

"God be merciful unto [thee], and bless [thee]; and cause His face to shine upon [thee]; that [His] way may be known upon earth, [His] saving health among all nations." (Ps. 67:1, 2)

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# THE ELEVENTH-HOUR CALL

Radio Message No. 1

## THE PARABLE OF THE HOUSEHOLDER OF MATTHEW 20



## THE PARABLE OF THE HOUSEHOLDER OF MATTHEW 20

By way of introduction to this radio program entitled "The Eleventh-Hour Call," we wish to present to you our scriptural reasons for thus entitling our series of broadcasts.

Of course, the term "Eleventh Hour" conveys the idea of the nearness of the end of time, this idea being confirmed by Bible prophecy, but the fact that a "call" is made in connection with the "Eleventh Hour," implies much more than the mere fact that time is short.

Our scriptural basis for the name of our radio program lies in one of the many parables which came from the lips of Jesus Christ while He lived among men. Jesus often spoke in parables; in fact, Matthew says in the 13th chapter of his gospel, in verses 34, 35:

"All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world."

In commenting on the fact that Jesus spoke



in parables, a well-known Christian author has said,

"In the earlier part of His ministry, Christ had spoken to the people in words so plain that all His hearers might have grasped truths which would make them wise unto salvation. But in many hearts the truth had taken no root, and it had been quickly caught away. 'Therefore speak I to them in parables,' He said; 'because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.'

"Again, Christ had truths to present which the people were unprepared to accept, or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more."

This comment is taken from the book entitled Christ's Object Lessons, pages 19 and 20.

So the parables were used by our Lord as a most effective means to reach the sinful generation of His day. But they were not alone for people who lived 2,000 years ago. To us, another sinful generation, Christ speaks through those same parables.

If your Bible is close at hand, turn with me to the parable Jesus gave in the 20th chapter of Matthew. We will read the first 9 verses.

"For the Kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the elev-

enth hour, they received every man a penny."

In this parable Jesus speaks of the Householder Who went to the marketplace in search of laborers that He might send them forth to work in His vineyard. You will notice that He had to make several calls throughout the day in order to get the job finished by the day's end. When the task was completed, He gave every laborer the same wage, a penny.

Now let us consider the verses in detail, beginning with verse one:

"For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

In other words, the Kingdom of Heaven, God's Church, is like unto this story that we have just read in Matthew 20. God is here illustrating the work of His Church and the results.

The Householder is evidently Christ, who has made various calls for laborers to go to work for Him in His vineyard. This vineyard of the Lord's must be the world. To His people the Lord has always said, "Go ye into My vineyard. It needs to be cultivated, it needs to be watered, a great harvest of souls must be gathered from it." Brothers and Sisters, today

Christ is making another call to His well-informed people saying, "Even though the day is almost gone, I still need more laborers to go to work in My vineyard, that the work may be done by the end of the day." Now verse 2:

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard."

Christ, the Householder, you see, made an agreement with the first laborers for a penny a day. In verse 4, we find Him saying that He would give the ones hired next whatsoever was right. However, at the end of the day He gave to all equal pay. So it matters not whether you have been called late or early in life; if you have faithfully labored for Christ in His vineyard after you have been called, you will receive the same final reward, the penny which represents eternal life.

Now back to our parable. We left off with verse 3, which says,

"And he went out about the third hour, and saw others standing idle in the market place."

This is the second call made by Christ, but you will remember that he made a total of 5 calls in this parable, the first being early in the morning. Early in the morning to us in America would be about 6:00 A.M., but the



old Jewish method of designating time was different. You see, they called sun-up 12 o'clock, then 1 o'clock would be one hour after sunrise, and 2, 3, or 4 o'clock, etc., would be that many hours after the day began. Then for Christ to speak of the 3rd, 6th, 9th and 11th hours, He is speaking of that number of hours after sunrise. Therefore, the 3rd hour by old Jewish time would be about 9:00 A.M. by our time.

This though is a parabolical day, not an actual one, and covers many hundreds of years. In order to determine when this long day began, we must consider that which begins an actual day. Is not the beginning and ending of any day determined by the rising and setting of the sun, the natural light of this world? Certainly it is. David said in Psalm 119:105:

"Thy Word is a lamp unto my feet, and a light unto my path."

Therefore, the rise of the Bible, the spiritual light of the world, began the day in this parable.

For this reason, the parabolical day began in the days of Moses, for it was then that the Bible, the light of the world, was begun to be written by Moses. From that time forward It began to shine to mankind, and to exert It's saving influence wherever It's rays penetrated.

It was then that the first call for laborers was made by Christ the Householder. These first laborers called were the children of Israel.

But the children of Israel were poor laborers in the Lord's vineyard. Instead of presenting God's way of life to the heathen about them, they fraternized with the enemy, so to speak, and absorbed the fallacies and ways of heathenism. And when God sent His only son Jesus, they crucified Him, and thus could no longer be those through whom the light of the gospel was to shine. This failure of the first laborers necessitated a hiring of another group of laborers, and this the Lord did at the 3rd hour. You will remember we read in verse 3 that:

"...He went out about the third hour, and saw others standing idle in the marketplace."

Also verse 4:

"And said unto them;"--said to these others --"Go ye also into the vineyard..."

