them, separate themselves from the true

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people of God. It is not organizing, but disorganizing. That is how the super antichrist (the Pope) came to his throne.

Rev. 11:1, 2 reads, “There was given me a reed like unto a rod [the Word of God]; and the Angel stood saying, Rise and measure the temple of God [that was the temple which was made without hands, God’s people, the Church], and the altar [the Christ, or the Spirit that was in their worship] and them that worship therein. But the court which is without the temple [the outward show or form] leave out, and measure it not; for it is given unto the Gentiles [the papacy] and the holy City shall they tread under foot forty and two months.” Thirty days to a month equals 1260 days. The two witnesses (the Word and Spirit) were to testify, or prophesy, a thousand two hundred and threescore days, clothed in sackcloth, or 1260 days, 3rd verse. The woman of the 12th chapter and 6th verse which fled into the wilderness was to be fed the same length of time, 1260 days; also the same time the woman was nourished in the wilderness as in the fourteenth verse; a time and times and half a time— Time is one year; times, two years; and a half a time one half of a year; making 3 1/2 years, or 1260 days. The man of sin or the beast of Rev. 13 was to continue forty and two months, or 1260 days. Daniel speaks of the same power and says he shall speak great words against the most High, and shall wear out the saints for a time and times and a dividing of times, the same as John’s (the Revelator) 3 1/2 years, or 1260 days (Dan. 7:25).

Using the year day as in Gen. 29:27, 28, and other scriptures, we have 1260 years. Measuring from the time the beast power was fully developed about the year 270 A. D., 1260 years brings us to the year 1530, to the Luther Reformation, when the power of the Papacy was broken. Dan. 7:26, “But the judgment shall sit, and they shall take away his dominion to consume it and destroy it unto the

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end.” So if we can prove that the Pope fulfilled the description given by Daniel and the Revelator, we have Mr. McConkey’s story thread demolished.

In the vision recorded in this 7th chapter, Daniel saw four great beasts come “up from the sea, diverse one from another.” The fourth, Daniel was informed would be the fourth kingdom upon the earth, “which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” The Babylonian kingdom was the first; the Medo-Persian the second; the Grecian, the third; and the Roman, the fourth beast. The ten horns out of this kingdom were ten kings that shall arise. John the Revelator in the 17th chapter, 12th verse, in speaking of the same beast, said, “The ten horns which thou sawest are ten kings which have received no kingdom as yet.” These were the ten kingdoms that grew out of the Roman Empire. Next came up a little horn “diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High.” This is none other than the papacy. Popery grew out of heathen Rome. Three of the ten were plucked up by this one. These were the Heruli, the Vandals, and the Ostrogoths.

Speaking against the most High was fulfilled in the universal head of the Church. He claimed infallibility, great assumptions of the Pope. He set himself up as the power to damn and to save. It is said that he claimed power to forgive the sin against the Holy Ghost, which neither God nor Christ claimed power to do. This fulfills Paul’s prophecy in 2 Thess. 2:4: “Exalting himself above all that is called God.” Such titles were conferred upon him as “Vicegerent of

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the Son of God,” or in other words, in place of the Son of God; “Most Holy Pope”; etc. These extravagant claims were what opened Martin Luther’s eyes and caused him to take a stand against the Church of Rome. A zealous friar, in helping to raise funds for St. Peter’s Cathedral by selling indulgences, claimed these were the greatest blessings bestowed upon the individual and that they would remit the sins they intended to commit. This blasphemous statement stirred Luther to such an extent that he challenged the prelates, and finally threw off the yoke of Rome.

“Wearing out the Saints” was fulfilled in the long periods of persecutions and martyrdoms, when millions were slaughtered because they would not bow to the demands of the papacy. Where heathen Rome slaughtered her thousands of Christians, papal Rome slaughtered their millions. They fed the Christians to the wild beasts, placed them on stretchers and pulled their joints apart, burned them at the stake, and tortured them every way imaginable. If you want your soul to be stirred and to be made heartsick, just read “Fox’s Book of Martyrs”; “Eusebius’ History”; and many other histories of the doings of this beast power. I think you will be convinced that the papacy fulfilled all that was prophesied concerning the little horn of Daniel’s prophecy; the man of sin by Paul; and the beast of the thirteenth chapter of Revelation, the first beast. The claim is made that papacy did away with the LXX, the Old Apostolic Bible and substituted the corrupt Hebrew Version instead, which makes the world almost two thousand years older than the Modern Version does; which, no doubt, fulfills the statement made by Daniel; “Thinks to change times and laws.” There could be a large book written on this subject alone, and no doubt, much larger than most people have time to read; therefore we deem this sufficient on this line. We believe the honest searcher after truth can see and agree that the papacy fulfills the scripture and prophecy in all that Daniel,

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Paul, and John have revealed on this line to perfection. And if so, you will have to agree with me that Mr. Mc Conkey's story thread of Matt. 24 is broken down.

Chapter Six

The next thought advanced by Mr. McConkey is concerning the seals (Rev. 6:1): “And I saw when the Lamb opened one of the seals, and I heard; as it were the noise of thunder, one of the four beasts saying, Come and see; And I saw and beheld a white horse, and he that sat on him had a bow and a crown was given unto him: and he went forth conquering and to conquer.” Our opponent refers you immediately to Rev. 19:11, which reads as follows: “And I saw heaven opened and beheld a white horse and he that sat upon Him was called Faithful and True, and in righteousness doth he judge and make war.” Then Mr. McConkey states that the most reasonable interpretation of this first seal would therefore seem to associate it with the Gospel of Christ going forth conquering and to conquer. Without further comment, he moves, to the second: “And there went out another horse that was red. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given him a great sword.” (verse 4). His interpretation of this seal is that it is a picture of war as mentioned in Matthew 24. But he fails to give us any information regarding when, where, or what is the nature of this war.

