

THE  
Predicted End of the Age  
and Modern Day  
Delusions.

BY  
A. C. GAEBELEIN.

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## I.

The popular and almost universally accepted teaching in Christendom concerning the age in which we live is an unscriptural one. According to this teaching all is now on the road of improvement and the age is to end with a complete triumph of the truth and the acceptance of Christianity by all nations. The testimony of the Scriptures declares the opposite. The Word of God tells us that this age is still an evil age, Satan is not only the prince of power in the air, but the god of this age; therefore the tendencies of the age are evil and the end of it, a complete revolt against God and His Anointed, the rejection of His Word and the denial of the Master who bought them. Our Lord Himself makes known the ending, which this age will have. "As it was in the days of Noe so shall it be when the Son of Man cometh" (Luke xvii.:26). He compares the ending of the first age with the ending of our age, which closes with His visible return as Son of Man from Heaven. It has often been said that humanity has been gradually improving since that first age and that the "uncivilized" conditions then in existence are being made more and more impossible as our age advances. The words of our Lord dispel at once such an idea. According to His Word the conditions which prevailed at the close of that first age will be exactly reproduced at the close of our age. The end of the age

before the deluge was one of unbelief and a complete falling away. This was followed by an unlawful intercourse between supernatural beings, who had not kept their former estate, with the daughters of men, and the result of this were deeds of violence and open lawlessness. The crisis came with the coming in of the seducing evil beings. This is recorded in Genesis vi. The phrase, "*sons of God*," never means in the Old Testament believers but angels, supernatural beings. Fallen angels were then pressing down upon the unbelieving mass of humanity and took possession of them, leading them into defiance of God, lawlessness and on to the great judgment by the flood. Such was the end of the first age, and the present age will end the same. However, the church, the one body, must be first removed from the earth; never can the days of Noah be fully manifested as long as the church is here.\* But the Word concerning the days of Noah is not the only one our Lord spoke, and in which He teaches the end of this age to be evil and corruption. If we turn to the well-known parables in Matthew xiii., in which He teaches the mysteries of the Kingdom of the heavens, we find Him teaching again the end of the age, an end of evil and judgment. We look only briefly at the second parable. The Sower is the Son of Man and He came and brought the good seed. The field is the world. Over night, no sooner had the good seed been sown, an enemy came and overstrewn the field where the good seed had been deposited. The seed the enemy put out looked almost like the wheat; it was a counterfeit. The enemy is the Devil. Then the seed sprung up, first the blade and afterwards the fruit. Our Lord then speaks of the end of the age. The good seed and the tares will grow up together unto the time of the harvest. The harvest will be the end of this age. The wheat will be gathered

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\* See our tract "*Notes on 2 Thessalonians ii.*"

and the tares will be bundled up and consigned to the fire. Now the thought we make prominent is the fact that the evil seed was sown as soon as the Lord had sown the good seed. In the very beginning of the age, which is called the apostolic age, the evil seed was sown and sprung up, and what in the end of the age is full grown, appears in the beginning in germ. The Epistles prove this, for they show not only the evil doctrines and delusions prevalent in the apostolic day, but prophetically speak of the end of the age with its complete apostasy.

Let us prove this from the Word. Paul, in leaving Ephesus, said: "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" (Acts xx.:29,30). Timothy was left in Ephesus. If we turn to the epistles of Paul to Timothy we find that the evil doctrines were in Ephesus after the Apostle's departure. "As I besought thee still to abide in Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Tim. i.:3). Hymnaeus and Philetus erred then concerning the truth, saying that the resurrection is already past (2 Tim. iii.:17). Evil men and seducers, wrote the apostle, shall wax worse and worse, deceiving and being deceived (2 Tim. iii.:13). He exhorted Timothy to stand firm in the midst of the beginning and spreading corruption. "O Timothy, keep that which is committed to thy trust. avoid profane and vain babblings and oppositions of science, falsely so-called" (1 Tim. vi.:20). But these Epistles look also forward to the future and describe the conditions at the end of the age. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv.:1). Read also 2 Tim. iii.:1-5 and iv.:3-4. In Second

Thessalonians, the second chapter we read still more concerning the end. The church is *then* no longer in the earth. The strongest delusion has come, Satan's masterpiece, the personal Antichrist, and all who did not receive the love of the truth will believe the lie.