So another group was called to work in the vineyard of the Lord. Who were these new laborers? After the rejection of the Jews or Israelites as a nation, who were the next laborers to respond to the call, "Go ye also into the vineyard"? They were the early Christians. So it was the early Christian or Apostolic church that responded to God's call for other laborers.

You will notice though, that these calls are made to those standing idle in the marketplace. In this parable, what does the marketplace represent? Since it is clear that the vineyard represented the world, that the Householder represented the Lord, and that the laborers represented God's people who are called to labor in behalf of the souls of men in the world, and these laborers are found in God's church, therefore the marketplace must be a symbol of God's church in which is found those whom God can use as laborers for Him in His vineyard.

Now for verse 5.

"Again he went out about the sixth and ninth hour, and did likewise."

The fact that the Householder, the Lord, made another call for laborers to go to work in His vineyard proves in itself that the early Christians, the laborers called at the third hour did not complete the work in His vineyard. This was not necessarily because of any fault of their own. They were severely handicapped by opposition and persecution; by the death of the Apostles and early Christians; also by Paganism's successful intrusion upon the church.

Naturally, this question would now arise: Who were the laborers called at the sixth hour? To arrive at the answer we must consider the first two calls: that of the Israelites and that of

the early Christians. With each of these calls a separate and distinct message accompanied it. And the message that was brought by Moses was the present Truth of his day and meant salvation to the people of that generation. Likewise the message brought by Christ and the Apostles contained truths that were the present Truth to that generation and meant either the salvation or rejection of the church of that time and on. Therefore, in order for the Lord to be consistent, the laborers called at the sixth hour must also have carried a message that was new and distinct. The only message that fits these qualifications is that brought by William Miller, the truth of the 2300-day prophecy of Daniel 8, the cleansing of the sanctuary in the year 1844. Thus these laborers called at the sixth hour would be those of the Millerite movement.

But one might ask: How do you know that the other reformers such as Luther, Wesley, and Campbell, and the churches that they founded were not those called at the sixth hour? Let us consider what each of these God-sent reformers taught. Martin Luther taught that the just shall live by faith. This doctrine was not new. It had been taught by Christ; it was believed and practiced by Abraham. By these facts we clearly see that the foundation of Luther's message was merely a restoration of an old truth that had been lost sight of and forgotten. And the message brought by Wesley--grace free



to all-- was taught by Christ Himself; In fact He launched the world into the period of grace --the Christian dispensation. The message taught by Campbell was baptism by immersion. It, too, was the reviving of a truth taught previously by John the Baptist, Christ and the Apostles.

Thus we can see that it can be only the Millerites who were called at the sixth hour as laborers in the Lord's vineyard. The fact that the householder had to make another call, that of the 9th hour, shows that the Millerite movement, the laborers called at the sixth hour also failed in completing the work in the Lord's vineyard. Therefore, God had to make another call and that call was made in 1844 to the bearers of the Three Angels' Messages of Revelation 14 which together with other prophecies brought to light new truths pertaining to the Judgment. (The meaning of the term "Judgment" will be explained in a future broadcast.)

You will notice that so far in this parable there have been three hours separating each call. Thus each movement was assigned three parabolical hours. Likewise with the ninth-hour movement. It is to take up the remaining three hours to sunset, the end of the day, thus showing that it is the last movement. Therefore, the ninth-hour movement must correspond with the Laodicean church--the last church

mentioned in Revelation chapters 1 to 3. Laodicea, the last of the seven churches, consequently is the Biblical title of the last movement, the ninth-hour movement in the parable of Matthew 20. The interpretation of the word "laodicea" from the Greek means "people declaring judgment." And it is the message taught by the laborers of the ninth hour that is brought out in the first angel's message found in Revelation 14:6, 7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Now back to Matthew 20:6, 7.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

The Lord is here making another call within the 3 hours of parabolical time allotted to

the judgment-declaring workers. This indicates that the Eleventh-Hour message is connected with and added to the 1844 movement.

Thus it becomes clear that there are two phases of the ninth-hour movement just as there are two phases of the Judgment message. The first phase is that of the judgment of the dead which was brought in 1844 by the ninth-hour laborers. The second phase of the Judgment is that of the judgment of the living, a new revelation of Truth distinct from the ninth-hour message, yet an addition to it.

In Amos 3:7 we read: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

These messages that accompanied each call prior to their revelation to mankind were secrets of the Lord. And according to this statement by Amos, the messages were revealed to His servants, the prophets.

Since the message that accompanied the first call came through a prophet--Moses; and the message of the second call came through Christ; and the message of the sixth hour came through a messenger of the Lord, and the ninth hour likewise, so also the message of the eleventh hour must come through a messenger of the Lord, a prophet.

Who is the last prophet that is to come to the church? We find the answer in Malachi 4:5:

"Behold, I will send you Elijah the prophet" When? "before the coming of the great and dreadful day of the Lord."

You will notice that this prophet comes just prior to the great and dreadful day of the Lord. It is not Elijah in person, but it is somebody coming in the spirit and power of Elijah, even as John the Baptist came in the spirit and power of Elijah, and was a forerunner of Christ's first advent. This prophet, however, comes just before the great and dreadful day of the Lord and is called a messenger in the third chapter of Malachi. Let us read Malachi 3:1-4:

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple," or, in other words, He shall suddenly come to His church; "even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Then just prior to the second coming of Christ He sends His messenger, anti-typical Elijah, to prepare the way for Him.