The breaking of these seals represents the uncovering or revealing something that had been hid up to this time. The first seal has to do with the word of God without any controversy, but it

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reveals something else as stated in chapter 19:11: “In righteousness doth he judge and make war.” So the second is not the only one that represents war. In fact, the rider of the white horse was the aggressor, Jesus Christ, and his faithful followers went forth with the word which is the “Power of God unto salvation to everyone that believeth,” and invaded the camp of the pagans, which is represented by the red horse and his rider, and the war was on in full swing. The pagans were content for every man to worship any god he chose, provided he claimed equal rights with the gods that others worshipped. But when the Christians contended that there was but one true God and their idols were no gods, it stirred their indignation and they resisted with all their might. One example of their fury will be sufficient here: Acts 19:27, 28, “So that not only that this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath and cried out, saying: Great is Diana of the Ephesians.” Verse 34, “But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.” This was the war of which the Revelator spoke in the twelfth chapter of Revelation: And there was war in heaven (the ecclesiastical heaven), Michael (Christ) and his angels (messengers) fought against the dragon (paganism) and his angels (followers). But note the weapons the saints used (verse 11): “And they overcame him [the dragon, paganism] by the blood of the Lamb and the word of their testimony.” There is much of the dregs of paganism among the denominational worshipers of today. As long as you claim the church is just one among many, you will not stir the pagan spirit; but just as sure as you claim that there is but one true church and that their institutions are not of the true but only men’s institutions

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or idols, you stir the pagan spirit, and you have war. The white horse overcame the red horse and his rider, and opened up the way for the black horse (verse 5): “And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand: And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” Here our opponent notes that this represents famine, with which we all agree. But he seems to see nothing but a famine for physical food, which would be a small thing compared with this. For in truth, this represents the worst famine this world has ever seen—a spiritual famine of over twelve hundred years. When the red horse (pagan Rome) was overcome by the white horse (the early church) he gave his power and his seat and great authority to the beast, the black horse (papal Rome). In the career of this black horse it was not long till the word was so adulterated that it hardly savored of the doctrine of the Christian church of which it bore the name. Little by little the doctrines of paganism were brought into the papal worship until the communicants literally starved for the living bread. And the road was opened for the pale horse. Verse 7, 8, “And when he opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and beheld a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.” Here our opponent states that this fourth seal or pale horse is death or pestilence, which he infers is physical death. Such would be a small matter, as nearly all the saints through the dark ages had to suffer death for their testimony for Christ. But this death is a million times worse than that; for hell followed with him. The pale horse and his

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rider represented the papacy after it had become so corrupt that there was no life-giving food there, so death ensued and hell followed. May God help the people to get their spiritual eyes open that they may obey the truth if it does cause us to lose our physical life? “For he that would save his life shall lose it; but he that lost his life for my sake shall find it.”

Mr. McCaskey seems to be unable to see but one siege of persecutions, and likewise but one antichrist, and places them somewhere out in the future. But the facts are that all the saints of God have suffered persecutions (tribulations). Paul, when visiting the churches which he and Barnabas had raised up, exhorted them to continue in the faith, and he said that we must through much tribulations enter into the kingdom of God. And John, in Revelation 1:9, says: “I am your companion in tribulations.” Again, Paul, in 2 Timothy 3:12, after rehearsing the trouble he had, exclaimed: “Yea, and all that will live godly in Christ Jesus shall suffer persecutions.” (Tribulation: severe, afflictions, deep sorrow—Webster)

So Paul was one of the tribulation saints, with all the other apostles; for history tells us, all suffered martyrdom except John, and we have his testimony that he was a companion in tribulations. Surely those that were burned at the stake, and those that were placed on stretchers and their joints pulled apart to make them deny their Lord, and those that were thrown to the lions to be torn into pieces, were among those that had come through tribulations. So the great white-robed throng that John saw was not just a special bunch that God had seen fit to let come through a special time of tribulation out somewhere in the ages to come, as my opponent would have you believe, but all that have lived godly in Christ Jesus throughout all ages.

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In order to make this company that John saw in Revelation 7 line up with his story thread, and as he has said that the Revelation has preeminently to do with the age end, and the coming again of our Lord; he places it in what he chooses to call an inset that he might have them to appear just before or after Jesus comes. But he strikes another difficulty—the 144,000 is revealed in the same chapter—so in order to make connection, he has to separate the Jews and the Gentiles. He says the first is Jews and the second, Gentiles. He seems to doubt Paul, Rom. 10:12—“There is no difference between the Jew and the Greek [Gentile]” Acts 15:9—“And put no difference between us and them [Jew and Gentile] purifying their hearts by faith.” The facts are (which Mr. McConkey doesn’t seem to understand) that the Revelation is a book of symbols, and is not written in a story thread, as he seems to think, but is written in series. The writer takes up a thought and runs it through to the end, then goes back and takes another series of thoughts and runs them through. Therefore the seventh chapter, instead of having preeminently to do with the end of the age, as our opponent would have you to believe, takes up a series of thoughts at the very beginning of the gospel day.

Verse 1—“And after these things, I saw four angels standing on the four, corners of the earth, holding, the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.” Four angels (or agents) standing on the four corners of the earth (or four cardinal points of the earth) holding the four winds (all the winds). Verse 2—These angels were commissioned to hurt the earth and the sea (3rd verse). But another angel called them to hold the winds till he had sealed the servants of God in their foreheads. These winds were the floods of persecutions that were about to be poured out on the servants of God before they were established or

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sealed with the Holy Spirit; therefore the all-wise God caused these winds to be held for a time.

They were so severe that had they been loosed before these servants were sealed, or endued with the power of the Holy Ghost, it would no doubt have greatly hindered the progress of the early church. But God through his infinite wisdom and love sent forth his angel, or messenger and commanded these agents of the winds (persecutions) to hold their hand till this work of sealing was done. So there were sealed 144,000. This number, no doubt, is figurative, and so are the twelve tribes, as anything connected with the Jewish people (the literal people of God) is a fit symbol to represent the spiritual people of God.

We agree that they were all Jews (spiritual) according to Rom. 2:28, 29—“He is not a Jew which is one outwardly; neither is that circumcision, which is outwardly in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.”

So this company did not represent a number of Jews (literal) that had been brought to Christ by some Siege of tribulations out at the end of the age, as Mr. McConkey would have you believe, but represents the young saints of the morning church as a whole (as there is no difference between Jew and Gentile) before they were sealed. (Verse 9.) Then John was permitted to see the saints of all ages who had come out of great tribulations of every nation, (Jewish included) kindred, people, and tongue, standing before the throne and before the Lamb clothed with white robes and palms in their hands—representing the overcomers of all ages, who had triumphed over all the power of the enemy, the false prophets and false Christs, which are legion. Our opponent also, as stated, seems to see but one antichrist.

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He thinks that the personage that set up the abomination of desolation spoken of by Daniel and Christ were the same as the little horn of Daniel, the man of sin by Paul, and the first beast of Revelation. But as I believe you are able to see, the personage that set up the abomination of desolation was Titus who also destroyed the temple and city of Jerusalem. And the little horn, the man of sin, and the first beast of Revelation are perfectly fulfilled in the papacy, who had not come to his power for some two hundred years after the temple was destroyed. He seems to have forgotten, or does not believe John's statement in 1 John 2:18—"Little children it is the last time and as ye heard that antichrist should come even now are there many antichrists, whereby we know that it is the last time." There could be no time of a thousand years after the last time. Although thousands today are disputing John's and Paul's statements and saying there will be a thousand years after Christ comes. Any spirit that disputes God's word is anti-Christian. There are thousands of antichrists in the world today. I doubt not but there will be a super antichrist that will lead Gog and Magog to their battle when the three unclean spirits like frogs have completed their organization or gathering against the camp of the saints. But that will be before Christ comes, and time will wind up with the destruction of this host. No doubt, this battle may terminate by taking the physical life of some of the saints of God, but fire will come down and devour them, ending all.