In the apostolic age one great heresy began which we see full grown in our day. It was known by the name of Gnosticism. Its soul was oriental mysticism and occult philosophical teachings. It promised to purify its followers from the corruption of matter and to raise them into a higher grade of being. God was according to the Gnostics, a divine principle from which other beings emanated. Christ was, according to their belief, such an emanation and not the Son of God. They did not believe in the atonement and the judgment. There were also connected with it mystical things, worship of angels and beings which moved in a "higher circle," a looking into things forbidden, etc. Simon Magus, in the eighth chapter of Acts, was a Gnostic. A full description of the Gnostic teachings would take many pages. They denied the Deity of our Lord and the blood of the atonement. Two Epistles in the New Testament were written through the Holy Spirit in view of the Gnostic teachings, Colossians and First of John. In Colossians the glory of the Head of the Church is the leading thought. The Gnostic denied that. The whole Second chapter in Colossians speaks about their errors and warns against them. It mentions "enticing words" (verse 4), "philosophy, vain deceit, traditions of men" (verse 8); "voluntary humility, worshipping of angels, intruding into those things which he hath not seen" (verse 18); "will worship, humility and neglecting the body" (verse 23). This evil doctrine was present in the apostolic day; it is seen in its full growth ripening for the harvest in our day.

What more could we say of Second Peter and Jude?

There we read of false teachers and teachings, damnable heresies, denying the Master who bought them, going in the way of Cain, Balaam and Korah, etc. That these evil things were beginning in the apostolic times is clearly seen and also that they were to continue not only throughout the entire age, but at the end they would be fully developed, ripe for the harvest. And we will not forget that we speak of professing Christendom.

## II.

And are we not living in the very days and the perilous times predicted in the New Testament, the days which mark and characterize the end of the age? No one who believes and knows the Word, as well as the conditions which confront us these days, can be in doubt about it. The tares are full grown and ready for harvesting. All the predictions, with the exception of the one in the Second chapter of 2 Thessalonians, are fulfilled in our days. There is an ever increasing falling away from the faith and with it an astonishing growth of delusions and delusive teachings, all of which are indicative of the ending of the age. We can but glance at the remarkable state of things which we face in these days.

First of all we would mention several of the great anti-Christian and *satanic* movements, which have sprung into great prominence during the last fifty years, and during this time have seen a most remarkable growth. Spiritualism, or as it is better termed, Spiritism, is one of these. It claims to hold intercourse with departed spirits in various ways, mostly through mediums who claim to become possessed by some outside, supernatural influence and through what they term "control," look into future things, heal dis-

eases, etc. That there is much deception connected with it has often been proven. But to say that it is all trickery would be a serious mistake. What Spiritualism claims is not an impossible thing. The testimony of the Scriptures is altogether on the side of the possibility of asking the dead, demon possessions, familiar spirits and sorceries. Read Ex. xxii:18; Levit. xix:31, xx:6 and 27; Deut. xxviii:9-13; Acts xvi:16; Gal. v:20. The Hebrew word for witch is, a female who speaks in a soft and strange voice. These things have been practiced among all the ancient nations and the professing people of God. Israel in the days of their apostasy practiced them. Its modern revival came during the middle of the 19th century through two sisters and since that time, after strange and undoubtedly supernatural manifestations had rapidly turned up all over the world, it has seen a most remarkable growth. How great its evil influence has been and is cannot be estimated. There are hundreds of professing mediums, who profess to become possessed by spirits, in every large city. That there are supernatural manifestations cannot be doubted, but the powers which are present are the powers of the Devil. That this dark movement, with its demon possessed mediums, who generally end as complete wrecks in insane asylums, is a sign of the end needs no further demonstration. After a while the evil powers and manifestations, which are yet in their beginning, will be fully developed. Spiritism is a fulfillment of 1 Tim. iv:1. "Doctrines of Demons."

"Christian Science" is a still stronger satanic delusion. Much has been written against this evil anti-Christian system. Many attacks have been made upon it, and its nonsensical teachings have been exposed, ridiculed and disproved. Still "Christian Science" is growing rapidly. It is erecting edifices which cost hundred thousands and is backed up by almost unlimited wealth. It is bound to stay



and to spread still more rapidly. Statistics show that the growth of Christian Science during the last 10 years has been greater than the growth of the different denominations of Christendom.