For what purpose does the Lord suddenly come to His church at this time? Let us care-



fully notice verses 2 and 3:

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi" (which in the days of ancient Israel were the leadership or ministry of their day. Today, the modern Levites would be the present-day ministry of God's church). "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

How are gold and silver purged?--They are heated until the worthless material or dross rises to the top. Then a ladle is used to scoop it off and it is discarded. So it is in this time when the Lord visits His temple. He comes in judgment to purify His church which results in the discarding of the worthless material in the church as well as among the ministry. This is not a visible appearing of the Lord; it is a coming of the Lord in judgment.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

We just read verse 4, and you will notice that it said: "Then shall the offering of Judah

and Jerusalem be pleasant unto the Lord." When?--After the worthless material has been taken from the church.

This, then, is the fulfilment of the statement made in 1 Peter 4:17:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

This judgment which begins at the house of God is the same as the purging of God's temple in Malachi the 3rd chapter, and it is prophesied yet again in Revelation chapter 3 as being fulfilled in the Laodicean church.

Let us turn to Revelation 3 and read verses 14 to 16:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ is here addressing the last of the seven churches. And He says to this judgment-declaring people: "I know thy works, that thou art neither cold nor hot [lukewarm]: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

In other words, God is to do for the Lao-

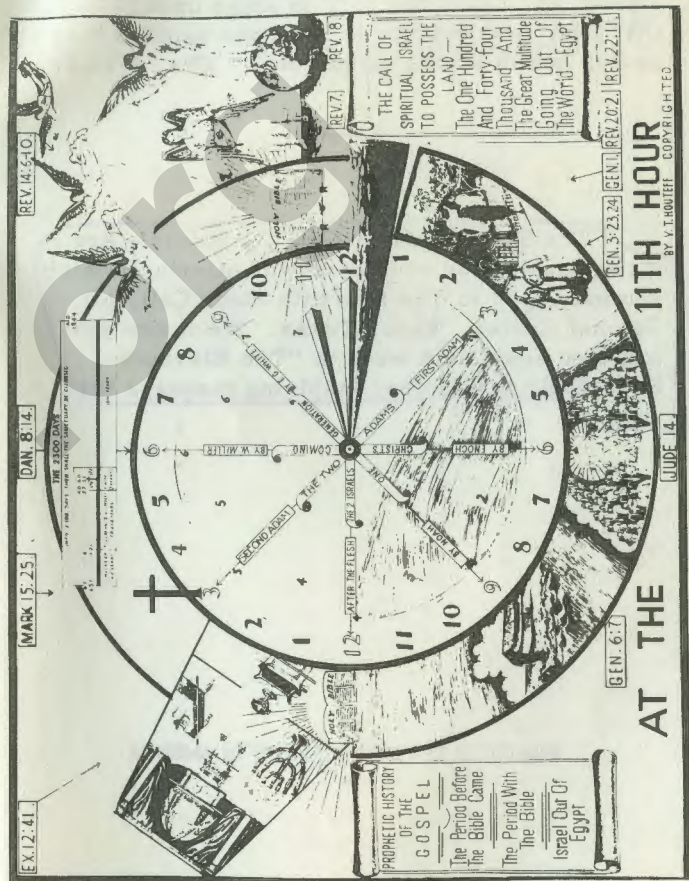
dicean church what He is to do for His temple. He is to spue the hypocrites from the church just as He purges the worthless material from the gold and silver.

This event--the separation of the two classes of people in the church is the beginning of the Judgment of the Living. The truth of this phase of the Judgment is the message of the eleventh hour.

At the time these eleventh-hour laborers go to work the ministry of the Lord's church will all be a righteous people and through them will be completed the work in the Lord's vineyard by the end of this parabolic day.

Today, Christ is calling for the workers to get ready to go out at the eleventh hour to finish the work. In Matthew 20, verse 16, the last part, Christ says, "...many be called, but few chosen." As this call goes out you must make a decision. Will you respond and be one of the chosen from the many called? This series of "Eleventh-Hour Call" broadcasts is designed to reveal to you your opportunity to respond to Christ's call to you.

In our next broadcast, we shall explain why the Church must be purified, the spectacular work that is to follow her purification, and the grand results of that work.

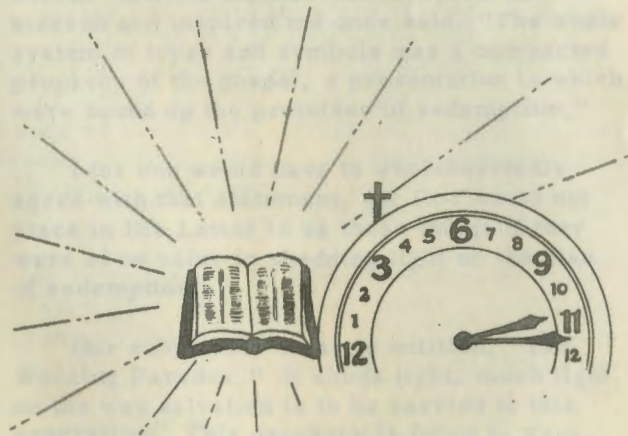




# THE ELEVENTH-HOUR CALL

Radio Message No. 2

## THE WARNING PARADOX



## THE WARNING PARADOX

Today we are going to discuss one of the symbolic prophecies found in the Bible. Many prophecies of the Bible are clothed in symbols, but that does not mean that they cannot be understood. All one needs to do is to establish from the Scriptures what each symbol represents, and in this way he will be able to unlock the truth of the prophecy.