Chapter Seven

Again our opponent shows his confusion in his comment on the two witnesses. He says their place in the story thread is plain. Yet Matt. 24 does not mention them; therefore he places them in what he chooses to call his inset, and makes the statement that their indentivity is not revealed. And we grant that he has not been able to find their identity. The reason, no doubt, being that he is trying to literalize symbolic language. Then he fumbles with what others think. He says, some think—and leaves the impression that he is among those of that opinion—that the witnesses are Moses and Elias, or Elijah, and cites us to Malachi 4:5: “Behold I will send you Elijah before that great and dreadful day of the Lord’s coming. And he shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.” Surely he has failed to read his Bible as he should, or he would see the weakness of his argument. In Matthew 11:1 Jesus says, “If ye will receive it, this [John the Baptist] is Elias [Elijah] which was for to come.” And in Luke 1:14, Zacharias, speaking under the power of the Holy Ghost regarding John, said: “He shall go before Him [Jesus] in the spirit and power of Elias [Elijah] to turn the hearts of the fathers to their children and the disobedient to the wisdom of the just, to make ready a people for the Lord.” These words were almost identical with those of Malachi. So this prophecy was fulfilled in John the Baptist instead of some supposed witness

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in a supposed thousand-year period out beyond the last time, or even at the age end, as our opponent would have you believe. Then Mr. McConkey comes so near the facts that it is marvelous how he could refrain from accepting the truth regarding the witness. The only reason I could ascribe is that he does not have the spirit of truth. He refers us to the prophecy of Zachariah 4, regarding the olive trees and the candlestick, which John mentions in connection with the two witnesses, and says the olive tree with its secret flow of oil is a symbol of the Holy Spirit. Then speaking of the two candlesticks, he says, “We know what this light of God is: it is His own word.” So, according to his own interpretation, the Word and the Spirit are the two witnesses, according to Revelation 11:4. Now instead of trying to place these witnesses out in some mysterious future, let us see if we can untangle this thread of Mr. McConkey’s. Let us study Revelation 11. As has been stated, the Revelation is divided into series, and this chapter starts with a new thought: “There was given unto me a reed like unto a rod [the word of God] and the angel stood and said, Rise and measure the temple of God” (not the one that was left desolate, the shadow; but the people of God. 1 Cor. 3:16, 17—“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are.”) “and the altar, [See how much heart service there is among the professed people of God.] But the courts which is without the temple leave out [the outward form or show] for it is given to the Gentiles [the Roman Catholic Church] and the Holy City [the City of God, the Heavenly Jerusalem, Heb. 12: 22, shall they tread under foot forty and two months.” (1260 years, as shown before). Verse 3—“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days [1260 years] clothed in sackcloth.”

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They have already been explained as the Word and the Spirit of God. The sackcloth state: When a child of God lived by the Word of God instead of being governed by the dictates of the beast power (the papacy) they did it at the peril of their life, and as the Spirit and Word agree, they were represented as being in sackcloth (mourning). But they testified just the same, because they knew that if they lost their life, they would save it, but if they recanted to save their lives they would lose it. And when they had finished their testimony, the beast that ascended out of the bottomless pit shall make war against them and shall kill them. This beast was not the one that had seven heads and ten horns (the papal) for he never denied the Word being true, but would not allow the laity to read it, and those that were found with it had to suffer for same. This was the second beast, the two horned fellow that looked like a lamb, but spake as a dragon, and he exercised all the power of the first beast. This beast represents Protestantism in its early stages.

The Luther Reformation was soon divided into two factions, the English and the German-Reform churches. These governments were the two horns or powers. He persecuted those that would not bow to their image (man's institutions) just like the first beast (papacy) and made them worship the first beast by bringing their form's and ceremonies into their institution; and so have all the manmade institutions since that time.

They are all a part of the second beast or false prophet as in Rev. 16:13 and 19:20. The beast spirit is the sectarian spirit, possessed by those that worship the creature more than the Creator. Many souls have been saved through the efforts of men and women that belonged to these institutions in spite of the institutions, but not because of them. Now God is calling His people out of all such (2 Cor. 6:17 and Rev. 18:4) and if people will still insist on division,

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as in Rom. 16:17, 18, they cannot escape the plagues of this great city (Rev. 18:4, 10). No doubt, you are interested in knowing how this beast killed the Word and Spirit of God, if, as I have stated, those are the two witnesses. Under Rome or the papacy, the Word of God was never denied. Those who had access to the Word believed what it said, and those who obeyed it accepted the rulership of the Holy Ghost as God had designed. However, the Bible was kept from the laity as much as possible, and those who obtained it did it at the peril of their lives, which represented the sackcloth state. But the Reformation brought on a change. The Bible was published and distributed as much as possible, therefore most people had a chance to read it or hear it read. This placed the preacher and teacher in a precarious condition. As they had light on, or at least practiced so little of the Word, and as the people read for themselves and found so much of the Word that the people, including the preacher, did not practice, that they began to inquire into it. So the preacher had to preach it and practice it to satisfy the earnest inquirer or explain it away. So they took the road of least resistance, and began to explain it away. They said divine healing was not for us, but for the purpose of establishing the early church; that miracles were only to prove the divinity of Jesus; that it was impossible for us all to agree on the Bible, and for that reason there had to be many churches; that we could not keep from sinning in thought, word, and deed as long as the devil was loose, hence this Millennial heresy. In fact, when you sum up what they all discard, you have no Bible left—it is a dead letter—and, as the Spirit and the Word agree, they were both set aside or dead. They would not let their dead bodies be put in graves; but they “shall lie in the street of that great city,” which is spiritually called Sodom and Egypt, where our Lord was crucified—just one city, that great city Babylon (Rev. 14:8) and the great city was divided into three parts: Pagan, Papal, and Protestant