The founder, as it is well known, is a woman, who claims inspiration for her book, which is acknowledged by Christian Scientists to be of equal value and importance as the Bible. This woman with her ridiculous assertions is now almost worshipped as "our mother," and by some as the "Second coming of Christ." We care not to go into details of the "Christian Science creed;" this has often been done and its errors pointed out. All we wish to say is, that Christian Science is the Gnosticism of the first and second centuries revived and its anti-Christian doctrines full grown. Like Gnosticism, Christian Science speaks of God as "mind," the divine mind and "divine principle." Like Gnosticism, it denies the absolute Deity of our adorable Lord, as well as the blood, that precious blood, which was shed. Christian Science is anti-Christian from beginning to end. It is the old lie of the Devil in a new, attractive and fashionable garb. Its converts are drawn from all the different denominations, as it is in itself an offshoot of Christendom. We do not doubt that people are healed of diseases, yet the healing is not and cannot be of God.

Another great anti-Christian system of our day, so closely related to Christian Science that it may be called its sister, is Theosophy. It has so many different phases that we could not begin to mention them. Its "adepts" are not less demon possessed than the mediums of Spiritism. It studies and uses means and powers which are satanic. It approaches the curious and intelligent under the garb of "studying occult forces" and "psychical researches." On the one hand it has a good deal of ancient Gnosticism, and on the other it is oriental Buddhism pure and simple. It is making

rapid headway. Buddhistic congregations are now found in nearly all the larger cities in Europe and America. The whole Buddhistic world is elated over it. Let us not forget the poor victims of these delusions were once professedly "Christian." And what more could we say of other delusions and manifestations of demons. Surely all is becoming ready for that last great delusion.

But how is it in the midst of professing Christendom? We do not wish to speak much of the increased worldliness of professing Christians. We look more to the side of that which always stands first in the Word, "sound doctrine—the faith once and for all delivered to the saints." Let us turn again to Second Timothy and read: "For the time will come when they (professing Christians) will not endure sound doctrine; but after their own lusts shall heap to themselves, teachers having itching ears; and they shall turn away their ears from the truth and shall be turned into fables" (Chap. iv.:3-4). This word describes exactly the condition of things in the greater part of the professing church. Sound doctrine is no longer preached. The verbal inspiration of the Bible is denied. A Gospel is preached which is not *the* Gospel and which knows little of the blood and which is an insult to the work of our Lord Jesus Christ.\* The preaching and teaching of the atonement in its true meaning is almost ignored. The blessed hope of the coming of the Lord is not alone not preached, but often ridiculed and denounced. And this is only a small part of what might be said. Again there are evil teachings, which are being spread in these days and finding many supporters. Of the delusive teachings we mention, second

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\* Thus a leading "Episcopal" preacher of New York City declared a short time ago that he does not believe in a new birth. He said "he never experienced it," and that all men are children of God. See OUR HOPE, March, 1902.

probation, soul sleep, seventh day adventism, denial of the physical resurrection of our Lord and many others we cannot mention now. But this is sufficient. The last days are upon us. What dreadful conditions confront us! The decline, the falling away goes on rapidly; the gathering of the wheat cannot be far away.

### III.

It is important in these last days to look to these things. First of all it should serve as a note of warning. Then we are reminded by these modern day delusions and their fearful growth and anti-Christian attitude that we are living in the last days. With it there is also the practical question: "What is to be the believer's attitude in the midst of all these delusions and delusive teachings?" This we will but briefly answer.

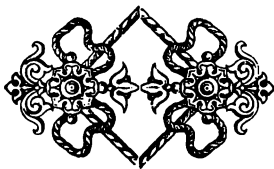
1. We are to hold fast the form of sound words. We read this in the Second Epistle of Timothy, which so clearly describes the last days. While the majority of professing Christians will not endure sound doctrine and turn their ears from the truth to fables, we are to hold fast the form of sound words. Keeping the Word and ever looking to it is of the greatest importance in these days.

2. We must contend earnestly for the faith once and for all delivered to the saints (Jude 2).

3. Again, in Second Timothy we are exhorted to divide the Word of Truth rightly. We must not alone do this intellectually, but take the place which a right division of the Word shows us. This is the place of separation from evil doctrines and all that dishonors Christ. "In a great house there are not only vessels of silver and gold, but also of wood and earth; and some to honor and some to dishonor." If

a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work" (2 Tim. ii.:20-21). This know also, that in the last days perilous times shall come . . . Having a form of godliness, but denying the power thereof; *from such turn away* (2 Tim. iii.:1-5).

5. And in these days it is as believers, our most blessed attitude, to await our coming Lord at any moment. It is the waiting attitude which will help to keep us from the ever increasing delusions and which makes separation, though it be painful, sweet and precious. Let us then be like men in these days who wait for their Lord.



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