A correct understanding of the symbolic prophecies is vitally important to you and me. Therefore, they should not and can not be ignored. A Bible teacher whose works have blessed and inspired me once said, "The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."

I for one would have to wholeheartedly agree with that statement, for God would not place in His Letter to us these things if they were of no value in shedding light on the plan of redemption.

Our subject for today is entitled, "The Warning Paradox." It sheds light, much light, on the way salvation is to be carried to this generation. This prophecy is found in Zech-



ariah, chapter 6, verses 1 to 8.

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my Lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted My Spirit in the north country."

In this prophecy we find several symbols mentioned. First, Zechariah saw two brass mountains. Then he saw four chariots emerging from between these mountains. The first chariot was pulled by red horses; the second chariot by black horses; the third by white

horses; and the fourth chariot was pulled by two kinds of horses: grisled and bay.

We are primarily concerned with the last of these four chariots because here are two teams of horses hitched to the same chariot, one team pulling in one direction, toward the south country, and the other team pulling in another direction, thus creating the paradox of the prophecy. In order for us to correctly understand the significance of this phase of the prophecy we must first understand the meaning of the other three chariots and also of the two brass mountains.

Let us first consider the two brass mountains. Because it is not natural for mountains to be composed of brass, it therefore becomes obvious that these are not actual mountains, but symbols of something else. Now the question: What does a mountain as a symbol represent in the Bible? We find the answer to our question in several places, one being Isaiah 56, verse 7:

"Even them will I bring to My holy mountain, and make them joyful in My house of prayer...."

What is God's house of prayer? It is His church. God is here illustrating His church, His house of prayer, by a holy mountain.

Also in Isaiah, the 66th chapter and verse 20, we find the symbol of the mountain used again. Here we read that God's people shall "bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem..." Or, to God's holy mountain--His church--also sometimes termed Jerusalem, as in this case.

Then Isaiah goes on to say that they were brought to the holy mountain Jerusalem "as the children of Israel bring an offering in a clean vessel into the house of the Lord." So the Lord's church is symbolized by a holy mountain in this verse. This same fact is also brought out in Joel 3:17 and Zechariah 8:3, which we will not now take the time to read. But I do want to read Micah, chapter 4, verse 1.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

Here Micah tells us that down in the last days, God is to exalt His church, His mountain, above all other mountains--all other churches--and it is then that people will flow unto His church. It is clear, therefore, that according to the Bible, a mountain when used

as a symbol represents a church.

Now back to the brass mountains of Zechariah, the sixth chapter. Their composition should not be overlooked. They are mountains of brass. By this we can see that they represent a church made up of people who are as strong and firm as mountains of brass--a people with no hypocrites among them.

So here we have represented two of God's pure churches. But does God have two churches at the same time?--No, He does not. And this fact combined with the fact that Zechariah saw two brass mountains in this prophecy is in itself conclusive evidence that they represent His church in a pure condition at two different periods of time.

Now, when in past history did God have a pure church?--It was in the days of the Apostles--the early Christian or Apostolic church, which was so pure that there was no dissension among the believers. They were all of one accord, bound together by the Spirit of Truth. It was a church whose spiritual condition was such that God could pour out upon it His Holy Spirit. Also, the early Christian or Apostolic church was so pure that as a result of lying and withholding from the Lord that which was His, Ananias and his wife Sapphira immediately fell lifeless to the ground. A record of this incident is found in Acts 5:1-11.



However, the early Christian church did not long remain in that pure condition due to the infiltration of paganism, at which time the church began to wane. Paul prophesied in 2 Thessalonians 2:1-3 that the church would experience a falling away. When this came about, the church found herself in the period represented by the valley that lies between these two brass mountains in Zechariah's prophecy. The valley, therefore, represents the period after the decline when the church was no longer pure.

And the fact that Zechariah saw a second brass mountain is proof positive that God is yet to have on this earth a church equally as pure as the one that existed on the day of Pentecost. Christians of today have no reason to be pessimistic concerning the future with this happy prospect in their view, but we do need to know how the church will become pure.

Since the days of the Apostles, has God had a church so pure that a person would immediately fall lifeless to the ground if he told a lie or withheld from God that which belongs to Him? Certainly not. And we are all painfully aware that God's church today is not a pure church, because existing in it are both wheat and tares, righteous and hypocrites.

We have just established the fact that the first brass mountain represents the early

Christian or Apostolic church--a pure church. And the second brass mountain is God's church, not of today, but His church of tomorrow--a pure church. To this second brass mountain--God's holy mountain--all the righteous of the last days will be gathered.

Next we shall consider the four chariots of this prophecy: What do they represent? That was also Zechariah's question, for he, too, wanted to know what the four chariots symbolized. Let us read first his question in verse 4, and then the answer he received, recorded in verse 5:

"Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth."