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(Rev. 16:19; 17:5-18; 18:2-5). The street was the place where the multitude of nominal worshipers gather. The Bible lays on the pulpit and center table, but it is dead. When one suggests that if they do not believe it they should put it away (bury it), they hug it to their bosom and declare they will not part with their dear old Bible. It is dead, but they will not let it be buried. Men are also placed at the helm to govern the church, so the Holy Spirit is dead so far as they are concerned. "The people made merry over their dead bodies and sent gifts one to another." They had been troubled in their consciences so long as they believed what the Word said, and saw their shortness of measuring to its teaching; but now it is dead, they could do as they pleased and excuse themselves by saying it did not mean what it said, and that the Lord did not expect them to do more than they could. And as God does not promise to deliver the unbelieving, it was impossible for them to live a holy life, so they decided that holiness did not mean anything, therefore they could rejoice in the fact that they could go on sinning without their conscience bothering them. But after three and a half days (or three hundred and fifty years as time has proved to be the case) the Spirit of God entered into them and they stood upon their feet and great fear fell upon them that saw them. Conviction seized upon them when they understood that the word meant what it said, and they saw themselves so far short of the Bible standard. Hence a great awakening took place and people turned toward Zion. This took place in 1880, just 350 years after the Luther Reformation, when the witnesses were killed. This awakening marks the beginning of the evening light, as foretold by Zachariah 14:6, 7. There had been no one that had dared to preach the whole Bible openly since the man of sin was set up, A. D. 270. The truth that was preached was as much as possible in secret, with the knowledge that if known by the authorities, it meant their life would be forfeited. Therefore it was

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the sackcloth state of 1260 long years; then the cloudy days of 350 years wherein the two witnesses were dead. But, thank God, in the year 1880, the two witnesses stood on their feet. Six or eight ministers began about the same time to declare that the Bible meant just what it said, and that man must live by every word that proceeded out of the mouth of God. “And the same hour there was a great earthquake”—a great spiritual awakening—“and the tenth part of the city [Babylon] fell. And in the earthquake were slain [spiritually, because they would not walk in the light] of men seven thousand and the remnant were affrighted.” The despised few, when they saw how far they had been living from God’s standard were affrighted. The fear of God seized them and they measured up, and gave glory to the God of heaven, for the light of God’s word and returned to Zion with songs and everlasting joy upon their heads.

Chapter Eight

Other symbols which our opponent is unable to line up with his story thread is the woman and dragon of the twelfth chapter of Revelation. Those he also places in what he chooses to call an inset. Here, as in most of his book, he is feeling his way in the dark. He quotes, or rather misquotes, the first of the chapter. A mystical woman appears in the heavens. She is clothed with the sun, and the moon and stars are under her feet. This is very misleading. The correct reading is: "There appeared a great wonder in heaven;" not a mystical woman in the heavens. Paul was caught up to the third heaven, but this woman was in the first, the ecclesiastical heaven. This woman was clothed with the sun (the righteousness of Christ), and the moon (the Law age) under her feet (not the stars) and upon her head a crown of twelve stars (the twelve apostles). The seven stars are the angels (messengers) of the seven churches (Revelation 1:20). This woman was none other than the primitive church. Then our opponent quotes a part of the ninth verse: "And the great dragon was cast out, that old serpent called the devil and Satan." Then as his method has been to guess his way through, he states, "A good method of approach to such a difficult chapter as this is to find some clear, simple fact, and use that as a key to unlock the more difficult passages." He then declares, "The identity of the dragon is clear. The word declares him to be the old serpent, the devil." Facts are, the passage quoted did not say he was the devil; but "called the devil

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and Satan.” Devil—a malicious accuser; Satan—a God-opposing power. The same spirit caused Peter to say to Jesus, “This shall never come to thee.” But Jesus turned and said unto Peter, “Get thee behind me Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.” Peter was not the devil, but a devilish, God-opposing spirit was prompting him to take such a stand, as also when he cut off the ear of the High Priest’s servant. Likewise the spirit that was ruling pagan Rome (the dragon) was a God-opposing spirit.

This pagan power “stood before the woman [the church] ready to devour her child as soon as it was born.” Our opponent would have you think the man child was Christ, but Christ was not a child of the church, but her Bridegroom. Let us consider the prophet Isaiah 66:7, 8: “Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children.” Before her pain came she was delivered of a man child. What is plainer? The church (Zion) brought forth a man child, a nation born at once. On the day of Pentecost 3,000 souls were born to her, and 5,000 on another occasion soon after, and others daily. The man child was the host of converts that was added to the church daily (Acts 2:47). Surely you do not believe this woman to be literal Israel as our opponent would have you believe, for when did she travail, or bring forth? The literal Jew denied all others of any part or lot in the Jewish family; but the spiritual Jew (Romans 2:28, 29) sought the salvation of the world—travailed with God. The man child, being caught up to God signified the host of saints that was slaughtered by the dragon power for their steadfastness in Christ. They were caught up to paradise to reign with Christ till the persecutions were over. A little serious thought

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regarding this dragon should convince the student that this power was not Beelzebub, the literal old devil. Of course, it was a devilish, God-opposing power; but what was this power working through? We affirm that it was the Pagan Roman Power. The dragon was red, which signifies danger or sin. Surely that tyrannical, God-opposing, idolatrous power did fulfill that part of the symbol. Then he had seven heads and ten horns. That, if literal, would be a terrible creature indeed.

But it is perfect analogy of the pagan power during Rome's existence as a world power. She had seven distinct forms of government, representing the seven heads. She was divided into ten minor kingdoms, representing the ten horns. John so represents it in Revelation 17:10, 12.

This dragon had a tail that drew a third part of the stars of heaven and did cast them to the earth. Surely we don't believe this represents a literal monster with a tail that could reach into the canopy of heaven and wrap around the third part of the constellations and draw them to earth. This sounds silly, but no more so than the claim our opponent makes of this and other symbols. The truth is that this dragon's tail was the latter end of his reign, just before he was dethroned. When he saw that his time was short he put forth all his power and cunning craftiness to overthrow the church. So the persecutions they underwent, and the opportunity that was afforded them to escape those fiery trials which fell mainly on the ministry (stars) by recanting, caused many to yield, and thereby be brought down to the earthly (sinful state). I see no reason why this should not convince the most obstinate mind that there is nothing to Mr. McConkey's so-called story thread; yet we feel it our duty to follow this theme to the end.

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The next set of symbols which he fails to work into his story thread and places in what he chooses to call his inset is the two beasts of Revelation 13. Here we find him still feeling his way in the dark. He speaks of the first beast thus: "He is seemingly the antichrist." But here he wavers and says, "Some regard the second beast as such." Like in the major part of his book, he is guessing at the facts; and like all his class or school, missing it as often as he hits it. We agree that the first beast was a super antichrist, but his power was broken in 1530 and was to be consumed to the end (Dan. 7:26). Also the second beast is antichrist; but we are not guessing and supposing, as our opponent seems to be, as to who and what the beasts are.