You will notice, then, that the prophet was told that the four chariots are the four spirits of Heaven, which go forth from standing before the Lord of all the earth. What is the Spirit?--John tells us in 1 John 5, verse 6, that the Spirit is Truth. And you know that the Truth is carried to and fro in the world by God's church. So here is represented God's church at work in four different periods of time, carrying a message from the Lord by the Spirit that leads into all Truth.

Proceeding on in the prophecy, let us consider next the four chariots themselves and the teams of horses which were pulling them. The first chariot was pulled by red horses. Red, you know, represents bloodshed or martyrdom. Therefore, these horses represent those early Christians who were martyred for their faith, who were thus cut off before their time, who were literally stopped dead in their tracks. That is why Zechariah could not tell us where they went. They were killed before their work was finished.

The second chariot was pulled by black horses. And black, you know, represents bondage and captivity. This illustration perfectly represents God's church when she was held in religious bondage from 538 to 1798 A. D., the notorious period in Christian history sometimes referred to as the Dark Ages.

The third chariot was pulled by white horses. White being the opposite of black, and black representing bondage and captivity, white then would represent a period of religious freedom. It follows logically, therefore, that the third chariot represents God's church in the Protestant period, the era of religious freedom.

Now for the most important phase of this entire prophecy: that of the fourth chariot-- the chariot that was hitched to a double team of horses, each team pulling in a different direc-

tion. This chariot was the last that Zechariah saw. Therefore, it must represent the last church in the Protestant period in which there are commingled both faithful and hypocrites. It is God's church of today. We who make up this last church, being of two classes, are appropriately represented by the fourth chariot and its two teams of horses. Now I ask you this question: Can a righteous man and an unrighteous man be agreed?--Indeed they cannot. And in Amos, chapter 3, verse 3, we are asked: "Can two walk together, except they be agreed?" Again the answer is, No. So these two teams of horses represent two classes in the church who do not agree, who cannot pull together. Thus you have pictured the very controversy that is now going on in God's church.

Zechariah stated that the grisled horses were going toward the south country. South of Palestine, the place at which this vision was given, was, and still is, Egypt. And ever since the departure of the ancient Israelites out of Egypt under the leadership of Moses, the unrighteous among God's people have sought after the "fleshpots of Egypt," so to speak. This they have done by choosing the path of worldliness, and by resisting the present Truth messages God has sent to them.

But the bay horses, the honest in heart of the church, are endeavoring to do God's bidding by seeking to carry His Truth through the earth.



Notice, however, that according to the prophecy, they are not now going to and fro through the earth. They are only seeking to go. The reason they can not accomplish that which they wish to do at present, is that the unrighteous in the church are holding them back by pulling in the direction of the world and by failing to progress with advancing Truth. You will remember, however, that Zechariah told us that the righteous eventually succeed in their world-wide endeavor. This fact reveals that the unrighteous in God's church, those represented by the grised horses, will be cut off, and no longer constitute a hindrance to the faithful, those who will be left, for they are the ones responsible for creating the state of confusion and controversy, the utter division in purpose and actions that prevails throughout the church.

This cutting off of the grised horses is the beginning of the judgment of the living which Peter says must begin at the house of God. (1 Peter 4:17.)

Now this important question presents itself: How does God cut off the grised horses? What is the event that separates the two classes of people in His Church? We find our answer in Isaiah, chapter 66, verses 15 to 20:

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke

with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

This coming of the Lord is not the second coming of Christ when He visibly returns in the clouds of heaven. Indeed it is not. This is the Lord's coming to His church in judgment at which time He will slay many--that is, all the hypocrites. This same coming is spoken of in Malachi, chapter 3, which says that the Lord will suddenly come to His temple--His church--to purge, to refine as gold and silver, that His people might offer unto the Lord an offering in righteousness. So then, this coming of the Lord to His church in judgment is for no other purpose than to purify her, that she may be made fit to do her God-appointed work in the earth. Not until the church has been purified can God through men finish quickly the Gospel work and "cut it short in righteousness."

In this connection let us also notice verses 17 and 18:

"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

You will notice that these self-sanctifying

ones are slain because of their abominations-- evil actions and practices--which Isaiah holds as being equivalent to eating pigs and mice. Isaiah could not think of anything worse than the eating of pigs and mice to describe these abominations. For that matter, if any of us who profess to be God's people violate any of His laws, we are classed with those of whom Isaiah is speaking. In fact, our intentions, if evil, would bring the same results. The Lord says in verse 18:

"For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory."

How is it that these nations can see God's glory at this particular time? Our answer is found in verse 19:

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles."

The fact that these escaped ones declare God's glory among the Gentiles after the slaying has taken place is positively indicative that this coming of the Lord is not His second advent, but is His coming in judgment to His

church. For after Christ comes the second time there will be no probationary period in which to evangelize the world. The preaching of the Gospel, the gathering of the saints is all finished when Christ comes again. Now verse 20:

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

This holy mountain, Jerusalem, is easily recognized as being the same as the second brass mountain of Zechariah 6. It is God's church of tomorrow.