As we said in the preface, God has given us much light on this subject, through His Word and ministry by His Spirit, so we are not in the dark as our opponent acknowledges he is. In speaking of the mark of the beast, he says, "Its identity here is not disclosed; and his name also is not revealed. His mystical number is not yet understood. Doubtless it will be when he comes, but now it is a riddle, a puzzle." The trouble with our opponent is, he is trying to line this beast up with his story thread, or more correctly with his millennial theory. I believe we have made it plain in former chapters that this beast is none other than the Pope or papacy, and that God has given some of his ministers wisdom (not of this world, but of God) to rightly divide the truth and count the number of his name. Rev. 13:18—"Here is the mind that hath wisdom; Let him that hath understanding count the number of the beast; For it is the number of a man, and his number is six hundred three score and six." The Pope of Rome wears an insignia under his robe and on his crown with the inscription: "VICARIUS FILII DEI." The numerals as used by ancient Rome make up the number 666:

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V— 5

I— 1

F— 0

C—100

I— 1

D—500

A— 0

L—50

E— 0

R— 0

I— 1

I—1

I— 1

I— 1

666

U— 5

S— 0

“Being the number of a man”—the Pope, or beast power. “He causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.” The sealing of God’s servants in their foreheads as in Revelation 7:3 was accomplished by the Holy Spirit inscribing God’s truth in their minds and hearts. Hebrews 8:10—“For this is the covenant that I will make with the house of Israel [spiritual, Rom. 2:28, 29] after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God and they shall be to me a people.” By this process they were marked for God, or sealed. Likewise, those that receive the spirit of the beast power are marked in their minds and heart with the doctrines of the creed, of the institution, and receive the mark in their hands by receiving the right hand of fellowship, thereby inducting them into the movement.

Chapter Nine

The second beast had two horns like a lamb (an innocent looking creature), but he spake as a dragon (the lamb horns did not conceal the deceitful serpent nature). This beast was a symbol of the man-rule carried from Catholicism into Protestantism by the reformers. The two horns were the two principal powers, England and Germany, that upheld the Protestant reformers. This beast was a harmless looking creature; but (verse 12) he exercised, all the power of the first beast (persecuting those that opposed their creed or image which they had made to the first beast (verse 14). This image was the institutions that were patterned after the Roman church, also bringing their rites and ceremonies into their institutions, then compelling all their British and German subjects to bow to their institutions and support them. That is how all nations were compelled to receive the mark of the beast, or the number of his name. No doubt, this number is symbolic, representing the whole of sectism, or denominationalism. It cannot be divided into equal parts. There is always enough left to divide. That is the way with the denominational world; they continue to divide, but there is always enough left to divide. They say, we cannot all see alike; and that is true so long as we nourish the carnal mind, "For the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be" Romans 8:6. But if we put off the old man and put on the new (Colossians 3:9, 10); crucify the old man (Gal. 5:24) and

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receive the divine nature (2 Peter 1:4); we can then see eye to eye (Isaiah 52:8) and speak the same things (1 Cor. 1:10); then we will not be divided into opposing sects. “And that no man might buy or sell save he that hath the mark, or the name of the beast, or the number of his name.” Their ministers must go to their schools to learn their doctrines, get their mark. This costs them considerable, then they sell it—some get 3,000 or 4,000 dollars per year. If you do not buy or in some way obtain the mark, they will not let you sell. In fact, they will not let you give away the truth in their houses.

Let a free man of God go to one of these authorities and ask for a house to preach the whole truth inland they will ask you if you belong to one of the Orthodox churches (meaning the established sectarian institutions. If you answer in the negative, they will tell you frankly, that you cannot have their house. You do not have the mark. If it should be the Lord himself, He could not sell (preach). But if one has the mark (belongs to one of the sectarian institutions) he can preach if he should be a criminal. They have no standard but their creeds. They believe in trying the spirits by their creeds instead, of the Word of God. Here our opponent takes up what he claims will take place after our Lord’s second advent, ignoring the emphatic statement of, Paul that the second advent of our Lord will wind up time, when he will deliver up the kingdom to God and that He himself will then be subject to God that God might be all in all. (1 Cor. 15:23-28). He mentions the binding of the dragon, which occurred soon after Christ’s first advent. He states that Christ is then going to set up His kingdom, which occurred over 1900 years ago.

Now let us examine the binding of the dragon. The first we see of him is in the twelfth chapter of Revelation, standing before the woman (the church) as has been explained, opposing and making war with her. When he was defeated by the blood of the Lamb and

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the word of their testimonies (Revelation 12:11), he turned over his power and his seat and great authority (Revelation 13:2) to the beast. He was bound or put out of business, as in Rev. 20:1, 2. This is the beginning of another series of thought, beginning at the same place as the twelfth chapter. Here the same fight was mentioned that was spoken of in chapter 12:7-11. Michael (Christ) and his angels (messengers), fought against the dragon (Paganism) and they overcame him by the blood of the Lamb and the word of their testimonies; or in other words, bound him a thousand years. Again our opponent misquotes scripture, verse 4. He says the distinct statement is made, that being resurrected, they reigned with Christ a thousand years. Not one word is said about resurrected saints reigning with Christ. “But I saw the souls [disembodied spirits] of them that were beheaded for the witness of Jesus; . . . And they lived and reigned with Christ a thousand years.” The same souls were mentioned in Revelation 6:9-11—“And when he had opened the sixth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; . . . And white robes were given unto every one of them; and it was said unto them, that they should rest a little season until their brethren that should be killed as they were should be fulfilled.” Rest a little while—a thousand years is as one day with the Lord. No doubt, the same place is represented in Luke 16:22, where Lazarus is said to have been in Abraham’s bosom, or Paradise—resting till the final judgment, when all will come forth to receive their wages or reward. Again, he misquotes, saying it is here explicitly stated that Christ reigned for that period upon earth. You can read for yourself. Not one word is said here about Christ reigning on earth. Then he says that there are scores of prophecies in both Old and New Testaments which predict the reign of Christ upon earth when he shall come again.