Through all of this plain-spoken presentation of Scripture, we can clearly envisage an effective and successful home-and-foreign-mission program. And the absolute necessity for such a program is readily seen from the fact that only 31% of the world's population even professes Christianity although it has been preached for nearly 2,000 years! But still more startling becomes the picture when upon closer examination one cannot fail to observe that a great many of those who do profess Christianity are neither true Christians nor even well-informed Christians.



The most casual glance at these depressing facts causes one to concede that God must have a purified and completely dedicated corps of workers upon whom He can entrust His Spirit, which power they must receive if the Gospel work would ever be completed, and if the flow of true converts into the church would ever materialize in fulfilment of the many promises contained in the Bible, such as this one in Isaiah 2, verses 2 and 3:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 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."

Were it not for this hope, Christians would have ample reason for faint-heartedness. But the Bible is full of promises such as those we just read in Isaiah 2. And it is only through these grand and glorious truths that the sublime plan of God in first purifying His church can be understood.

And now that you have an understanding of these truths, you cannot ignore Christ's plea

to you in Revelation chapter 3, verses 18 to 22:

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

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"God be merciful unto [thee], and bless [thee]; and cause His face to shine upon [thee]; that [His] way may be known upon earth, [His] saving health among all nations." (Ps. 67:1, 2)

to you in Revision Chapter 7, verses 18 to 24



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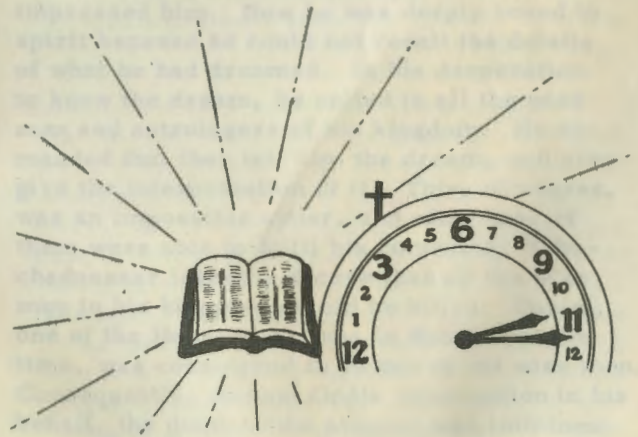
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# THE ELEVENTH-HOUR CALL

Radio Message No. 3

## THE STONE THAT BECOMES A GREAT MOUNTAIN



THE BIRTH-BOOK CALL

Radio Messages No. 3

THE STONE THAT BECOMES  
A GREAT MOUNTAIN

## THE STONE THAT BECOMES A GREAT MOUNTAIN

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Those were the words that greeted Nebuchadnezzar, king of Babylon, as he listened to Daniel's answer to his question, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Some nights earlier this Nebuchadnezzar had dreamed a dream which had profoundly impressed him. Now he was deeply vexed in spirit because he could not recall the details of what he had dreamed. In his desperation to know the dream, he called in all the wise men and astrologers of his kingdom. He demanded that they tell him the dream, and also give the interpretation of it. This, of course, was an impossible order, and when none of them were able to fulfil his command, Nebuchadnezzar issued a decree that all the wise men in his kingdom should be killed. Daniel, one of the Hebrew captives in Babylon at the time, was considered to be one of the wise men. Consequently, without God's intervention in his behalf, the death of the prophet was imminent.



In answer to Daniel's prayer, God gave to him the very dream that the king had seen, along with the interpretation of it. And now as we take up our study of Daniel 2, verses 28 to 45, we there find Daniel standing before the king, saying:

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Notice that the things which Daniel is about to explain to Nebuchadnezzar are things that are to find their climax down here in the latter days. Since the most important aspect in the prophecy has to do with our day and will as a consequence affect us who live today, all would be wise to diligently seek knowledge concerning it.

"Thy dream," Daniel tells Nebuchadnezzar, "and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. 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,..."

Cut out of what, without hands? In verse 45 Daniel disclosed that the stone was cut out of the mountain. Now back to verse 34:

"Thou sawest till that a stone was cut out without hands [cut out of the mountain], 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. This is the dream," said Daniel, "and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Inspiration through Daniel told Nebuchadnezzar that he was the head of gold. In other words, Nebuchadnezzar's kingdom, the kingdom of Babylon, was represented by the head of gold on the great image. But then Daniel goes on to say in verse 39,

"...after thee [or after Babylon] shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

History verifies the exact fulfilment of the events just as Daniel had prophesied. According to the annals of the past, Medo-Persia succeeded the Kingdom of Babylon as the great world power. Therefore Medo-Persia is represented by the breast and arms of silver of the great image.

According to the prophecy, however, another kingdom represented by the belly and thighs of brass was to arise and supersede Medo-Persia. History declares that Grecia was the next power. Grecia, however, was also to lose her place as a world empire, for in his interpretation of the dream, Daniel said in verse 40:

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and

bruise."

This fourth kingdom represented by the legs of the great image was the Roman Empire. The eminent religious historian, Uriah Smith, described her rise to power thus:

"Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time."