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We agree that there are numerous scriptures relating to this reign on earth, but not one relating to his reign after his second advent—all refer to the gospel day, as 1 Corinthians 15:24, 25. Here he makes the statement that all prophets foretell of its glories and blessings; then misquotes Romans 8:21, saying the earth shall be delivered from the bondage of physical corruption. The true reading is: “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Not one word is mentioned regarding the earth or physical corruption—the creature delivered out of bondage into the liberty of the children of God. Shame on any one that would misconstrue or misquote the precious Word of God to try to uphold a false doctrine. Then he misquotes: “The wilderness shall blossom as the rose, the desert shall become a place of fountains, and refreshing streams.” He gives no reference, but the only place in the scriptures that uses the phrases he uses is in Isaiah 35:1. It reads as follows: “The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose.” Verse four—“Say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense; He will come and save you: Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped; Then shall the lame man leap as an hart; and the tongue of the dumb sing; For in the wilderness shall waters break out and streams in the desert” verses 5, 6. The wilderness being glad and the desert rejoicing is surely not a literal statement concerning the earth. The Word says, Be glad for **them**. Then it says, “Say to **them**, Be strong, fear not, God will come and save you; then shall the eyes of the blind be opened, the ears of the deaf shall be unstopped; the lame man shall leap as an hart, and the tongue of the dumb sing.” Surely, every honest soul must agree that this prophecy had its fulfillment during Christ’s first advent into the

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world. He saved people; and did He not open blind eyes? and unstop deaf ears? and did not the lame man leap as an hart? In fact, the desert and the wilderness has reference to the barren hearts of the unsaved. Jesus came over 1900 years ago and died to accomplish just what was prophesied in this chapter. And I thank God He did not die in vain, but He saves all that will submit their all to Him. Not only will they rejoice and blossom as the rose, but they bring forth fruit like Aaron's rod that bore fruit overnight—some 30, some 60, and some 100 fold. Thank God, such are reigning with Christ here.

Then he speaks of the banishment of the savage nature of the wild beasts, and of the beautiful picture of a little child leading them, having its literal and real fulfillment. Again he does not give a reference, but the only place any such language is used is in Isaiah 11:6—“And the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatlings together, and a little child shall lead them . . . They shall not hurt or destroy in all my holy mountain.” What is the Lord's holy mountain? Answer: Psalm 78:54, Sanctuary; Heb. 12:22, 23, the church. Now let us see when this prophecy was to be fulfilled. Read Isaiah 11:1 . . . “And there shall come forth, a rod out of the stem of Jesse, and a branch shall grow out of his roots.” This surely has direct reference to Christ. Verse 10— “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious.” Jesus said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest, . . . and ye shall find rest unto your souls.” Matthew 11:28, 29. Branch of Jesse—“Behold the days come, Saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called; THE LORD OUR

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RIGHTEOUSNESS.” Surely, this refers to none other than Jesus of Nazareth; and his day, none other than the gospel day, the day of salvation. His reigning is going on here now. As David reigned over literal Israel on a literal throne, so Christ is reigning over spiritual Israel (Romans 2:28, 29) on the throne of our hearts. And the statement that the spirit of the Lord shall rest upon him was fulfilled as recorded in Luke 4:18—“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

His next misplaced quotation is: “The government shall be upon His shoulder; and of the increase of His government and peace there shall be no end” Isaiah 9:6, 7. This our opponent places after Jesus’ second coming. Shame on any one that would set himself up as a guide for his fellow travelers to the bar of God, and is so ignorant or willful as to place this Scripture fulfillment at or after Jesus’ second coming to fit his supposed Millennial doctrine. He surely has failed to comprehend the seriousness of being a watchman on the walls of Zion (Ezekiel 33:8). “For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, And His name shall be called Wonderful; Counsellor; The Mighty God; The Everlasting Father, The Prince of Peace.” A child is born—when? Luke. 2:1-11—“For unto you this day is born in the city of David a Saviour which is Christ the Lord.” A son is given, Isaiah 7:14. “Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall, call his name Emmanuel.” Matthew 1:21-23—“And she shall bring forth a son and thou shalt call his name Jesus for he shall save his people from their sins.” All this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, “Behold a virgin shall be with child, and

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shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” “The government shall be upon his shoulder.” Matthew 28:18—“All power is [not will be] given unto me in heaven and earth; Go ye, therefore and teach all nations, teaching them to observe all things that I have commanded you. And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen.” Surely He was governing His disciples, and likewise is governing those today who are working according to His commandments by the power of the Holy Ghost. So He is now governing His church through His Spirit, and will continue until He comes the second time, when He will deliver up the kingdom with all power and authority to God the Father, that God may be all in all, 1 Corinthians 15:23-28.

Another one of His misleading, or rather, misplaced quotations is: “It is then that Paul’s word is fulfilled that the saints shall judge the earth.” Paul said, “Dare any of you having a matter against another go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matter?” Paul meant that the saints were to judge the unsaved now, as Jesus said in Matthew 18:18: “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.” David said in Psa. 149, “Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints.” This is the privilege of every child of God; yea, not only the privilege, but the duty. Such is

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righteous judgment. But the thing that the Lord was opposed to was for people that had a beam in their own eyes to try to dig a mote out of their brothers' eyes (Matthew 7:3-5); and Paul, "Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:22. The ungodly judge others to cover up their own ungodly lives. Such only heap greater damnation upon themselves.

Chapter Ten

Again our opponent, in speaking of the great white throne judgment, places it one thousand years after Christ's second coming. It takes a stretch of an imagination beyond my comprehension to reach a conclusion like that. Surely there is no Scripture to lead a person to such a conclusion. Jesus said in Matthew 25:31-46—"When the Son of man shall come in his glory [not a thousand years after], and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations [not just the wicked, as Mr. McConkey would have you believe]; and he shall separate them one from another, as a shepherd divided his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left . . . And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." That does not sound like two separate judgments a thousand years apart. There is not a single Scripture that I have been able to find that hints of a separate judgment for the righteous and the wicked. Neither is there any Scripture that justifies the belief that there will be two physical resurrections. The statement which Paul made in 1 Thessalonians 4:16, 17—"The dead in Christ shall rise first," has no reference to two resurrections. The only thought was that the dead saints would not be left behind by those that were living when Jesus comes. All the dead are to arise at once (John 5:28, 29). All the righteous (those that are changed in the twinkling of an eye,

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1 Corinthians 15:51, 52, and those that are resurrected) will be caught up to meet the Lord in the air; and so shall we ever be with the Lord.

In my effort to refute Mr. McConkey's book, I can say with all sincerity that I believe I feel like Paul did regarding his kindred: "My heart's desire and prayer to God for these Millennial teachers is, that they may be saved from this deception, for I bear them record that they have a zeal of God; but not according to knowledge (the truth)." Up to this time I have been trying to expose the false statements and misplacements of the Scriptures by our opponent—those which he assumes has to do with Christ's kingdom and reign on earth after his second advent. Now we feel that we should give you the truth regarding Christ's kingdom and reign here and now.