To recapitulate, history records that Babylon ruled until 538 B. C. at which time Medo-Persia overthrew her. Medo-Persia continued until 335 B. C. when Grecia overpowered Medo-Persia and began to rule the then-known world. But after the fall of the Grecian empire, Rome came into her own around the year 30 B. C., and she continued to dominate the old world until she was shattered. From her break-up evolved the many



nations of today, represented by the feet of this great image. Daniel described these powers in verse 41 and onward to verse 43:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

Thus Daniel is saying that although the nations of today will be closely associated yet they will not cleave one to another even as iron and clay will not adhere.

Now we are ready to consider the most important verse of this entire prophecy--the 44th verse:

"And in [or during] the days of these kings," (In the days of what kings?--in the days of those kingdoms which are represented by the feet of this great image, in the days of the kingdoms of today) "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 [God's Kingdom] shall break in

pieces and consume all these kingdoms, and it [God's Kingdom] shall stand forever."

This is a clear, direct statement that leaves absolutely no room for misunderstanding. In reading it one immediately observes the fact that the Kingdom of the Lord is not set up after the days of these kings, but is set up in the days of these kings, or while the nations as we know them today are still in existence. Brothers and Sisters, the Kingdom of God is verily at hand.

God's Kingdom breaking the nations to pieces, is symbolized in the dream by the stone striking the image on the feet, for Daniel said to Nebuchadnezzar in verse 45:

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Anyone who reads this passage of Scripture must acknowledge that it plainly declares that God's Kingdom is represented by the stone and that it is to supercede all other nations represented by the feet and toes.

There is, however, more to this prophecy

than just foretelling the rise and fall of nations and the breakup of those nations by God's Kingdom. Another prominent and important although generally ignored aspect of this prophecy has to do with the stone and its origin, the mountain. You will remember that Daniel said the stone was cut out of the mountain without hands and then smote the image upon his feet. In order for us to arrive at the complete truth of the kind of kingdom the stone represents, we must next determine the meaning of the mountain, for the stone was merely a part of it.

This mountain of Daniel 2, out of which the stone is cut, is not a literal mountain, but it, too, is a symbol. And being one of the symbols in this prophecy the correct understanding of it must be just as essential as the correct understanding of any other part of the prophecy.

The prophet Joel speaks of God's church in Joel 3:17 as Zion, God's holy mountain. Isaiah speaks of God's house of prayer, in Isaiah 56:7 as His holy mountain. Micah prophesies of the last days when God's mountain, His house, His church, will be exalted above all other churches and to it shall many people flow. By authority of God's holy prophets then, we are to understand that when a mountain is used as a symbol in prophecy, it represents a church.

Thus far in our study of the prophecy we have seen clearly that this mountain of Daniel 2 symbolizes God's church today and it harbors the nucleus of God's Kingdom, represented by the stone. The added fact that the mountain, God's church, is made up of people brings us face to face with the conclusion that the stone is to be made up of a portion of the very people that are in God's church today. And as the stone is to be cut out of the mountain, we cannot escape the fact that there is to be a work of separation wrought in God's church of today. Thus this part of the prophecy vitally concerns all who profess to be God's people.

What kind of people would God accept as citizens in the Kingdom which He is about to set up? Righteous people, of course. Therefore, from this prophecy we see not only the rise and fall of nations and their final breakup, but we also see foretold the separation of the two classes of people in God's last church-- the faithful from the hypocrites.

Daniel stated that this stone was cut out of the mountain without hands, thereby disclosing a supernatural separation that is to take place in God's church. The fact that this supernatural act is to be performed in God's church of today, makes it transparently clear that God Himself will do the separating and we are the objects He will either choose or reject.



After the stone has been cut from the mountain, it is to smite the image upon his feet and begin to grind it to pieces. And as the stone continues to grind the nations, it grows, filling the whole earth, at which time it is itself symbolized by a great mountain. Stated simply, the stone grew into a much larger church-- Kingdom.

What is it that causes a church to grow? It is the addition of converts. So with this stone which at first represents but the nucleus of God's Kingdom. At that time they are relatively few in number, even as a stone is only a minute part of a mountain. But the church will rapidly increase in numbers as the truly converted join them, until, figuratively speaking, she will constitute a great mountain, filling the whole earth.

At this juncture we should begin to see that the stone does not represent Christ in person coming in the clouds of heaven at His second appearing, for in the first place Christ is not cut out of His church. Furthermore, at Christ's second coming the wicked are destroyed and the righteous, both living and resurrected, meet Him in the air (1 Thess. 4:16, 17). At His coming, then, Christ does just the opposite of what the stone is to do according to Daniel 2, for whereas Christ empties the earth, the stone, God's Kingdom, is to fill the earth.

This brief summary of facts sets forth the premise upon which we base our positive declaration that the stone of Daniel 2 does not represent the second coming of Christ. It represents precisely what Daniel says it does: the Kingdom which God is to set up in the days of the kingdoms of today represented by the feet and toes of the great image.

The stone represents a literal, tangible kingdom made up of territory and a people acknowledging Christ as their Supreme Sovereign. Daniel's saying that the stone smote the image on its feet and broke it to pieces was the same as saying that Christ through His people will break the nations to pieces.

Jeremiah in his chapter 51 and verses 19 to 23, refers to Israel, God's people, as an instrument in the Lord's hand by which He will vindicate His name in the earth. Let us notice what effect it will have upon the nations as we read verses 19 and 20:

"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. 'Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

In these prophetic words God tells His people Israel that they are His battle axe and weap-

ons of war; that it is with them, His people, that He will destroy and break in pieces the nations, the kingdoms of earth. Continuing now with verses 21 to 23:

"And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

These verses make it very plain that we are approaching the time when only God's people are to stand.

In Micah 4, verse 1, the prophet describes the growth of the stone into a mountain in this way:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

It is the flowing of these people into the purified church (which at that time will take the

form of a kingdom), that will cause the stone to become a great mountain and fill the whole earth. Thus is God's mountain, His pure church-kingdom exalted above all other mountains--all other churches and kingdoms. For the nations of earth will recognize that Christ's righteousness is truly the governing element in this group of people. How do I know this to be true? --I know it by these words in verse 2 of Micah the fourth chapter:

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

Isaiah, speaking of the exaltation of God's church or Kingdom in the earth, says this in Isaiah 2:2--"And all nations shall flow unto it"--unto God's holy mountain.

This happy prospect furnished guiding hope and comfort to the individual at this time of turmoil and unrest which everywhere prevails. Lying on the very surface of this study, exposed to the eyes of all, is a great lesson for nations, too.

If we are God's people, we need not fear defeat from any aggressive power. For God's people are not to be vanquished, but they are



to be the victors. Therefore, our greatest concern should not be the fear of world powers. Isaiah instructs us in chapter 8, verses 12 and 13:

"...neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread."

Atheistic and heathen powers today, have the Christian nations engrossed in solving an ever-mounting accumulation of crises as they are called. This fact in itself shows a definite need for a spiritual awakening in Christendom. The prophecy we studied today pictured the truth that when God's people are right with Him, they are on the offensive, and their enemies are utterly incapable of standing before them.

Though the Great Adversary has largely controlled the affairs of the world to his satisfaction, yet a complete reversal in the course of things is about to take place.

Once God has a people who individually and collectively make their chief pursuit that of letting God magnify His majesty and reveal His power and Truth through them, and thus vindicate His name--once He has a people of that category--I tell you the world will see a real spiritual awakening. It will result in a

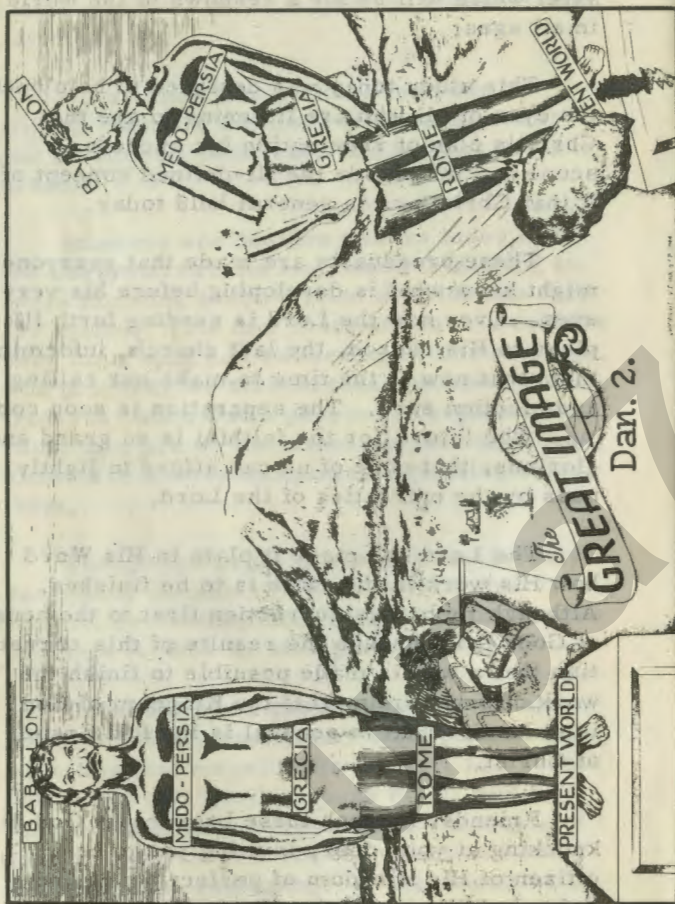
massive but true and enduring revival, a revival which will be for a reknown to the world in all ages.

This study today was designed to help open the eyes of all who are listening to see that Christ's plan of redemption far exceeds in scope and magnitude the ill-defined concept of it that Christians in general hold today.

These broadcasts are made that everyone might know what is developing before his very eyes. Even now the Lord is sending forth His pleas to His church, the last church, informing them that now is the time to make our calling and election sure. The separation is soon coming. The future for the faithful is so grand and glorious, that none of us can afford to lightly pass by the entreaties of the Lord.

The Lord has made it plain in His Word how His work in the earth is to be finished. Although He brings correction first to the house of God, it is through the results of this correction that a way is made possible to finish the work of proclaiming that the Kingdom of God is at hand. That in general is the full Gospel of Christ.

Friends, through these broadcasts God is knocking at your door, inviting you to be a citizen of His Kingdom of perfect peace and safety. Will you accept His invitation?



"God be merciful unto [thee], and bless [thee]; and cause His face to shine upon [thee]; that [His] way may be known upon earth, [His] saving health among all nations." (Ps. 67:1,2)

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