(Daniel 2:31—44). Daniel tells and interprets Nebuchadnezzar's dream. He said, "Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." In Daniel's interpretation, he said to the king: "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron. . . . And in

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the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

These four kingdoms were the Babylonian, the Medo-Persian, the Grecian, and the Roman. The fourth had rule over all the earth, when the little Stone (Jesus) was cut out and began to roll; and it is destined (thank God) to fill the whole earth. In the days of these kingdoms shall the God of heaven set up a kingdom. Four things are necessary for the establishing of a kingdom: a king, a realm, subjects, and a law to govern the subjects.

First, a **King**. “For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder.” As has been shown, this Child referred to by the prophet was Jesus, the Christ. “Of the increase of His government and peace there shall be no end. Upon the throne of David and upon his kingdom to order it, and to establish it, with judgment, and with justice from henceforth even forever.” Notice the child was to order the throne and kingdom of David. The government was to be upon his shoulder. David was king over literal Israel, the literal seed of Abraham, which was typical of spiritual Israel (Romans 2:28, 29).

“Pilate said, Art thou a king then? Jesus answered, Thou sayest that I am a king, To this end was I born, and for this cause came I into the world.” (John 18:16). Here we have Jesus’ own statement that He was (not, would be) a king.

Second, a **Territory**. The field (or territory) is the world.

Third, **Subjects**. The good seed are the children of the kingdom (Matthew 13:38).

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Fourth, a **Law**. “If ye fulfill the royal law according to the scriptures, Thou shalt love thy neighbor as thyself, ye do well.” (James 2:8).

Here we have all the elements required to perfect the Kingdom, nineteen hundred years ago, according to the scriptures. Now, how did it work? It was said of the saints and apostles, “And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen” (Mark 16:20). It is recorded that the disciples were sent forth on various occasions by the Holy Ghost, and at other times they are restrained from going (Acts 8:26; 10:9-33; 13:1-4; 16:6-10). He set them in the body as it pleased him (1 Cor. 12:11,18, 28). The government was surely upon the Lord's shoulder back there; and as the Lord is the same yesterday, today, and forever; all that is needed now to convince the honest searcher after truth, that His kingdom is in full operation today, is men and women who are yielded to His will, and who are subject to the leadings of the Holy Spirit; and we truly thank God that He has a few here and there who are subject to their King. The Kingdom was in operation in Paul's time. Colossians 1:12, 13—“Which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” (Hath is past tense.) Also, the Revelator testifies to the same fact. Revelation 1:5, 6—“And from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth, unto Him that loved us and washed us from our sins in His own precious blood, and hath made us kings and priests [not, will make 2,000 years later] unto God and His Father.” So John and all the saints of his time were reigning kings and priests unto God, and as there has been no change in the plan of salvation; Jesus is the same yesterday, today, and forever; and the testimonies of thousands of

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God's dear children verify this truth; we declare unto you that the Kingdom of God is in full operation today, and will be until he comes again and delivers it up to God the Father (1 Corinthians 15:24). Jesus said that it was the Father's good pleasure to give you the kingdom. The reason more people do not enter into the kingdom here and now is that they are not willing to make the sacrifice and have the "old man crucified." The carnal mind is not subject to the Law of God, neither indeed can be, so they continue to abide in the kingdom of darkness. Jesus said, "Except a man be born again, he cannot see the kingdom of God." That is the reason so many people are an easy prey to this false Millennial heresy, they cannot see the kingdom that is in operation. Again, He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ is the door, and in order to enter through Him, one must repent. That includes the confessing and forsaking of all sin and making wrongs right so far as one is able. We cannot fool God. He knows when we have met the requirements. But many are not willing to enter by the door, so they try to make themselves believe there will be a thousand years of literal reign on earth when they will have another chance—try to climb up some other way. Because people do not receive the love of the truth, but have pleasure in unrighteousness; God will send them strong delusions that they may believe a lie. (2 Thess. 2:10, 11). There is no one that can keep you out of the kingdom if you desire it above carnal pleasures. Again Jesus said, "The kingdom of God cometh not with observation [outward show]. Neither shall they say, Lo here or lo there; for, behold, the kingdom of God is within you" Luke 17:20, 21. And again Jesus said, "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." John 14:23. When the King (Jesus) is enthroned in our heart, we are subjects of the kingdom. We must be subject to

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Him before He will come in. He will not impose Himself on anyone, but will let us have our way until the final settlement. Literal Israel said, “Give us a king like other nations.” These Millennial advocates want something they can see and enjoy with their natural eyes and carnal hearts. The disciples, before they had received the Holy Ghost, were looking for a temporal kingdom (Acts 1:6); but they received something so much better when they received the King on the throne of their hearts, that they were never heard asking or looking for a temporal kingdom any more. After Paul had been translated into the kingdom, he said, “The kingdom of God is not meat and drink [carnal pleasures], but righteousness, and peace, and joy in the Holy Ghost.” (Rom. 14:17). Only righteous people are in it, those who have the peace of God shed abroad in their hearts by the Holy Ghost, who love their neighbor as themselves. After we have a foretaste of the glories of the Kingdom, we can sing from the heart:

“Tis a kingdom of peace, it is reigning within,
It shall ever increase in my soul;
We possess it right here when He saves from all sin,
And twill last while the ages shall roll.”

Then we can proclaim as Isaiah 12—“In that day [the gospel day] thou [we] shalt say, O Lord, I will praise thee: Though thou wast angry with me, thine anger is turned away and thou comfortest me. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye [we] draw water out of the wells of salvation; and in that day [this day] shall ye [we] say, Praise the Lord.” It seems that some people are so afraid of being called a

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“Holy Roller” or “Wild Fire Holiness” that they are afraid to say, Praise the Lord. Let us awake and not be afraid to let the Spirit have His way in our every thought. Yes, cry out and shout thou inhabitants of Zion (the church) for great is the Holy One (Jesus) in the midst of thee. The matchless blessings we obtain by being subjects of the kingdom here is only a foretaste of the glories we shall possess hereafter; for, remember, this is an everlasting kingdom, and we have an abundant entrance into it by adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Peter 1:5-7).

Chapter Eleven

The Reign of The Saints on Earth

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast [past tense] made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:9, 10). To reign as kings and priests signifies having supreme authority over the thing we are reigning over. The devil reigned as the prince of the power of the world until Jesus came; but He said, John 12:31, 32—“Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” After His resurrection, Jesus said, “All power is given unto me in heaven and in earth” Matt; 28:18. And in Luke 10:18, 19, He said unto the disciples who had obeyed His command, “I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” Thank God, all power is backing God’s believing children today. Romans 5:17—“For if by one man’s offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ.” The trouble with the world today is that the greater part of the professed followers of the Lord

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have only the name Christian, and are not reigning over sin; therefore the world is confused and the people become an easy prey to the false idea of some future reign here on earth. They see such scriptures as has been quoted in this chapter and many others that speak of a reign on earth; and as they see comparatively so few of the professed followers of the Lord who are living different from the worldly element about them, they decide there must be another reign in this world in some future age. Jesus said, "I am come that they might have life and that they might have it more abundantly." John 10:10. The reason people do not reign over sin is that they stop short of the more abundant life, or grace. "Therefore being justified by faith, we have peace with God" (That is good; but if we stop there, we shall be weighed in the balances and found wanting later on.) "through our Lord Jesus Christ, by whom also we have access by faith into this grace [sanctifying grace, or standing grace] wherein we stand; and rejoice in the hope of the glory of God." Romans 5:1, 2. There isn't much glory manifested in the lives of the majority of professed people of God today. In fact, the majority go with a long face, murmuring, and limiting God's power, like Israel of old, Psa. 87:41. Such never reign with Christ here, neither will they hereafter. When we speak of the higher life, which Jesus prayed for in John 17:17-21, many say, "I don't believe in a second work." Since this salvation is only for believers, they never attain to the Bible standard. It does not matter so much what we call this higher life; second grace or benefit, as in 2 Corinthians 3:15, abundance of grace as in Romans 5:7, perfect love as in 1 John 4:16, 17, or sanctification as in John 17:17 and 1 Thess. 4:3. The fact is, those that hunger and thirst after righteousness shall be filled with righteousness, or made holy. Those who want to continue living for self will continue to make excuses for selfishness, but they will not stand in the day of judgment. It will be an awful disappointment for those that come

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before the bar of God in the last great day when Jesus delivers up the kingdom to God, the Father (1 Cor. 15:24). They may say, "I thought you were going to set up a kingdom"; but they will hear Him say, "Depart, I know you not." It will be too late then to get into it. (Matt. 25:10). So I warn you, dear professed child of God, if you are expecting another age to reign with Christ on this earth, awake before too late. If you are not reigning with Him here and now, you should open your heart's door and invite Him in to sit on the throne of your heart that you may have the power which Jesus promised in Acts 1:8. If you present your body a living sacrifice as commanded in Rom. 12:1, then you can have the power to witness for Him, and truly live the life He demands. Reign over sin. In the second chapter of Isaiah is a beautiful picture of what God intends His children to enjoy in this gospel day, or the day of salvation (2 Corinthians 6:2). The time that Jesus was to save His people from their sins (Matthew 1:21), and take away the sin of the world (John 1:29), thereby destroying the inward foe and making it possible for us to reign triumphantly over all sin, thank God. "And it shall come to pass in the last days (the gospel days, Hebrews 1:2) that the mountain of the Lord's house the church of the first born, Mount Zion (Hebrews 12:22, 23) shall be established in the top of the mountains [large denominations], and shall be exalted above the hills [small sects] and all nations shall flow into it." This does not mean all of each nation, but some of all nations. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This signifies that there will be many who, though they have not the talents of preaching or teaching, are helpers. They are busy inviting their neighbors; or like a brother I knew, who used his car to haul the aged and infirm to the place of

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worship. “And He shall judge among the nations, and rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks” (those that adhere to the rebuke will lay aside their carnal weapons, 2 Corinthians 10:40). “Nation shall not lift up sword against nation, neither shall they learn war anymore.” Those that love and obey the Lord, and especially those that love their neighbor as themselves, will certainly not lift up sword against him, but will rather do well for evil. The time will never come while this world exists that there will not be wicked men who will fight and war, but when the “old man” is crucified, the carnal fight is gone. The eleventh chapter of Isaiah brings forth the same thought. Note the first verse—“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.” Speaking of the first advent of the Just One (Jesus) the sixth verse says, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatlings together; and a little child shall lead them.” The nature of the wolf is to destroy the lamb. The same is true of the leopard toward the kid, also the calf by the young lion; but when they are tamed, or their nature changed, a little child can lead them. So with man in his natural state; he is not to be trusted very far. Paul said, “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be” Romans 8:7. Therefore it is in the plan of salvation that the nature of man should be changed (2 Peter 1:4) by crucifying the “old man,” putting him off and putting on the “new man.” Colossians 3:8-10. When that is done, the old, the young, the feeble, and the illiterate will be safe in our care, or under our dictations. They shall not and will not “hurt or destroy in all my holy mount” (the church). They do not get angry and do ugly things that they should not and afterward wish they had not; but, like Paul

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(1 Corinthians 9:27), keep their body under subjection. Truly they reign over sin and Satan.

I am glad with all my heart that there are yet some who can say with Paul in Colossians 1:13, 14—“Who hath [past tense] delivered us out of the kingdom of darkness [the devil’s kingdom] and hath translated us [already] into the kingdom of his dear Son.” Bless His name! And like John, they can say, “Unto Him that loved us and washed us from our sins in his own blood, and hath [not, will some time in a Millennial reign] made us kings and priests unto God, and we shall [here and now] reign on the earth.” Revelation 1:5, 6; 5:10.

We believe in the eternal security of those who are fully saved, if they abide in Him (John 15:4, 5); not like a certain pamphlet by John R. Gilpin reads—secure regardless of how much one sins. Shame on such ungodly teachings. “He that committeth sin is of the devil.” 1 John 3:8. Mr. Gilpin seems to think that because one has believed in Christ he can go on sinning and be secure. There is no place the devil would rather have a man than in such a deception—a sinning Christian, if such could be so. There is no place the devil can use a sinner so successfully as in a church (so-called). He cannot get into the church that Jesus built; because if one gets in it, he must go through Christ, the door, and in so doing he is saved from sin. Any kind of a sinner can get into a church that men build. All he needs to do is to agree with them on the doctrine, and pay well, and he can stay there and commit all the sin he wants to. Since he has not had the “want to” taken out of his heart, he is sure to practice what he preaches—sin daily in thought, word, and deed. I am glad that those who get into God’s church, have the “want to” taken out. Thousands of people profess salvation who do not love the truth. Paul said of such—“And God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe

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not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:11, 12). James 2:17 says, “Faith, if it hath not works is dead, being alone.” That is, if we do not prove our faith, it is null and void. Verse 19—“Thou believest that there is one God; thou doest well; the devils also believe, and tremble.” We might have faith to remove mountains, yet if we do not love the truth, it will profit us nothing (1 Cor. 13:2).

I pray God to open blinded eyes that honest souls may not be deceived. Here and now is the only time we will have to reign with Christ in this world. If we do not reign with Him here, we will never reign with Him hereafter. Take warning, my friends.

